VOLUME VIII, PART 2 — Codicum Parisinorum Pars Secunda (1911)

Descripsit Carolus Aemilius Ruelle; Accedunt Hermetica

198 pages | Bibliothèque nationale, Paris — Codices 14–26 + Hermetic appendix

Preface

Charles Émile Ruelle (collaborator of Cumont) describes the Paris manuscripts assigned to him. He notes the unusual addition of a Hermetic appendix, and thanks Cumont for reviewing the proofs.

PART I: CATALOGUE (pp. 1–38)

pp. 1–7 — Cod. 14 = Paris. gr. 2363 (paper, 15th c., ff. 218)

Primarily mathematical-astronomical, containing the full *Mikros Astronomos* (Little Astronomer) collection: Theodosius *Spherics*; Autolycus *On the Moving Sphere* and *On Risings and Settings*; Euclid *Phenomena* and *Optics*; Aristarchus *On Sizes and Distances*; Hypsicles *Anaphorikos*; Eutocius on Apollonius. Also: Ptolemy's *Tetrabiblos*; Proclus's *Hypotypōsis* (planetary hypotheses).

Topic: Mathematical astronomy; the *Mikros Astronomos* tradition; Ptolemaic astronomy.

pp. 7–38 — Cods. 15–26

- **Cod. 15 = Paris. gr. 2411** (ff. 204, 1497 CE): Anonymous commentary on *Tetrabiblos*; Porphyry; Hephaestion excerpt; Paul of Alexandria on house-lordship; unique variant readings of Paul (edited in Appendix)
- **Cod. 16 = Paris. gr. 2413** (ff. 83, written 1510 by Alexis of Corfu): Anonymous commentary on *Tetrabiblos*; Porphyry; Hephaestion excerpt; Paul of Alexandria
- **Cod. 21 = Paris. gr. 5501** (14th c., ff. 351+ — a major manuscript): Hephaestion of Thebes, Book I, nearly complete with unique additional variants; eclipse *apotelesmatica*; **chorography** (*peri tēs tōn aplanōn dunameōs*) — astrological geography of the zodiac signs, with additions from Dorotheus of Sidon in prose; planetary and sign combination rules (*schēmatismoi*)
- **Cods. 23–26**: Geminus *Eisagōgē*; Aratus *Phaenomena*; astronomical tables

PART II: APPENDIX — Critical Editions (pp. 38–198)

pp. 38–198 — From Cod. 21 (Paris. gr. 5501) and related manuscripts

The vast majority of this Appendix comprises a critical edition of Hephaestion Book I material:

- Chapter I, 1 on the names and significations of the 12 zodiac signs — fuller text with Dorotheus verses in prose
- Extensive variant readings and additional material for most chapters of Book I
- Chorographical sections on the zodiac signs and the countries/peoples they rule (cross-referenced with Ptolemy *Tetrabiblos* II.3)
- Variant readings of Paul of Alexandria, *Peri oikodespoteias*, from Cods. 15–17

Hermetica (Accedunt Hermetica, interspersed throughout)

This volume's unusual sub-title reflects the inclusion of several Hermetic texts found in the Paris codices:

- Excerpts attributed to **Hermes Trismegistus** on planetary significations
- Brief texts on the soul and its relationship to the planetary spheres
- *Hermēs pros Amōna Aigyption*: medical-astrological text on critical days and the Moon's motion (parallel to Paris. gr. 1991)

CATALOGUS CODICUM

ASTROLOGORUM GRAECORUM

CODICUM PARISINORUM

PARTEM SECUNDAM

DESCRIPSIT

CAROLUS AEMILIUS RUELLE

ACCEDUNT HERMETICA

EDITA AB

IOSEPHO HEEG

TOMI VIII PARS II

BRUXELLIS

IN AEDIBUS HENRICI LAMERTIN

58, RUE COUDENBERG, 58

1911

CATALOGUE OF CODICES

OF ASTROLOGERS GREEK

OF THE PARISIAN CODICES

THE SECOND PART

DESCRIBED BY

CHARLES AEMILIUS RUELLE

WITH HERMETICA APPENDED

EDITED BY

JOSEPHUS HEEG

VOLUME VIII PART II

BRUSSELS

AT THE HOUSE OF HENRI LAMERTIN

88, RUE COUDENBERG, 58

1911

Papyrology
Champ.
3-11-24
9822

PRAEFATIO

Cum duce et auspice Francisco Cumont eos codices astrologicos Parisinos peculiariter describere deberem, quibus Ptolemaei et commentatorum eius tractatus continerentur, ille codicis numero 2501 signati conspectum huicce fasciculo inserere statuit, quamquam praesertim fragmentis abundat aliunde petitis. Nec mirum : haec enim ad Hephaestionis Thebani opus περὶ καταρχῶν referendumve aut paraphrasi ornandum saepissime conferunt, ex quo fit ut illius operis partem magnam nobis sic illustratam esse visum sit. Monendum autem Hephaestionea solum huius codicis fragmenta in " Appendicem „ admissa fuisse. Necnon totam " Syntagmatis Laurentiani „ quod dicitur, auctore Fr. Boll, portionem Hephaestioneam ibi invenies. — Ad calcem accedunt " Hermetica „ non pauca, (quae Iosephus Heeg sodalis noster e tribus codicibus eruit amplaque adnotatione

PapyrologynChamp.
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PREFACE

Under the guidance and auspices of Francisco Cumont, having been tasked with describing in particular those Parisian astrological codices containing the treatises of Ptolemy and his commentators, he decided to insert into this fascicle a description of the codex marked with the number 2501, although it abounds especially in fragments drawn from other sources. Nor is this surprising, for these very frequently contribute to the illustration or paraphrastic embellishment of the work of Hephaestion of Thebes on auspicious beginnings, from which it has seemed to us that a large part of that work has thus been brought to light. It should be noted, however, that only the Hephaestionean fragments of this codex were admitted into the "Appendix." You will also find there the entire Hephaestionean portion of the so-called "Syntagma Laurentianum," authored by Fr. Boll. — At the end are appended not a few "Hermetica," (which our colleague Josephus Heeg extracted from three codices and furnished with an extensive annotation

instruxit), utpote quae apte argumento nostro convenire viderentur.

Nemo quidem mirari poterit, quod ipse ego gratissimo animo Fr. Cumont prosequor, quippe cui plagulas meas acri studio revisere libuerit ac minus imperfectum hunc fasciculum efficere tentarit.

C. Aem. Ruelle.

provided), as they seemed to fit our argument appropriately.

No one indeed will be surprised that I myself hold Fr. Cumont in the highest esteem, since he was pleased to review my proofs with keen diligence and endeavored to make this fascicle less imperfect.

C.Aem. Alley.

CODICES PARISINI

14. Cod. Paris. gr. 2363. — Olim CIƆXLVIII; 1147; Fonteblad.-Regius 2720. — Chartaceus, cm. 28,5 × 21, ff. 218, saec. XV, fere totus eadem manu satis belle descriptus. — Cf. H. Omont, *Catalogue des mss. de Fontainebleau sous François Ier et Henri II*, 1889, in-fol., p. 456. — Eiusdem *Inventaire sommaire des manuscrits grecs de la Bibliothèque nationale*, t. II, p. 246. Scholia et figurae geometricae inde a f. 1 usque ad f. 96; figurae geometricae usque ad f. 140. — Cf. Vatic. gr. 191 (*Catal. romanus*, V, 2, p. 3-4) qui, praeter alia, Parisini textus fere omnes continet.

F. 1. Θεοδοσίου σφαιρικῶν πρῶτον. 23 capitula. — F. 6. <Δεύτερον> (1 versus vacuus). 36 capitula. — Ed. Nizze, Berlin, 1852[1],

F. 25v. Αὐτολύκου περὶ κινουμένης σφαίρας. 12 capitula. — Ed. F. Hultsch, Lipsiae, 1885.

F. 29v. Τὰ πρὸ τῶν Εὐκλείδου ὀπτικῶν.

F. 31. Εὐκλείδου ὀπτικά. 61 capitula. — Ed. I. L. Heiberg, *Euclidis opera omnia*, t. VII, pars 2. Scholia, p. 125. — F. 40 (falso) τέλος εἴληφε τὰ πρὸ τῶν ὀπτικῶν Εὐκλείδου.

F. 40v. Εὐκλείδου φαινόμενα. 19 capitula. — Vide A. Nokke, *Phaenomena übersetzt und erläutert*, Freiburg, 1850.

F. 51v. Θεοδοσίου περὶ οἰκήσεων. — F. 52 desinit cum verbis καὶ ἐ (cap. β'). — F. 52v vacuum. — F. 53 : καὶ ἔστωσαν αἱ συναφαὶ (cap. γ'). — F. 53v (cap. ς') imo margine " in tertium folium „ legitur (scil. f. 56). — F. 54, cap. ιβ' et cap. ιγ'. — F. 57. Finis cap. ς'. Seq. cap. ζ', quod pergit f. 58. Tum ita desinit textus : ὅτι αἱ λοιπαὶ ἡμέραι πρὸς τὰς νύκτας πάντα λόγον ἔξουσιν. Quinque versus vacui.

Θεοδοσίου περὶ νυκτῶν καὶ ἡμερῶν <πρῶτον> (Ὑποθέσει χρῆται ὁ Θεοδόσιος. — F. 67. Οὔτε τῇ μετ' αὐτὴν ἴση ἐστίν). 12 capitula. — Θεοδοσίου περὶ ἡμερῶν καὶ νυκτῶν [*sic*] βον. Capp. solum α' β' γ' numero notantur.

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[1] Cf. F. Hultsch, *Scholien zur Sphaerik des Theodosius* (Abhandlungen der philol.-histor. Classe der kön. Sächs. Gesellschaft der Wissenschaften, X, 1887, p. 381 sqq. — Liber III in ed. Ios. Hunt (Oxonii, 1707) incipit post cap. 22 codicis Parisini, f. 17. — Pro ἄξων (p. 1 Hunt) Parisinus διάμετρος habet.

PARISIAN CODICES

14. Cod. Paris. gr. 2363. – Formerly CIOXLVIII; 1147; Fonteblad. – Regius 2720. – Paper manuscript, 28.5 × 21 cm, ff. 218, 15th century, almost entirely written in the same hand in a fairly neat script. Cf. H. Omont, Catalogue des mss. de Fontainebleau sous François Ier et Henri II, 1889, in-fol., p. 456. By the same author, Inventaire sommaire des manuscrits grecs de la Bibliothèque nationale, vol. II, p. 246. Scholia and geometric figures from f. 1 to f. 96; geometric figures up to f. 140. Cf. Vatic. gr. 191 (Catal. romanus, V, 2, p. 3–4) which, among other things, contains nearly all the texts of the Parisian manuscript.

F. 1. Theodosius' Spherics, Book One. 23 chapters. F. 6. ⟨Book Two⟩ (1 blank line). 36 chapters. Ed. Nizze, Berlin, 1852[1],

F. 25. Autolycus, On the Moving Sphere. 12 chapters. F. Ed. Hultsch, Leipzig, 1885.

F. 29. The works preceding Euclid's Optics.

F. 31. Euclid's Optics. 61 chapters. – Ed. I. L. Heiberg, Euclidis opera omnia, vol. VII, part 2. Scholia, p. 125. – F. 40 (incorrectly): "Here ends the works preceding Euclid's Optics."

F. 40. Eukleidou paivómeva. 19 chapters. — See A. Nokke, Phae-nΕὐκλείδου φαινόμενα.
nomena translated and annotated, Freiburg, 1850.

F. 51. Theodosius, On Habitations. — F. 52 ends with the words καὶ ἐὲ (cap. β'). — F. 52v vacant. — F. 53: καὶ ἔστωσαν αἱ συναφαὶ καὶ ἔστωσαν (cap. γ'). — F. 53 (cap. δ') at the bottom margin "in tertium folium, legitur (scil. f. 56). F. 54, cap. ιβ and cap. ι'. F. 57. End of cap. ς'. Seq. cap. ζ', which continues at f. 58. Then the text ends thus: ὅτι αἱ λοιπαὶ ἡμέραι πρὸς τὰς νύκτας πάντα λόγον ἔξουσιν. Five lines vacant.

Theodosius, On Nights and Days, ⟨Book One⟩ (Theodosius uses the hypothesis. — F. 67. Οὔτε τῇ μετ' αὐτὴν ἴση ἐστίν). 12 capitula. — Theodosius, On Days and Nights [sic], Book Two. Only chapters α' β' γ' are marked by number.

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1 Cf. F. Hultsch, Scholia on the Spherics of Theodosius (Abhandlungen der philol.-histor. Classe der kön. Sächs. Gesellschaft der Wissenschaften, X, 1887, p. 381 sqq. Book III in the edition of Jos. Hunt (Oxford, 1707) begins after cap. 22 of the Parisian codex, f. 17. For ἀξῶν (p. 1 Hunt) the Parisian codex has διάμετρος.

F. 77v. Ἀριστάρχου περὶ μεγεθῶν καὶ ἀποστημάτων Ἡλίου καὶ Σελήνης. 18 capitula. — Ed. gr.-lat. I. Wallis, *Opera mathematica,* t. III, Oxoniae, 1699, p. 569 sqq. — F. 78, 1, ἡμέραν] in margine, manu satis vetusta : " corr. ἡμετέραν ".

F. 84v. Αὐτολύκου περὶ ἐπιτολῶν καὶ δύσεων. Πρῶτον. — F. 90v. Αὐτολύκου κέ. βον. — Ed. R. Hoche, Hamburg, 1877.

F. 95. In margine, manu paulo recentiore : Ὑψικλέους αναφ [*sic*] (Ἐὰν ὦσιν ὁσοιδηποτοῦν ὅροι — [f. 96v] ἐφ' ὅσῳ χρόνῳ ἀναφέρονται). — Ed. gr.-lat. I. Mentelius, 1697; K. Manitius, *Progr. Dresdense,* 1888, qui Parisino codice non usus est.

F. 97. Alia manu peiore. Ἐκ τῶν κατοπτρικῶν Εὐκλείδου. — Ed. I. L. Heiberg, *Euclidis opera,* t. VII, p. 294, 8. (Ὑποκείσθω [om. Heib.] ὄψιν εἶναι εὐθεῖαν ἧς τὰ μέσα πάντα — [f. 97v] οὐκ ἄρα συμπεσοῦνται αἱ Ζ Δ Κ Ε εὐθεῖαι, οὐδὲ παράλληλοι εἰσὶν [*sic*]). Nulla figura.

F. 98 vacuum.

F. 99. Εὐκλείδου δεδομένα. Capitula numeris notantur usque ad LXIIIum, nisi forte ceteri a compactore abraderentur. — Ed. I. L. Heiberg, *Euclidis opera,* t. VI, p. 2 sqq. — Scholia gr., ibid., p. 263[1].

Ff. 125-128 vacua.

F. 129. Σερήνου Ἀντισσέως φιλοσόφου περὶ κώνου [corr. manu s. XVI ex κυλίνδρου] τομῆς. — Ed. Malley (cum Apollonii Pergaei conicis), Oxoniae, 1710.

F. 140, post IV versus vacuos, breve problema geometricum alia manu scriptum (Πῶς ἔχοντες δεδομένην εὐθεῖαν ληψόμεθα τὴν περιφέρειαν — προστίθεμεν τῇ ἐλάττονι περιφερείᾳ).

Ff. 140v, 141-144 vacua.

F. 145. Κλαυδίου Πτολεμαίου περὶ κριτηρίου καὶ ἡγεμονικοῦ. — Primum ed. gr.-lat. Ism. Bullialdus, Paris, 1663, 1681; F. Hanow, 1670.

F. 149 vacuum.

F. 149v-192. Κλαυδίου Πτολεμαίου τῶν πρὸς Σύρον ἀποτελεσματικῶν βιβλία δ'. — Ed. Ioach. Camerarius, Norimbergae, 1535, in-4°; Basileae, 1553, in-8°. — Κεφάλαια τοῦ α' βιβλίου. Seq. index 22 capitulorum ac liber primus. — F. 160. Κεφάλαια τοῦ δευτέρου βιβλίου τῶν ἀποτελεσματικῶν τοῦ Πτολεμαίου. Seq. index 12 cap. et liber II. — F. 169v. Κεφάλαια τοῦ τρίτου

[1] Illa omnia τὸν μικρὸν ἀστρονομούμενον τόπον (alias ἀστρονόμον) constituunt, ad quem videsis Pappi *Coll. mathem.* l. VI, ed. F. Hultsch, p. 654. — Cf. P. Tannery, *Rech. sur l'histoire de l'astronomie,* p. 35; K. Manitius in *Programm. Dresdensi Hypsiclis* Ἀναφορικὸν *continente,* 1888, p. VII sq.

F. 77. Aristarchus, On the Sizes and Distances of the Sun and Moon. 18 capitula. Ed. gr.-lat. J. Wallis, Opera mathematica, t. III, Oxford, 1699, p. 569 sqq. — F. 78, 1, ἡμέραν] in the margin, in a rather old hand: * corr. ἡμετέραν

F. 84. Autolycus, On Risings and Settings. Book One. - F. 90v. Autolycus, Book 2, ed. R. Hoche, Hamburg, 1877.

F. 95. In the margin, in a slightly later hand: Hypsicles, Anaphor[a] [sic] (If there are any number of terms [f. 96] in how much time they rise) they rise). Ed. gr.-lat. I. Mentelius, 1697; K. Manitius, Progr. Dresdense, 1888, who did not use the Parisian codex.

F. 97. In another, poorer hand. From Euclid's Catoptrics. - Ed. I. L. Heiberg, Euclidis opera, vol. VII, p. 294, 8. (Let it be assumed [om. Heib.] that vision is a straight line all of whose middle parts — [f. 97v] therefore the straight lines ZΔKE will not meet, nor are they parallel [sic]). No figure.

F. 98 blank.

F. 99. Euclid's Data. The chapters are numbered up to LXIII, unless perhaps the rest were scraped away by the binder. - Ed. I. L. Heiberg, Euclidis opera, vol. VI, p. 2 sqq. - Greek scholia, ibid., p. 263 f.

Ff. 125-128 vacant.

F. 129. Serenus of Antissa, philosopher, On the Section of a Cone [corr. by a hand of the 16th century from "cylinder"]. Ed. Halley (together with the Conics of Apollonius of Perga), Oxford, 1710.

F. 140, after 4 blank lines, a brief geometrical problem written in another hand (How, having a given straight line, we shall obtain the arc — we add to the lesser arc). Ff. 140v, 141-144 vacant.

F. 145. Claudius Ptolemy, On the Criterion and the Ruling Faculty. First published in Greek and Latin by Ism. Bullialdus, Paris, 1663, 1681; F. Hanow, 1670.

F. 149 blank.

F. 149-192. Claudii Ptolemaei Tetrabiblos, Books I-IV, addressed to Syrus. - Ed. Ioach. Camerarius, Nuremberg, 1535, 4°; Basel, 1553, 8°. - Table of contents of Book I. Followed by index of 92 chapters and Book I. F. 160. Table of contents of the second book of the Tetrabiblos of Ptolemy. Followed by index of 12 chapters and Book II. — F. 169. Table of contents of the third

1 All those things constitute the "little astronomical collection" (alias ἀστρονόμον), for which see Pappus, Coll. mathem. Book VI, ed. F. Hultsch, p. 654. - cf. P. Tannery, Rech. sur l'histoire de l'astronomie, p. 35; K. Manitius in Programm. Dresdensi flypsiclis 'Αναφορικόν continente, 1888, p. vi sq.

βιβλίου. Seq. index 15 cap. et liber III. — F. 184v. Τῶν ἀποτελεσματικῶν βιβλίων τὰ τοῦ τετάρτου κεφάλαια. Index 9 cap. et liber IV.

F. 192. Πρόκλου διαδόχου ὑποτυπώσεις ἀστρονομικῶν θέσεων. — Ed. Manitius, Lipsiae, 1909, qui hunc codicem contulit (Praef., p. xi).

F. 198, 199, 204, 209-212, 217 et 218, schemati cuique codicis praesecto schema paulo recentius substitutum est.

15. Cod. Paris. gr. 2411. — Olim VIII; S, 1; Regius 2727. Ex bibliotheca Huraltii Boistallieri (cf. H. Omont, *Inventaire*, etc., t. IV, p. xix). — Chartaceus, cm. 30,3 × 21,6, ff. 204, a. 1497. — F. 1 legitur: " Emi a Nicolao Graeco scudi 2. „ Duo scripturae lectu faciles, quarum una ff. 1-60 s. XV ineuntis, altera pressiore manu Mich. Suliardi, f. 61v med.-96v, ubi monocondylis subscribuntur haec: Τὸ πέρας εἴληφεν ἡ παροῦσα βίβλος διὰ χειρὸς ἐμοῦ Μιχαὴλ Σουλιάρδου ἐκ Ναυπλέων χώρας, εὔχεσθε ἀλλήλοις ὅπως σωθῶμεν πάντες· ,αυϟζ, ἰνδ. ζ' μηνὸς ὀκτωβ. ιζ' ἡμέρας ..... (?) ὥρας ς' τῆς νυκτὸς ἐν Μεθώνῃ [1]. — Tertia manu, s. XVI ineuntis, ff. 98-204.

F. 1. Ἐξηγητὴς ἀνώνυμος εἰς τὴν τετράβιβλον τοῦ Πτολεμαίου. — Ed. Hier. Wolf, 1559, p. 1-180. Numerantur capp. α'-τϟθ' (α'-σο' rubro inscripta, atro reliqua). — F. 85v. Τέλος τῆς ἐξηγήσεως τῆς τοῦ Πτολεμαίου μαθηματικῆς τετραβίβλου.

υ'. Sine titulo, capitulum quod in multis codd. ἐξήγησιν ἀνώνυμον sequitur (Ἐπειδὴ συμβαίνει πολλάκις τὴν τοῦ ὡροσκόπου πρὸς τὸ μεσουράνημα διάστασιν μὴ διὰ τεσσάρων ζῳδίων γίνεσθαι — ἐκ τῆς προσαφαιρέσεως τῶν ἀναφορῶν τούτων ὀρθῆς σφαίρας καν<όνιον> ἕξομεν τῆς ἀρχῆς πάντων τῶν κέντρων.) — Eadem eodem loco habet cod. Mutinensis 40, f. 160 (*Catal. Ital.*, p. 27) a M. Suliardo quoque exaratus. = Codd. Paris. 17, 18, 20.

Πορφυρίου φιλοσόφου εἰσαγωγὴ εἰς ἀποτελεσματικὴν Πτολεμαίου. Προοίμιον. Seq. capp. 53. — Ed. Hier. Wolf, 1559, p. 181-204. Desinit f. 94. — F. 89v. Σχολὴ ἐκ τῶν Δημοφίλου, ac paululo infra: σχολή. Tum pergit Porphyrius [2].

F. 94. Κανόνιον τοῦ ὅλου κύκλου τῶν ιβ' ζῳδίων καὶ πῶς μερίζεται εἰς τοὺς σχηματισμούς. — Seq. schema. = Cod. Scorialensis T I 14, f. 539, ex quo edidi (*Archives des missions scientif.*

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[1] De Mich. Suliardo, cf. H. Omont, *Fac-similés de mss. grecs des XVe et XVIe siècles reproduits en photolithographie d'après les originaux de la Bibliothèque nationale*, p. 14.

[2] Plures viri docti capita quae sequuntur Porphyrio abiudicata Demophilo adscripserunt; sed Francisci Boll sententia, quae iam pridem mea fuit, stare non dubito. Cf. Boll, *Berliner philol. Wochenschrift*, 1898, p. 202.

book. Followed by index of 15 chapters and Book III. — F. 184. Table of contents of the fourth book of the Tetrabiblos. Index of 9 chapters and Book IV.

F. 192. Proclus Diadochus, Outlines of Astronomical Positions. — Ed. Manitius, Leipzig, 1909, who collated this codex (Praef., p. xi).

F. 198, 199, 204, 209-212, 217 and 218, a somewhat more recent diagram has been substituted for each diagram originally prefaced in the codex.

15. Cod. Paris. gr. 2411. — Formerly VIII; S, 1; Regius 2727. From the library of Haraltius Boistallier (cf. H. Omont, Inventaire, etc., vol. IV, p. xix). - Paper, cm. 30.3 × 21.6, f. 204, dated 1497. F. 1 reads: "Emi a Nicolao Graeco scudi 2." Two scripts easy to read, one covering ff. 1-60 from the early 15th century, the other in a tighter hand by Mich. Suliardus, f. 61r to mid-96r, where the following words are subscribed in a monokondylos: "The present book has been completed by my hand, Michael Suliardos, from the region of Nauplion; pray for one another that we may all be saved; [year] 1497, Indiction 7, month of October, 17th day, ... (3) at the 6th hour of the night, in Methoni." — Third hand, early 16th century, ff. 98-204.

F. 1. Anonymous commentator on the Tetrabiblos of Ptolemy. -- Ed. Hier. Wolf, 1559, p. 1-180. Chapters α'-τα θ' are numbered (α'-σο' inscribed in red, the rest in black). - F. 85. End of the commentary on the mathematical Tetrabiblos of Ptolemy. υ'. Without title, a chapter which in many codices follows the anonymous commentary (Ἐπειδή συμβαίνει πολλάκις τὴν τοῦ ὡροσκόπου πρὸς τὸ μεσουράνημα διάστασιν μὴ διὰ τεσσάρων Ζωδίων γίνεσθαι — ἐκ τῆς προσαφαιρέσεως τῶν ἀναφορῶν τούτων ὀρθῆς σφαίρας καν<όνιον» ἕξομεν τῆς ἀρχῆς πάντων τῶν κέντρων.) The same passage in the same place is found in cod. Mutinen- sis 40, f. 160 (Catal. Ital., p. 27), also copied by M. Suliardus. = Codd. Paris. 17, 18, 20.

Porphyry the philosopher's introduction to the Apotelesmatics of Ptolemy. Prooemium. Followed by 53 chapters. - Ed. Hier. Wolf, 1559, p. 181-204. Ends at f. 94. - F. 89'. Scholium from the works of Demophilus, and a little further on: scholium. Then Porphyry continues at chapter 8.

F. 94. A short table of the whole circle of the 12 Zodiac signs and how it is divided into the configurations. - Followed by a diagram. = Cod. Scorialen- sis T I 14, f. 539, from which I edited it (Archives des missions scientif.

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1 On Mich. Suliardus, cf. H. Omont, Fac-similes of Greek manuscripts of the 15th and 16th centuries reproduced in photolithography after the originals in the Bibliothèque nationale, p. 14.

2 Several learned men have attributed the chapters that follow to Demophilus, having rejected Porphyry's authorship; but I do not hesitate to uphold the opinion of Franciscus Boll, which has long been my own. Cf. Boll, Berliner philol. Wochenschrift, 1898, p. 202.

et litt., 3e série, t. II, 1875, p. 555); cod. Magliabech. 7, f. 172v (*Catal. Flor.*, cod. 6); cod. Bonon. 2280 (*Catal. Ital.*, cod. 17, f. 317v); cod. Angelic. 74 (*Catal. Rom.*, cod. 3, f. 108); cod. Berolin. 149 (*Catal. German.*, cod. 22, f. 150).

F. 94v. Sine titulo. (Τῆς οὐρανίας διαθέσεως κατὰ τόδε τὸ ἐγχαραττόμενον σχῆμα — καὶ πρῶτον γε περὶ διαθέματος λέξομεν). — Ed. A. Olivieri ex cod. Laurent. 28, 14, f. 213 (*Catal. Flor.*, p. 93) in quo capitulum hoc inscribitur ἐκ τῶν τοῦ Ἡφαιστίωνος ἀστρονομικῶν. Προοίμιον (paulo plenior est cod. Parisinus). = Cod. Angelic. 74, f. 104; Scorial. T I 14, f. 536; Vindob. phil. gr. 37 (*Catal. Vindob.*, cod. 6, f. 248), cum hoc titulo Περὶ διαθέματος; item cod. Venet. 7, f. 382. Sine titulo, post versum unum vacuum. (Θεμάτιον τοίνυν λέγεται ἡ ὅλη οὐρανίου [*sic*] διάθεσις καὶ περιφορά — [f. 95] καὶ τὰ λοιπὰ ἁπλῶς ἀκολούθως τούτων). — Cf. iid. codd. et Bonon. 2280, f. 253; infra codd. Paris. 16, 17, 20.

Fortasse hoc capitulum praecedenti continuatur. Alioquin idemque et ea quae sequuntur (Τί ἀποτελοῦν οἱ ἐπιμάρτυρες — [f. 96] διὸ καὶ ὡριμαῖα κέκληται), tum Pauli Alexandrini capitulum Περὶ οἰκοδεσποτείας (ed. 1586, S4v et [f. 96v-97 totum] tabulae astrologicae omnino cum cod. Berolin. 22, f. 151-156 congruere videntur. Adi *Catal. German.*, p. 39). Cf. aliquatenus cod. Venet. 7, f. 382 sqq. Pauli capiculum contuli in quo cod. Paris. 15 et 20 homoeoteleutum supplent in editione omissum. Vid. appendicem.

F. 96v. Τέλος τῆς μαθηματικῆς Αἰγυπτίου καὶ ἀποτελεσματικῆς βίβλου τετρακτὶς βίβλου τοῦ Πτολεμαίου. (Falsa inscriptio.) = Cod. Maihing. I, 1, gr. f. 83 (*Catal. Germ.*, p. 82) ubi sic desinit falso totus Procli tractatus.

F. 98. Ἐξηγητὴς ἀνώνυμος εἰς τὴν τετράβιβλον Πτολεμαίου. Hic incipit ea quaternionum numeratio, ut folii 105 imus margo λεον et 35 habeat, ab ipso amanuensi scripta et sic deinceps in octavo quoque folio usque ad finem. Ideo deesse videntur in hac codicis parte ff. 1-172.

F. 191-204. Πορφυρίου φιλοσόφου εἰσαγωγὴ εἰς τὴν ἀποτελεσματικὴν τοῦ Πτολεμαίου. Προοίμιον. Seq. capp. 53. — F. 197v. Σχόλια ἐκ τῶν Δημοφίλου. Post verba ἀνταναλῶσαι τὴν κάκωσιν, in margine : σχόλιον. (Σημειωτέον ὅτι οὐ μόνον — κελεύει ἐγκρίνειν). Cf. supra ad f. 89v.

16. Cod. Paris. gr. 2412. — Olim CCCCXLII; 408; Fonteblad.-Regius 2165. — Chartaceus, cm. 28,5 × 21, ff. 83. — « Copié en 1510 par Alexis de Corfou » (H. Omont, *Inventaire*, etc., t. II, p. 256). Nr. 181 in Catalogo a. 1550 (H. Omont, *Catalogue des manuscrits de Fontainebleau*, etc., p. 64). — F. 70 :

et litt., 3rd series, vol. II, 1875, p. 555); cod. Magliabech. 7, f. 172 (Catal. Flor., cod. 6); cod. Bonon. 2280 (Catal. Ital., cod. 17, f. 317); cod. Angelic. 74 (Catal. Rom., cod. 3, f. 108); cod. Berolin. 149 (Catal. German., cod. 22, f. 150).

F. 94. Without title. (Τῆς οὐρανίας διαθέσεως κατά τόδε τὸ ἐγχαρατ τόμενον σχῆμα καὶ πρῶτον γε περί διαθέματος λέξομεν). Ed. A. Olivieri from cod. Laurent. 28, 14, f. 213 (Catal. Flor., p. 93) in which this chapter is inscribed ἐκ τῶν τοῦ Ἡφαιστίωνος ἀστρονομικών. Προοίμιον (the cod. Parisinus is somewhat fuller). = Cod. Angelic. 74, f. 104; Scorial. T I 14, f. 536; Vindob. phil. gr. 37 (Catal. Vindob., cod. 6, f. 248); with this title Περί διαθέματος; likewise cod. Venet. 7, f. 382. Without title, after one blank line. (Θεμάτιον τοίνυν λέγεται ἡ ὅλη οὐρανίου [sic] διάθεσις καὶ περιφορά — [f. 95) καὶ τὰ λοιπὰ ἁπλῶς ἀκολούθως τούτων). Cf. the same codd. and Bonon. 2280, f. 253; below codd. Paris. 16, 17, 20. Perhaps this chapter is continued from the preceding one. Otherwise likewise what follows (Τί ἀποτελοῦν οἱ ἐπιμάρ- τυρες — [f. 96] διὸ καὶ ὡριμαῖα κέκληται), then the chapter of Paulus Alexandrinus Περί οικοδεσποτείας (ed. 1586, S4, and [f. 96-97 in full] the astrological tables appear to correspond entirely with cod. Berolin. 22, f. 151-156. See Catal. German., p. 39). Cf. in some degree cod. Venet. 7, f. 382 sqq. I have collated the chapter of Paulus in which cod. Paris. 15 and 20 supply a homoeoteleuton omitted in the edition. See the appendix.

Γ. 96. End of the mathematical, Egyptian, and astrological book, the tetrabiblos of Ptolemy. (False inscription.) Cod. Maihing. I, 1, gr. f. 83 (Catal. Germ., p. 82) where the entire treatise of Proclus falsely ends in this way.

Γ. 98. Anonymous commentator on the Tetrabiblos of Ptolemy. Here begins that numbering of quaternions, such that the lower margin of folio 105 has λεον and 35, written by the scribe himself, and so continuing on every eighth folio to the end. Therefore folios 1–172 appear to be missing from this part of the codex.

Γ. 191–204. Introduction of the philosopher Porphyry to the Apotelesmatica of Ptolemy. Proem. Followed by 53 chapters. Γ. 197v. Scholia from Demophilus. After the words ἀνταναλώσαι τὴν κάκωσιν, in the margin: scholion. (It should be noted that not only — he orders to approve. Cf. above at f. 89.

16. Code. Paris. gr. 2412. Formerly CCCCXLII; 408; Fonteblad.-Regius 2165. Paper, 28.5 × 21 cm, ff. 83. Copied in 1510 by Alexis of Corfu, (H. Omont, Inventaire, etc., vol. II, p. 256). Nr. 181 in the Catalogue of 1550 (H. Omont, Catalogue des manuscrits de Fontainebleau, etc., p. 64). – F. 70:

Τέρμα λάβεν ἐνταῦθι βίβλος
ὑψηγόροιο ἀρίστου Πτολεμαίοιο
ἀνδρὸς εὐγενοῦς ἀρίστοιο ἕνεκεν
Ἰωάννου κυρίου τοὐπίκλην Γάδη [1]
οὗ τὸ κλέος θαυμαστὸν ἐν πᾶσι πέλει.
Ἀλέξιος ἱερεύς ἐστιν ὁ γράψας· Κερκυραῖος.

F. 83v. Ἡ παροῦσα (δύσγριφος a scriptore deletum) βίβλος τετέλεσται νῦν πονηθεῖσα ὑπὲρ ἀνδρὸς εὐγενοῦς κυρίου κυρίου Ἰωάννου Γάδη δεκανοῦ τε τῆς ἀποστολικῆς καμάρας τῶν Ῥωμαίων διατελοῦντος, καὶ τῶν δεκανῶν πρῶτος (*sic*). τὰ δὲ πάτρια αὐτοῦ ἕλκοντος ἀπὸ Φλωρεντίας τῆς περιφήμου τῶν Ἰταλῶν πόλεως, ὃς καίπερ Ἰταλὸς τυγχάνων, ἀλλ' οὖν ὥσπερ φιλέλην (*sic*) ἄριστος εἷς λέγ (?) τῶν πάλιν εὐγενῶν Ἑλήνων τυγχάνων· καὐτὸς φιλεῖ τοὺς πεπαιδευμένους τῶν Ἑλλήνων πολύ, καὶ ἀεὶ ἐφίεται τούτους συνέχειν ἐν τῇ ἑαυτοῦ οἰκίᾳ φεῦ μετὰ πλείστης ὅσης ἐπιμελείας, οὐκ ἥκιστα γε καὶ τῶν Ἰταλῶν τοὺς ἐκκρίτους. Ἀλλὰ τί φημι; Ἴδοιτε γὰρ ἐν τῇ οἰκίᾳ τούτου τοὺς πρώτους ἐπιστήμονας καὶ μαθηματικοὺς ὄντας καὶ οἰκοῦντας μετ' αὐτοῦ, ἀστρονόμους τε λέγ<ω>, μουσικούς, φιλοσόφους ἀρίστους καὶ ἰατρούς· ἀλλὰ τῆς ἐγκυκλίου παιδεύσεως πάσης, οὐκ ἐλαττόνως ῥητόρων τε καὶ ἱστορικῶν καὶ πάντων τοὺς ἀρίστως μεμαθητευμένους καὶ τὰ πρωτεῖα τῆς τέχνης ἔχοντας. Τοιγαροῦν ὡς φιλέλ<λην> ἔχει τε καὶ ἄλλον ἀριστοκράτην τοῦτον πάντες οἱ Ἕλληνες, ὅτι αὐτὸς συνέχει καὶ κρατεῖ ὑμᾶς μετὰ πάσης ὅλης σπουδῆς καὶ ἐπιμελείας, καὶ κηρύττετε αὐτὸν ἀεὶ ἵνα δῴη αὐτῷ ὁ Θεὸς εὖ βιῶναι καὶ ἐν γῇ μακρῷ ἐλθεῖν ὅτι καὶ ἄλλα κρείττονα ἡμῖν δώσεται (?). — Ἐγράφη ἐν Ῥώμῃ ἔτη (l. ἔτει) ,αφμ' ἰουνίου 7 ἐν οἰκίᾳ τοῦ ἄνωθεν ῥηθέντας. Ἔρρωσθε. Δο (scil. Δόξα Θεῷ ?).

F. 1. Ἐξηγητὴς ἀνώνυμος εἰς τὴν τετράβιβλον τοῦ Πτολεμαίου. — F. 21v. Ἐξήγησις τοῦ δευτέρου βίβλου. ιϛ/ν | χϛ·/κ — F. 35. Ἐξήγησις τοῦ τρίτου. — F. 57v. Ἐξήγησις τοῦ τετάρτου βιβλίου. — F. 70. Ultima tractatus verba ita disponuntur ut crucis figuram referant.

F. 70v vacuum.

F. 71-80v. Πορφυρίου φιλοσόφου εἰσαγωγὴ εἰς τὴν ἀποτελεσματικὴν Πτολεμαίου. Locus primae cuiusque capituli litterae et capitulorum titulis reservatus est, sed vacuus ubique mansit. — F. 75v. <Σχολὴ vel σχόλιον ἐκ τῶν Δημοφίλου?>. Post verba ἀνταναλῶσαι τὴν κάκωσιν, spatium breve et <σ>ημειωτέον κέ., verbo σχόλιον omisso in margine.

F. 81. Sine titulo, spatio vacuo non reservato: (<Τ>ῆς οὐρανίας διαθέσεως — λέξομεν). — Ed. Olivieri, ut dixi p. 6.
Sine titulo. (<Θ>εμάτιον λέγεται — [f. 81v] καὶ ἀκολούθως τούτων). = Cod. 15, f. 94v; Berolin. 22, etc.
Pergit sine spatio. (Καὶ ὁ μὲν κατὰ τὸ τρίγωνον — διὸ καὶ

[1] Iohannem Gadi vel Gaddi inclytum fuisse sacerdotem in curia pontificali PP. Pauli tertii me comiter Leo Dorez monuit.

Here the book received its end,
of the lofty-voiced and excellent Ptolemy,
on behalf of a noble and most excellent man,
John, whose surname is lord Gadis,
whose fame is wondrous among all people.
Alexios the priest is the one who wrote Corcyrean.

G. 83'. The present (δύσγριφος deleted by the scribe) book has now been completed, having been labored over on behalf of a noble man, the lord lord Johannes Gades, who serves as dean of the apostolic chamber of the Romans, and first among the deans (sic). He draws his ancestry from Florence, the renowned city of the Italians, who, although being an Italian, is nevertheless like the finest philhellene (sic) in speech (?) among the noble Greeks once more; he himself greatly loves the educated among the Greeks, and always desires to keep them in his own house, alas; with the greatest possible care, and not least the most distinguished among the Italians as well. But what am I saying? For you would see in his house the foremost scholars and mathematicians both living and dwelling with him, I mean astronomers, musicians, the finest philosophers and physicians; but also of all the general education, no less rhetoricians and historians and all those most perfectly trained in their arts and holding the foremost rank in their craft.Therefore, as a philhellene, all the Greeks regard this man also as an aristocrat, because he keeps and supports you with every earnest effort and care, and proclaim him always, that God may grant him to live well and to come to a long life on earth, since he will give us other better things as well (?). — Written in Rome in the year (I. in the year) 1540, June 7, in the house of the

mentioned above. Farewell. Do (scil. Doxa Theō?).

F. 1. Anonymous commentator on the Tetrabiblos of Ptolemy.

F. 21v. Commentary on the second book. 15 X5. n K F. 35. Commentary on the third. F. 57'. Commentary on the fourth book. - F. 70. The final words of the treatise are arranged so as to resemble the form of a cross.

F. 70v blank.

F. 71-80. Introduction of the philosopher Porphyry to the Apotelesmatics of Ptolemy. The space reserved for the initial letter of each chapter and for chapter headings has been left blank throughout.

F. 75. Scholium or scholia from the works of Demophilus?> After the words ἀνταναλώσαι τὴν κάκωσιν, a brief space and <note worthy: 25., with the word σχόλιον omitted in the margin.

F. 81. Without title, with no blank space reserved: (<We shall speak of the celestial disposition).— Ed. Olivieri, as I said p. 6.

Without title. (<Th>ema is called [f. 81v] and consequently of these). ‖ **Cod. 15, f. 94v; Berolin. 22, etc.**

Continues without a break. (And the one according to the triangle therefore also

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[1] That Johannes Gadi or Gaddi was a renowned priest in the pontifical court of PP. Paul III, Leo Dorez kindly informed me.

ὡριμαία καλεῖται). = Cod. 15, f. 94ᵛ; Berolin. 22, f. 151. — Vide supra, p. 6.
<Pauli Alexandrini> Περὶ οἰκοδεσποτείας [deest locus inscriptionis] (Ὁ τῆς οἰκοδεσποτείας τόπος — [f. 83ᵛ] ἡμέρας κα', ὥρας κε'). = Editionis f. S4ᵛ.

17. Cod. Paris. gr. 2413. — Olim CCCXV; 315; Fonteblad.-Regius 2729. — Chartaceus, cm. 29,2 × 19,6, ff. 104. — F. 100ᵛ leguntur haec: Ἐπὶ ἔτους ,ζς' ἰνδ. α' ἐν μηνὶ φευρουαρίῳ (*sic*) ζ' ἡμέρᾳ δ' ὥρᾳ ς' ἐτελιώθη τῶ (*sic*) παρὸν βιβλίον. anno 1498. Tum f. 2ᵛ : Κτῆμα Ἀντωνίου τοῦ Ἐπάρχου[1] ὃ δέδωκε τῷ κραταίῳ βασιλεῖ Κελτῶν τῷ ἐπιφανεστάτῳ Φραγκίσκῳ εἰς εὐχαριστίας σημεῖον. Nr. 180 in Catalogo a. 1550 (cf. H. Omont, *Catalogue des mss. de Fontainebleau*, etc., p. 64). Voluminis ligno compaginati tergo pars opposita (gallice *tranche*) littera F semel signatur. Fᶜᵒ Boll Berolinensis 146 huius cod. apographum esse visus est (*Catal. German.*, p. 35).

F. 1. Ἐξηγητὴς ἀνώνυμος εἰς τὴν τετράβιβλον τοῦ Πτολεμαίου. — F. 85ᵛ. Τέλος τῆς ἐξηγήσεως τῆς τοῦ Πτολεμαίου Κλαυδίου μαθηματικῆς τετραβίβλου.
Sine titulo. (Ἐπειδὴ συμβαίνει πολλάκις — πάντων τῶν κέντρων). = Cod. Mutin. 40, f. 160ᵛ; Paris. 14, f. 85ᵛ.

F. 86-97. Πορφυρίου φιλοσόφου εἰσαγωγὴ εἰς ἀποτελεσματικὴν Πτολεμαίου. — F. 91. Σχόλ [*sic*] ἐκ τῶν Δημοφίλου (Ἐπὰν στήσῃς — τὴν κάκωσιν). — Σχόλ [*sic*] σημειωτέον (Ὅτι οὐ μόνον — κελεύει ἐγκρίνειν). — Ac pergit ut editio.

F. 97ᵛ. Eadem diagrammata idemque κανόνιον atque in cod. Paris. 15, f. 94, et aliis codd. ibi memoratis.

18. Cod. Paris. gr. 2414. — Olim cod. Colbert. 2054; Regius 2729. 3. — Chartaceus, cm. 29 × 12,8, ff. 122, saec. XVI, ff. 128, saec. XVI. — « Copié par Jacques Diassorinus » (H. Omont, *Inventaire*, etc., t. II, p. 256).

F. 1-127. Ἐξήγησις εἰς τὴν τετράβιβλον τοῦ Πτολεμαίου cum quibusdam scholiis aut lemmatis. Textus in 299 capitula dividitur. — F. 1ᵛ, ad cap. δ' : σχόλιον τοῦ δευτέρου κεφαλαίου. — F. 6ᵛ, ad cap. 29 : σχόλ. τοῦ τρίτου κεφαλαίου, et sic deinceps praeterquam aliquando verbum σχόλιον omittitur. — F. 21, in margine inter verba ἐν δὲ τῷ χειμῶνι σπορὰ καὶ φυτεία atque ἄλλοι δὲ ἑτέραν μέθοδον (cap. XLᵢ finis in Ptolemaeo), leguntur haec, quae Ang. Vergecii manu scripta videntur : ἐνταῦθα δοκεῖ λείπειν πολύ τι μέρος). — F. 63, in marg. : σχόλ. τοῦ κεφαλαίου <τοῦ τρίτου βιβλίου>. — F. 125, in marg. : περὶ χρόνων διαιρέσεως τϛη', et alia manu,

[1] De Ant. Eparcho vide H. Omont, *Inventaire*, etc., t. IV, p. xvi et eiusdem *Catal. des mss. de Font.*, p. vi, n. 3.

is called horimaea). = Cod. 15, f. 94v; Berolin. 22, f. 151.
See above, p. 6.
<Pauli Alexandrini> Pere oikodespotea deest locusni[inscriptionis]
(The place of oikodespotea [f. 83'] hm
ras ka, time ke'). ---= Editionis f. 54.

17. Cod. Paris. gr. 2413. - Formerly CCCXV; 315; Fonteblad.-Regius 2729. Paper manuscript, cm. 29.2 x 19.6, f. 104. - On f. 100r the following is read: In the year 6, indiction 1, in the month of February, on the 7th day, the 6th hour, this present book was completed. Anno 1498. Then f. 2: Property of Antonios Eparchus, who gave it to the mighty king of the Franks, the most illustrious Francis, as a token of gratitude. Nr. 180 in the Catalogue of 1550 (cf. H. Omont, Catalogue des mss. de Fontainebleau, etc., p. 64). The back of the wooden-bound volume (in French: tranche) is marked once with the letter F. Fr. Boll of Berlin considered Berolinensis 146 to be a copy of this codex (Catal. German., p. 35).

F. 1. Anonymous commentator on the Tetrabiblos of Ptolemy. F. 85. End of the commentary on the mathematical Tetrabiblos of Ptolemy Claudius.
Without title. (Ἐπειδή συμβαίνει πολλάκις πάντων τῶν κέντρων). Cod. Mutin. 40, f. 160; Paris. 14, f. 85v.

F. 86-97. Introduction to the Apotelesmatica of Ptolemy by the philosopher Porphyry. — F. 91. Schol[ia] from the works of Demophilus (Ἐπαν setup the damage). Schol [sic] to be noted ("That not only squeals of approval). And it continues as in the edition.

F. 97. The same diagrams and the same κανόνιον as in cod. Paris. 15, f. 94, and other codices mentioned there.

18. Cod. Paris. gr. 2414. - Formerly cod. Colbert. 2054; Regius 272. 3. - Paper, cm. 29 × 12.8, f. 192, 16th century, f. 123, 16th century. Copied by Jacques Diassorinus, (H. Omont, Inventaire, etc., vol. II, p. 256).

F. 1-127. Εξήγησις εἰς τὴν τετράβιβλον τοῦ Πτολεμαίου with certain scholia or lemmata. The text is divided into 299 chapters. — F. 1v, at cap. δ': σχόλιον τοῦ δευτέρου κεφαλαίου. F. 6v, at cap. 29: σχόλ. τοῦ τρίτου κεφαλαίου, and so on, except that sometimes the word σχόλιον is omitted. F. 21, in the margin between the words ἐν δὲ τῷ χειμώνι σπορά καὶ φυτεία and ἄλλοι δὲ ἑτέραν μέθοδον (end of cap. XL in Ptolemy), the following is read, apparently written in the hand of Ang. Vergecii: ἐνταῦθα δοκεῖ λείπειν πολύ τι μέρος. F. 63, in the margin: σχόλ. τοῦ κεφαλαίου τοῦ τρίτου βιβλίου. — F. 125, in the margin: περὶ χρόνων διαιρέσεως τῆς, and in another hand,

1 On Ant. Eparchus see H. Omont, Inventaire, etc., vol. IV, p. xvi and his Catal. des mss. de Font., p. vi, n. 3.

vel fortasse eiusdem : ἰστέον ὅτι ἐνταῦθα πάλιν ποιεῖ τινα συνοπτικὴν διδασκαλίαν περὶ τῶν τῆς ζωῆς χρόνων. Et ad finem prioris capituli, in interiore margine : τέλος. — F. 127ᵛ. Τέλος τῆς τοῦ Πτολεμαίου Κλαυδίου τετραβίβλου ἐξηγήσεως.

F. 128. Sine titulo. (Ἐπειδὴ συμβαίνει πολλάκις — πάντων τῶν κέντρων). = Cod. Mutin. 40; Parisini supra memorati.

19. Cod. Paris. gr. 2415. — Olim cod. Colbertinus 1269; Regius 2220, 3. — Charta ceus, cm. 33,7 × 22, ff. 55. (Alius cuiusdam numerationis numerus 1 folio 7 congruit et ultimum fol. est 61, quod quidem vacat), saec. XVI. — " Copié par Nicolas Sophianos „ (H. Omont, *Inventaire*, etc., t. II, p. 256). Cf. Aug. Engelbrecht, *Hephaestion von Theben und sein astrologisches Compendium*, Wien, 1887, p. 9, qui animadvertit huius codicis amanuensem Hephaestionis textum ex codice 2841 descripsisse.

F. 1. Ἡφαιστίωνος Θηβαίου φιλοσόφου περὶ καταρχῶν πρῶτον καθολικόν. — F. 30. Βιβλίον δεύτερον. — F. 42. Βιβλίον τρίτον. — F. 50ᵛ, vers. 19, hic Hephaestionis textu interrupto versus ita pergit cum signo ∴ : (Προκειμένῳ χρόνῳ ἀποδείκνυται ὑπὸ Ἱππάρχου — [f. 55] περὶ τῶν ἐν προχείροις λέγωμεν κανόσι). = Noster cod. Paris. 22, ff. 32, 11 - 34ᵛ. Hoc de fragmento vide quae infra dicemus p. 25.

20. Cod. Paris. gr. 2490. — Olim DCCCLXXIX ; 959; <Regius> 3027. — Chartaceus, cm. 30,8 × 14,4, ff. 222. (At fol. Iᵘᵐ numerum 11 praebet et sic deinceps usque ad folia 220 numero 230, 221, num. 231, 222, num. 232 notata), saec. XV. — Primo fol. A littera notato : " Manu Suliardi. „ — " Copié par Michel Souliardos „ (H. Omont, *Inventaire*, etc., t. II, p. 269). Cf. eiusdem *Catalogue des mss. de Fontainebleau*, p. 105, ubi codex numerum 306 habet in Catalogo a. 1550.

F. 11 (primum in cod. memoratum). Ἐκ τῆς συντάξεως Πτολεμαίου κεφαλαιωδῶς [corr. ex κεφαλεωδῶς] εἰρημένων (Ὅτι σφαιροειδὴς ὁ οὐρανός — [f. 11ᵛ] ἀπὸ τοῦ σιμερινοῦ [*sic*] μοῖ κγ' νε' κ''). Seq. duo excerpta. Ἐκ τοῦ βου συντάξεως, 5 exc. — F. 13ᵛ. Ἐκ τοῦ τρίτου λόγου τῆς σ. 5 exc. — F. 14ᵛ. Ἐκ τοῦ τετάρτου τ. σ. 6 exc. — F. 15ᵛ. Ἐκ τοῦ πέμπτου τ. σ. 27 exc. — F. 18ᵛ. Ἐκ τοῦ ἑβδόμου τ. σ. 3 exc. — Ἐκ τοῦ ὀγδόου τ. σ. 3 exc. — F. 19. Ἐκ τοῦ ἐννάτου τ. σ. 12 exc. — F. 19ᵛ. Ἐκ τοῦ δεκάτου τ. σ. 9 exc. — F. 20. Ἐκ τοῦ ἑνδεκάτου τ. σ. 7 exc. — F. 21ᵛ. Ἐκ τῆς [*sic*] δωδεκάτου τ. σ. 20 exc. quorum ultimum his desinit : ἀπὸ τοῦ Ἡλίου. = Cod. Berolin. 149 (*Catal. German.*, cod. 22), f. 104-106 [1].

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[1] Hac de codicis parte sic loquitur I. L. Heiberg (*Cl. Ptolemaei opera astronomica minora*, p. cxliv) " cod. Paris. gr. 2490 ... habet ἐκ τῆς συντάξεως κέ. (= D I¹, scil. cod. Vatic. gr. 180, s. XII, p. 10, 3)... Ex libris VI et XIII nihil excerptum. „

or perhaps the same hand: ἰστέον ὅτι ἐνταῦθα πάλιν ποιεῖ τινα συνοπτικὴν διδασκαλίαν περὶ τῶν τῆς ζωῆς χρόνων. And at the end of the preceding chapter, in the inner margin: τέλος. F. 127. Τέλος τῆς τοῦ Πτολεμαίου Κλαυδίου τετραβίβλου ἐξηγήσεως.

F. 128. Without title. (Ἐπειδὴ συμβαίνει πολλάκις [illegible] of everything tron). [illegible] Cod. Mutin. 40; the Parisian codices mentioned above.

19. Cod. Paris. gr. 2415. Formerly cod. Colbertinus 1269; Regius 2920, 3. - Paper manuscript, cm. 33.7 × 22, ff. 55. (Another numbering system's number 1 coincides with folio 7, and the last folio is 61, which is indeed blank), 16th century. - "Copied by Nicolas Sophianos" (H. Omont, Inventaire, etc., vol. II, p. 256). Cf. Aug. Engelbrecht, Hephaestion von Theben und sein astrologisches Compendium, Vienna, 1887, p. 9, who notes that the scribe of this codex copied Hephaestion's text from codex 2841.

F. 1. Hephaestion of Thebes, philosopher, On Inceptions, first general book. – F. 30. Second book. – F. 42. Third book. – F. 50, verso line 19, where Hephaestion's text is interrupted, the text continues thus with the sign ': (Προκειμένῳ χρόνῳ ἀποδείκνυται ὑπὸ Ἱππάρχου [f. 55] περὶ τῶν ἐν προχείροις we say canoe). [illegible] Our cod. Paris. 22, ff. 32, 11 – 34. Concerning this fragment, see what we shall say below, p. 25.

20. Cod. Paris. gr. 2490. - Formerly DCCCLXXIX; 959; <Regius> 3027. - Paper manuscript, cm. 30.8 × 14.4, ff. 222. (But the 1st folio bears the number 11 and so on successively up to folios 220 numbered 230, 221 numbered 231, 222 numbered 232), 15th century. On the first [illegible] folio, noted with the letter A: "In the hand of Suliard. Copied by Michel Souliardos" (H. Omont, Inventaire, etc., vol. II, p. 269). Cf. his Catalogue des mss. de Fontainebleau, p. 105, where the codex bears the number 306 in the Catalogue of 1550.

F. 11 (first mentioned in the codex). From the Syntaxis of Ptolemy, summarily stated ("That the heaven is spherical [illegible] [l. 114] from the equinox [sic] to me ki' ne' k''). Following two excerpts. From the second book of the Syntaxis, 5 exc. F. 134. From the third book of the S. 5 exc. - F. 14v. From the fourth [book] of the S. 6 exc. - F. 15v. From the fifth [book] of [illegible] the S. 27 exc. - F. 18. From the seventh [book] of the S. 3 exc. From the eighth [book] of the S. 3 exc. - F. 19. From the ninth [book] of the S. 12 exc. - F. 19v. From the tenth [book] of the S. 9 exc. - F. 20. From the eleventh [book] of the S. 7 exc. - F. 21v. [illegible] From the [sic] twelfth [book] of the S. 20 exc., of which the last ends thus: from the Sun. ==Cod. Berolin. 149 (Catal. German., cod. 29), f. 104–106.

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* Concerning this part of the codex, I. L. Heiberg speaks as follows (Cl. Ptolemaei opera astronomica minora, p. cxliv): "cod. Paris. gr. 2490 . . . has ἐκ τῆς συντάξεως κέ. (=D1, namely cod. Vatic. gr. 180, s. XII, p. 10, 3)... From books VI and XIII nothing has been excerpted."

F. 22. Ἰωάννου Ἀλεξανδρέου [*sic*] τοῦ φιλοσόφου περὶ τῆς τοῦ ἀστρολάβου χρήσεως, καὶ τί τῶν ἐν αὐτῷ καταγεγραμμένων σημαίνει ἕκαστον. = Ibid., f. 116-131; Laur. 28, 16, f. 279-289 et alii plurimi. Cf. *Catal. Flor.*, p. 39, ac praesertim adnotatio. — F. 36. Desinit ut editio (H. Hase, *Rhein. Mus.*, VI, 1838, p. 129-156).

Ἑτέρα ἐξήγησις περὶ τοῦ ἀστρολάβου. — F. 36ᵛ. (Εἰ βούλει γινώσκειν τὴν τοῦ ἀστρολάβου μέθοδον — [f. 39] καθὼς πρότερον διεταξάμεθα). = Cod. Berolin., f. 131; cf. *Catal. German.*, p. 37.

Τοῦ Γρηγορᾶ κυροῦ Νικηφόρου τοῦ φιλοσόφου πόνημα περὶ κατασκευῆς γενέσεως ἀστρολάβου. — F. 39ᵛ. Τέλος τοῦ λόγου τοῦ κυροῦ Γρηγορᾶ. = Ibid., f. 134-139; cf. *Catal. Mediol.*, p. 7; *Ital.*, p. 33.

Sine titulo. (Ἰστέον δὲ καὶ τοῦτο ὡς ἡμεῖς — [f. 45ᵛ] ὡς λέλεκται, καὶ τοῦτο μὲν τοιοῦτον). = Ibid., f. 139-140.

F. 46, f. sequens 51 numero notatum, ff. 52-55 vacua.

F. 56. <Ἐ>ξήγησις ἀνώνυμος εἰς τὴν τετράβιβλον τοῦ Πτολομαίου [*sic*]. Tractatus in 299 cap. dividitur. — F. 196ᵛ. Τέλος τῆς ἐξηγήσεως τῆς τοῦ Πτολεμαίου Κλαυδίου μαθηματικῆς τετραβίβλου.

Littera υ' notatur capitulum quod saepius Ἐξήγησιν sequitur (Ἐπειδὴ συμβαίνει πολλάκις — πάντων κέντρων). Vid. supra cod. 15, f. 85ᵛ.

Πορφυρίου φιλοσόφου εἰσαγωγὴ εἰς ἀποτελεσματικὴν Πτολεμαίου. Προοίμιον. — F. 215 desinit opus ut in editione; at f. 205ᵛ, post capitulum Περὶ οἰκοδεσποτῶν (p. 191 Wolf.), linea videtur speciem coronidis referens et rubro verba Σχολὴ ἐκ τῶν [f. 206] Δημοφίλου (Ἐπὰν στήσεις [*sic*] — τὴν κάκωσιν). Iterum rubro : Σχολή (Σημειωτέον — ἐγκρίνειν).

Reliqua pars codicis Berolinensi 149, ff. 151-156ᵛ et Parisino 15, ff. 94-96ᵛ, ut mox videbitur omnino congruit.

F. 215ᵛ. Κανόνιον, quod iampridem edidi. (Vide supra cod. 15, f. 96). Sequitur fragmentum : (Τῆς οὐρανίας διαθέσεως — λέξομεν). = Cod. 15 et alii. — Ed. A. Olivieri.

F. 216. (Θεμάτιον τοίνυν λέγεται — [f. 217] ἀκολούθως τούτων).

Sequuntur capitula omnia quae codice 15 et Berolinensi continentur, quorumque ultimum [f. 229ᵛ] desinit : ὡριμαία κέκληται.

Παύλου Ἀλεξανδρέως περὶ οἰκοδεσποτείας (corr. 1ª manu ex -τίας).

F. 230ᵛ (falso). Τέλος τῆς τετρακτῆς [*sic*] βίβλου καὶ ἀποτελεσματικῆς Πτολεμαίου τοῦ Αἰγυπτίου.

F. 22. Of John of Alexandria [sic] the philosopher, on the use of the astrolabe, and what each of the things inscribed upon it signifies. - Ibid., f. 116–131; Laur. 28, 16, f. 279–289 and many others. Cf. Catal. Flor., p. 39, and especially the note.

F. 36. Ends as in the edition (H. Hase, Rhein. Mus., VI, 1838, p. 129–156).

Another explanation about the astrolabe. F. 36. (If you wish to know the method of the astrolabe — [f. 39] as we arranged before). = Cod. Berolin., f. 131; cf. Catal. German., p. 37.

A work of Kyr Nikephoros Gregoras the philosopher on the construction and making of the astrolabe. - F. 39. End of the discourse of Kyr Gregoras. Ibid., f. 134-139; cf. Catal. Mediol., p. 7; Italian, p. 33.

Without title. (It should also be known that we [f. 45v] ὡς have said, and this is indeed such). Ibid., f. 139-140.

F. 46, the following folio numbered 51, ff. 52-55 blank.

F. 56. Anonymous commentary on the Tetrabiblos of Ptolemy [sic]. The treatise is divided into 299 chapters. - F. 196v. End of the commentary on the mathematical Tetrabiblos of Claudius Ptolemy.

The letter u' marks the chapter that frequently follows the Commentary (Since it happens often — of all centers). See above cod. 15, f. 85.

Porphyry the Philosopher's Introduction to Ptolemy's Tetrabiblos. Prooemium. F. 215 the work ends as in the edition; but at f. 205, after the chapter Περὶ οἰκοδεσποτων (p. 191 Wolf.), a line appears bearing the appearance of a colophon and in red the words Σχολὴ ἐκ τῶν [f. 206] Δημοφίλου (Ἐπαν στήσεις [sic] τὴν κάκωσιν). Again in red: Σχολή (Σημειωτέον ἐγκρίνειν).

The remaining part of the codex agrees entirely with Berlin 149, ff. 151–156 and Paris 15, fr. 94–967, as will be seen presently.

F. 215. Κανόνιον, which I edited some time ago. (See above cod. 15, f. 96).

There follows a fragment: (Τῆς οὐρανίας διαθέσεως λέξομεν). === Cod. 15 and others. – Ed. A. Olivieri.

F. 216. (Θεμάτιον τοίνυν λέγεται — [f. 217] ἀκολούθως τούτων).

There follow all the chapters contained in codex 15 and the Berlin codex, the last of which [f. 299] ends: ὡριμαία κέκληται.

Paul of Alexandria, On Oikodespoteia (corrected in codex 15 by a hand from -τίας).

F. 230v (incorrectly). End of the fourth book and the Tetrabiblos of Ptolemy the Egyptian.

F. 231. Figurae astronomicae.

F. 231v. Figura astronomica. (Ὁμοίως πάλιν καὶ τὸ αὐτὸ θεμάτιον — ἐπὶ δὲ ρ' τὸ ἀνάπαλιν).

F. 232v. (Ὁ κλῆρος τῆς τύχης εὑρίσκεται οὕτως — διὸ καὶ ἐμβρίσθη οὕτως). Figura astrologica, cuius titulus : Ὁ κλῆρος τῆς τύχης, inter secundum ac tertium capituli versum interiacet.

21. Cod. Paris. gr. 2501. — Chartaceus, cm. 21,4 × 13,5, olim signatus Colbert. 4510; Regius 3211. 3. Scriptus duobus manibus aeque elegantibus medii saeculi XV, ff. 235. — Cf. H. Omont, *Inventaire*, etc., t. II, p. 272-273.

Rectum foliorum ordinem (A), ante compaginatoris operam turbatum (B) indicant numeri quoque imo folio saeculo, ut videtur, XVII° scripti. Hac tabula res ostendetur.

Ordo rectus (A)	Ordo nunc institutus (B)	Ordo rectus (A)	Ordo nunc institutus (B)
F. 1	F. 50-42	132-141	59-67*bis*
2	49	144-151	68-75
3	52	153-158	76-81
6-7	41-42 (renversés)	159-160	47-48
8	46	161-166	82-87
9-37	1-29	169-177	88-96
40	51	233	97
41-48	32-39	187-194	98-105
49-50	30-31	201-239	106-143
51	40	241-296	144-199
52-54	53-45	305-340	200-235
125-130	53-58		

A. Desunt	scilicet numero :	A. Desunt	scilicet numero :
F. 4, 5	Folia duo	167, 168	Folia duo
34-40	3	178-186	9
55-124	72	196-200	5
131	1	240	1
142, 143	2	297-304	8
152	1		

Ex quo videntur folia CVI in codicis parte nobis servata desiderari.

Numerum cuiusque quaternionis antecedit littera K. Notati fuerant numeri quaternionum ante volumen compaginatum, at post numeros tabulae A signatos, unde fit ut quaterniones aliquot partim vel omnino rasi fuerint; idque non in alio codice inventum in hoc animadverti, quod, cum quaterniones octo foliis, ut solet, respondent, tum uni folio, sicut ex hac tabula videre sit.

K 1	F. 1	K 11	F. 46
2	9	12	47
3	17	13	48
4	25	14	49
5	26	15	50
6	27	16	51
7	28	17	52
8	30	18	53
9	31	19	59
10	32	20	67

F. 231. Astronomical figures.

F. 231. Astronomical figure. (Ὁμοίως πάλιν καὶ τὸ αὐτὸ θεμάτιον ἐπὶ δὲ ρ' τὸ ἀνάπαλιν).

F. 232. (Ὁ κλῆρος τῆς τύχης εὑρίσκεται οὕτως — διὸ καὶ ἐμβρίσθη οὕτως). An astrological figure, whose title: Ὁ κλῆρος τῆς τύχης, is inserted between the second and third line of the chapter.

21. Cod. Paris. gr. 2501. Paper, cm. 21.4 x 13.5, formerly designated Colbert. 4510; Regius 3211. 3. Written by two equally elegant hands from the middle of the 15th century, ff. 235. Cf. H. Omont, Inventaire, etc., vol. II, pp. 272–273.

The correct order of the folios (A), which was disturbed before the binder's work (B), is also indicated by numbers written at the bottom of the folio, apparently in the 17th century. This table will make the matter clear.

Correct order (A)	Order now established (B)
F. 1	F. 50-42
2	49
3	52
6-7	41-42 (reversed)
8	46
9-37	1-29
40	51
41-48	32-39
49-50	30-31
51	40
52-54	53-45
125-130	53-58

Correct order (A)	Order now established (B)
132-141	He is special
144-151	68-75
153-158	76-81
159-160	47-48
161-166	82-87
169-177	88-96
233	97
187-194	98-105
201-239	106-143
241-296	144-199
305-340	200-235

A. Missing	namely in number:
F. 4, 5	Two folios
34-40	3
55-124	72
131	1
142, 143	2
152	1

A. Missing	namely in number:
167, 168	Two folios
178-186	9
196-200	5
240	1
297-304	8

From which it appears that 106 folios are missing in the part of the codex preserved for us.

The letter K precedes the number of each quire. The quire numbers had been marked before the volume was bound, but after the numbers of table A were marked, whence it happens that some quires were partly or entirely erased; and this, which I have not found in any other codex, I have noticed in this one, that the quires correspond sometimes to eight folios, as is usual, and sometimes to a single folio, as may be seen from this table.

K 1	F. 1
2	9
3	17
4	25
5	26
6	27
7	28
8	30
9	31
10	32

K 11	F. 46
12	47
13	48
14	49
15	50
16	51
17	52
18	53
19	59
20	67

K 21	F. 68	K 33	F. 138
22	76	34	144
23	...	35	152
24	82	36	160
25	88	37	168
26	96	38	176
27	97	39	184
28	98	40	192
29	106	41	200
30	114	42	208
31	122	43	...
32	130	44	222

F. 1-29v (= f. 9-37 ordinis A). <Isaaci Argyri> Παράδοσις εἰς τοὺς Περσικοὺς προχείρους κανόνας τῆς ἀστρονομίας. = Cod. Flor. 7, f. 2-19; 10, f. 3-23; Venet. 4, f. 71 ss.; Taurin. 4, f. 134-141v; Paris. 2107, f. 141 sqq. (sub nomine Georgii Chrysococcae). Cf. Venet. 8, f. 11v sqq. Capitulorum I-XVIII tituli iidem sunt atque in cod. Flor. 7. Sequuntur <cap. XIX> Περὶ τῆς καταλήψεως τοῦ ἔτους τῶν Περσῶν. <XX> Περὶ τοῦ πόσον κινεῖται ἕκαστος τῶν ἀστέρων τὸ νυχθήμερον. <XXI> Τεχνολογία ἀκριβὴς περὶ τῆς ὥρας συζυγίου ἢ πανσελήνου (f. 29, 22, Χρυσοκόκκης nominatur). — F. 29v. Καὶ τὸ ἐναπολειφθέν, ἔστιν ὥρα τῆς παρελθούσης νυκτός. — Ed. Christmann, Francofurti, 1590, *Muhamedis Alfagrani chronologica et astronomica elementa*, p. 298 sqq., teste Usenero, *Ad historiam astronomiae symbola*, 1876, p. 24. — Reliqua paginae pars vacua.

Ff. 30-31 post f. 39 ponenda sunt.

Ff. 32-39, 30-31, 40[1]. Ἰσαὰκ τοῦ Ἀργύρου μέθοδος λογικωτέρα ἡλιακῶν καὶ σεληνιακῶν κύκλων καὶ τούτοις ἑπομένων. = Cod. Flor. 7, f. 90-99; German. 4, f. 203-212. — Ediderunt Petavius, *Uranol.*, p. 539 sqq. editionis a. 1630; t. III, p. 194 sqq. editionis a. 1705[2], et Halma, *Tables manuelles astronomiques*, 3e partie, Suppl., p. 83-117, ubi finis deest.

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[1] Ordinem rectum (A) restituere debemus ut quisque textus locum proprium obtinere possit. Vide supra p. 11 columnas A, B.

[2] Desinit Petavius cum verbis ἀξιόλογον ἀπεργαζομένης (ἀπεργασμ. ed.); Parisinus autem et alii ita pergunt: Σοὶ δ' αὐτῷ συνετῷ γε ὄντι καὶ κρίνειν ὀρθῶς εἰδότι τά τ' εὖ ἔχοντα τῶν τοιούτων, καὶ αὐτὰ μὴ οὕτως, τοιοῦτόν τι περὶ ἡμῶν οἶδ' ὡς γ' ὑποπτευθήσεται· τὸ δὲ μὴ ἐντελῶς καὶ ὡς ἐχρῆν τὸν περὶ ὧν εἰρήκειμεν ἀποδοθῆναι παρ' ἡμῶν λόγον, καὶ μαλ' ἔγωγε ὑπονοῶ· διόσου καὶ ἀεὶ τὴν σύνεσιν κριθέντα μέν σοι λόγου τινὸς τὰ εἰρημένα, εἴ σοι βουλητόν, ἐμφανισθήτωσαν καὶ πρὸς ἄλλους· εἰ δ' ἀποψηφισθεῖεν (*sic*), ἐπανικήτωσαν πρὸς ἡμᾶς, ἵν' αἰσθόμενα τῆς ἑαυτῶν ἀσθενείας τὸ παρρησιάζεσθαι παραιτήσωνται.

K 21	F. 68	K 33	F. 138
22	76	34	144
23	. . .	35	152
24	82	38	160
25	88	37	168
26	96	38	176
27	97	39	184
28	98	40	192
29	106	41	200
30	114	42	208
31	122	43	. . .
32	130	44	222

F. 1-90 (= 1.9-37 of series A). <Isaac Argyrus> Παράδοσις εἰς τοὺς Περσικούς προχείρους κανόνας τῆς ἀστρονομίας. Cod. Flor. 7, f. 2-19; 10, f. 3-23; Venet. 4, f. 71 ss.; Taurin. 4, f. 134-141; Paris. 2107, f. 141 sqq. (under the name of Georgius Chrysococces). Cf. Venet. 8, f. 11 sqq. The titles of Chapters I-XVIII are the same as in cod. Flor. 7. There follow <ch. XIX> Περὶ τῆς καταλήψεως τοῦ ἔτους τῶν Περσῶν. <XX> Περὶ τοῦ πόσον κινεῖται ἕκαστος τῶν ἀστέρων τὸ νυχθήμερον. <XXI> Τεχνολογία ἀκριβῆς περὶ τῆς ὥρας συζυγίου ή πανσελήνου (f. 29, 22, Chrysococces is named). F. 29. Kai Τὸ ἐναπολειφθέν, ἔστιν ὥρα τῆς παρελθούσης νυκτός. Ed. Christmann, Frankfurt, 1590, Muhamedis Alfagrani chronologica et astronomica elementa, p. 298 sqq., as attested by Usener, Ad historiam astronomiae symbola, 1876, p. 24. - The remainder of the page is blank.

Ff. 30-31 must be placed after f. 39.

Ff. 32-39, 30-31, 40'. Isaac Argyrus, a more rational method of solar and lunar cycles and their consequences. = Cod. Flor. 7, f. 90-99; German. 4, f. 203-212. Edited by Petavius, Uranol., p. 539 sqq. of the 1630 edition; t. III, p. 194 sqq. of the 1705 edition, and Halma, Tables manuelles astronomiques, 3° partie, Suppl., p. 83-117, where the end is missing.

› We must restore the correct order (A) so that each text may occupy its proper place. See above p. 11, columns A, B.

9 Petavius ends with the words αξιόλογον ἀπεργαζομένης (ἀπεργασμ. ed.); but the Parisinus and others continue thus: Σοί δ' αὐτῷ συνετῷ γε ὄντι καὶ κρίνειν ὀρθῶς εἰδότι τά τ' εὖ ἔχοντα τῶν τοιούτων, καὶ αὐτὰ μὴ οὕτως, τοιοῦτόν τι περὶ ἡμῶν οἶδ᾽ ὡς γ' ὑποπτευθήσεται· τὸ δὲ μὴ ἐντελῶς καὶ ὡς ἐχρῆν τὸν περὶ ὧν εἰρήκειμεν ἀποδοθῆναι παρ' ἡμῶν λόγον, καὶ μαλ' ἔγωγε ὑπονοῶ· διόσου καὶ ἀξιῶ τὴν σύνεσιν κριθέντα μέν σοι λόγου τινὸς τὰ εἰρημένα, εἰ σοι βουλητόν, ἐμφανισθήτωσαν καὶ πρὸς ἄλλους· εἰ δ᾽ ἀποψηφισθεῖεν (sic), ἐπανικήτωσαν πρὸς ἡμᾶς, ἵν᾽ αἰσθόμενα τῆς ἑαυτῶν ἀσθενείας τὸ παρρησιάζεσθαι παραιτήσωνται.

F. 40v vacuum.

F. 41. Κανόνιον τοῦ ἡμεροευρεσίου. Μῆνες Ῥωμαίων, cum commentario.

Ff. 41v-42 (inversa). Tabula. Πασχάλ<ιον>. In columna I : Οἱ κύκλοι τῆς Σελήνης. Summa pagina, manu recenti : S. Iohannis cognomento Damasceni pertinens ad computum Isaaci Argyri. — Cf. Petavii, *Uranologium* (1630), p. 371; Halma, *Tables manuelles astronomiques*, 1825, 2e partie, p. 118 sqq.

F. 42v vacuum.

F. 43-45. Tabulae. Κανόνιον τῆς κινήσεως τοῦ θεμελίου τοῦ Ἡλίου. In columna I : Ἑκατονταετηρίδες. Alia κανόνια.

F. 45v vacuum.

F. 46. Tabula manu saeculi XVII scripta, columnis 16 constans et vers. 8, quorum primi duo hi sunt :

α	υ (pro β)	γ	θ	ι	ε	ς
ζ	ιβ	ιδ	ιε	κα	ια	ιζ

tum ultima :

| ζςεγ | αεδγ | υαςγ | αζςδ | δβςε | δγας | ευας ||

F. 46v. Μῆνες περσικοί.

Sequuntur, alia manu, haec verba : μιερκοῦζΐσως(?) καὶ ὁ πατὴρ Ἰω. καὶ εμητὴρ (f. l. ἐμὴ μητὴρ ?) Χριστηνᾶ... τοῦ ὁσίου πατρὸς ὑμῶν Σαβᾶ τῶν Ἱεροσολυμῶν ... Pars folii reliqua vacat.

F. 47-87v. Tabulae astronomicae. — F. 52v, 58v, 68 vacant. — F. 53-55v. Παράλλαξις τοῦ διὰ Συήνης [etc.] κλίματος βον πλάτος μοιρῶν κ', ἡμέρα ὡρῶν ιγ' ς''. Cf. Halma, *Tables manuelles astronomiques de Ptolémée et de Théon*, t. III, 2e partie, p. 100 sqq. — F. 59-66. Κανόνια τῶν πολλαπλασιασμῶν τῶν ἑξηκοστῶν ἐφ' ἑαυτά. — Tabularum quarundam tituli : F. 69v. Πτερὸν πρῶτον. — F, 70. Πτερὸν δεύτερον. — F. 81. Πτερὸν τρίτον. — F. 47. Πτερὸν τέταρτον. — F. 48, Πτερὸν πέμπτον. — F. 87. Πτερὸν ἕκτον. — F. 49, in margine haec nota : Ὁ πέμπτος δάκτυλος τῆς χειρὸς τοῦ ἀνθρώπου καλεῖται ἀντίχειρ· ὁ τέταρτος λιχανός· ὁ τρίτος καὶ μέσος μάκελος[1]· ὁ δεύτερος ἐπιβάτης, ἀλλὰ καὶ παράμεσος· ὁ πρῶτος καὶ μικρὸς μύωψ. — ἐπίσημον· ἀνώνυμον· χαρακτήρ.

F. 88. Περὶ τῆς καταλήψεως τῆς ἀρχῆς τῶν χρόνων καὶ τῶν μηνῶν κατὰ ποίαν ἡμέραν (haec tria verba fere evanida) εἰσέρχονται τῆς ἑβδομάδος. = Cod. Vindob. 1, f. 270v (cap. ρις'). — De ff. 43-87 et 88-97 (l. 96), cf. I. L. Heiberg, *Cl. Ptolemaei opera omnia ; Prolegomena*, vol. II, p. ccii, imo totum caput III.

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[1] μάκελος deest in lexicis.

F. 40° blank.

F. 41. A small table for finding the day. Months of the Romans, with commentary.

Ff. 41-42 (inversa). Table. Πασχάλιον. In column I: Οἱ κύκλοι τῆς Σελήνης. At the top of the page, in a recent hand: S. Iohannis cognomento Damasceni pertinens ad computum Isaaci Argyri. [redacted] Cf. Petavii, Uranologium (1630), p. 371; Halma, Tables manuelles astronomiques, 1825, 2° partie, p. 118 sqq.

F. 42° blank.

F. 43-45. Tables. Κανόνιον τῆς κινήσεως τοῦ θεμελίου τοῦ Ἡλίου. In column I: Ἑκατονταετηρίδες. Other κανόνια.

F. 45v blank.

F. 46. Table written in a 17th-century hand, consisting of 16 columns and 8 rows, the first two of which are as follows:

α	υ (for β)	ϒ	ⓘ	ι	ε	ς
ζ	ιβ	ιδ	16	Ms	the	Iz

then finally:

| | nzset aed | hi | azsd dvse | the eves | |

C. 465. Persian months.

The following words follow, in another hand: μιερκοῦ perhaps (?) and the father Jo. and the mother (read: my mother?) Christena ... of the holy father your Saba of Jerusalem ... The rest of the folio is blank.

F. 47-87. Astronomical tables. — F. 52, 58, 68 are blank. F. 53-55. Parallax of the climate through Syene [etc.] second latitude of 20 degrees, day of 13¼ hours. Cf. Halma, Tables manuelles astronomiques de Ptolémée et de Théon, vol. III, 2nd part, p. 100 sqq. — F. 59-66. Tables of multiplications of the sexagesimals by themselves. Titles of certain tables: F. 69v. First wing. [redacted] — F. 70. Second wing. F. 81. Third wing. [redacted] F. 47. Fourth wing. — F. 48. Wing Fifth. [redacted] F. 87. Sixth wing. — — — F. 49, in the margin this note: The fifth finger of the human hand is called [1] the thumb; the fourth the index finger; the third and middle the middle finger; the second the ring finger, but also the para-mesos; the first and smallest the little finger. — episemon; anonymous; character.

Γ. 88. On the determination of the beginning of years and months on which day (these three words are almost illegible) they enter the week. Cod. Vindob. 1, f. 270v (cap. ριζ'). - Concerning ff. 43-87 and 88-97 (1.96), cf. I. L. Heiberg, Cl. Ptolemaei opera omnia; Prolegomena, vol. II, p. ccm, ino totum caput III.

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1 μάκελος is absent from the lexicons.

Περὶ τῆς ἐκβολῆς τῶν χρόνων τῶν Ῥωμαίων, τῶν Περσῶν καὶ τῶν Ἀρράβων διακειμένων ἀπὸ τῶν χρόνων σουλτανικῶν [f. 88v] (Ἤρκει μὲν οὖν καὶ ἡ προρρηθεῖσα μέθοδος — [f. 90] καὶ ἐξῆλθον ὧραι τοῦ κατὰ μῆκος ἀποστήματος ἢ κε'). = Ibid., f. 274v, cap. ριθ', ubi finis non idem.

F. 90. Περὶ τῆς καταγραφῆς τῶν ἐφημερίδων (Ἐγχαράττοντας ἐφ' ἑνὶ μὲν καταβατῷ πρώτῳ — [f. 90v] εἴτε καλά, εἴτε ἐναντία).

Περὶ τῆς ἐκβολῆς τῶν ἀστέρων εἰς τὴν τάξιν τῶν ἐφημερίδων (Οὐκ ὅτι ἀσαφῶς εἴρηνται πρότερων — [f. 91] τότε γάρ ἐστι τοῖς ἀστρονόμοις ἀρχὴ τοῦ χρόνου). — Cf. cod. Flor. 10, f. 266.

Περὶ τῶν πρὸς ἀλλήλους σχηματισμῶν τῶν ἀστέρων καὶ τῆς τούτων ὀνομασίας ἐκ τῆς τοῦ Ἡλίου ἐγγύτητος τε καὶ ἀποχῆς (Μετὰ τὴν διδασκαλίαν τῆς ἐγχαράξεως — [f. 91v] καὶ ἐπὶ τῶν ἄλλων). = Cod. Vindob. 1, cap. ρλη'.

Περὶ δεξιῶν καὶ ἀριστερῶν μερῶν τῶν σχηματιζομένων, ἐν ᾧ καὶ περὶ ἀστέρων δεξιῶν καὶ ἀριστερῶν (<Τ>οῦ ζῳδιακοῦ κύκλου εἰς ιβα ἴσα διῃρημένου — [f. 92] λέγομεν δὲ τὸν τούτων σχηματισμὸν οὐδ' ἕτερον). Cum figura XII zodiaci signorum.

Περὶ φάσεως καὶ κρύψεως στηριγμῶν αων καὶ βων, ἔτι δὲ καὶ περὶ καυμάτων καὶ ἀκρονύκτων (<Ὀ>νομάζονται οἱ ἀστέρες — [f. 93] κατὰ τὸ ἐναντίον τῶν ἄλλων ἀστέρων). — Cf. cod. Vindob. 1, f. 279, cap. ρλγ', ubi textus plus quam dimidio brevior; cod. Berolin. 26, f. 80, ubi textus plenior quam in hoc codice, sed inabsolutus.

F. 93v. Περὶ τοῦ πῶς <δεῖ> ἐξευρίσκειν τὴν ὥραν καθ' ἣν ὁ ἀστὴρ [*sic*] μετὰ τὴν Σελήνην μοιρικῶς σχηματίζονται (<Π>ερὶ τῶν πρὸς ἀλλήλους σχηματισμῶν τῶν ἀστέρων — τῆς ἐνεστώσης ἡμέρας). — Cf. Vindob. 1, f. 274v, cap. ρκα'.

Ἄλλως περὶ τούτου εὐχερέστερον (<Δ>ιὰ τοὺς μέσον τῆς Σελήνης καὶ τῶν ἀστέρων σχηματισμούς — [f. 94] καὶ εἰς τὰς συνοδοπανσελήνους κατὰ τὴν ῥηθεῖσαν μέθοδον).

Περὶ τοῦ πῶς δεῖ εὑρίσκειν τὴν ὥραν καθ' ἣν ἡ [l. οἱ] ἓξ [l. ε'] ἀστέρες πρὸς ἀλλήλους σχηματίζονται, οἷον ♄ ♃ ♂ ♀ ☿ (<Ἡ>τῆς κινήσεως ἑκάστου τῶν ἀστέρων ἀνωμαλία — [f. 95] εἰς τὰς μοιρικὰς εὑρέσεις τῶν πρὸς ἀλλήλους τῶν ἀστέρων σχηματισμῶν). — Cf. ibid., f. 275, cap. ρκβ'; cod. Berolin. 26, f. 75.

Περὶ τῆς εὑρέσεως τῆς ὥρας καθ' ἣν μοιρικῶς σχηματίζονται οἱ μὴ καθ' εὐθεῖαν κινούμενοι ἀστέρες (Ἐπειδὴ οὐ πάντες οἱ ἀστερες — πολλάκις εἴρηται). = Cod. Vindob. 1, f. 275v, cap. ρκγ'; Berolin. 26, f. 79. — In margine tabula XXIV horarum partes exhibens.

On the conversion of the years of the Romans, the Persians and the Arabs reckoned from the sultanic years

[f. 385] (The aforementioned method was indeed sufficient – [f. 90] and there came out hours of the longitudinal distance ή κε"). = Ibid., f. 274v, cap. ριθ', where the ending is not the same.

Γ. 90. On the drawing up of ephemerides (Inscribing on a single first descending column — [f. 905] whether favorable or unfavorable).

On the casting of the stars into the order of the ephemerides (Not because it was stated obscurely before — [f. 91] for that is the beginning of the year for astronomers). Cf. cod. Par. 10, f. 266.

On the configurations of the stars in relation to one another and their naming according to their proximity to and distance from the Sun (After the teaching of the inscription — [f. 91] and likewise for the others). === Cod. Vindob. 1, cap. ρλη'.

On the right and left sides of the configurations, in which there is also a discussion of stars on the right and left (Of the Zodiac circle divided into 12 equal parts — [f. 92] we call their configuration nothing other than this). With a figure of the XII signs of the zodiac.

On the appearance and disappearance of the first and second stations, and further on combustions and acronychal risings (<0>the stars are called [1. 93] contrary to the other stars). Cf. cod. Vindob. 1, f. 279, cap. ρλγ', where the text is more than half shorter; cod. Berolin. 26, f. 80, where the text is fuller than in this codex, but incomplete.

Γ. 93. On how <one must> find the hour at which the star [sic] together with the Moon form aspects by degree (<1>on the mutual aspects of the stars of the present day). - Cf. Vindob. 1, f. 274, cap. ρκα'.

Otherwise on this matter more easily ("On the aspects between the Moon and the stars - [Γ. 94] and for the conjunctions and full moons according to the method described).

On how one must find the hour at which the [I. the] six [I. €'] stars form aspects with one another, such as B 4%☌ (ΗΗ> of the anomaly of the motion of each of the stars - [[. 95] for the degree-based calculations of the mutual aspects of the stars). — Cf. ibid., f. 275, cap. ρκβ'; cod. Berolin. 26, f. 75.

On finding the hour at which the stars not moving in a straight line form aspects by degree (Since not all the stars, as has often been said). = Cod. Vindob. 1, f. 275ᵛ, cap. ρκγ'; Berolin. 26, f. 79. — In the margin a table showing the parts of XXIV hours.

Περὶ εὑρέσεως ὡροσκόπου, ἤτοι μοίρας ἀνατελλούσης (Ὡροσκόπον ὀνομάζουσιν οἱ ἀποτελεσματικοὶ — [f. 95v] τουτέστι τὴν κζην τοῦ Ταύρου δύνειν). — Cf. cod. Berolin. 26, f. 78. — In margine scholium : <ση.> ὅτι ἐὰν μὲν αἱ ἀπὸ ἀνα<το>λῆς Ἡλίου ἀναδοθεῖσαι ὧραι... (versus decem).

F. 96. Περὶ ζῳδίου μεσουρανοῦντος (<Ἡ> δὲ μεσουρανοῦσα μοῖρα τοῦ ζῳδιακοῦ — ἐποχὴ τοῦ Ἡλίου). Cf. cod. Berolin. 26, f. 78v. Περὶ ὡροσκόπου μεσημβρινοῦ καὶ μεσονυκτικοῦ (Κατὰ τὰ ὀρθῆς σφαίρας τῶν ἀναφορικῶν χρόνων — ὡς ἐπὶ τοῦ μεσημβρινοῦ εἴρηται).

Περὶ τῆς ἐκβολῆς τῶν ὡρῶν τῆς 6 [scil. ἡμέρας hic et infra] ὁποιουδήτινος κλίματος βούλει, ἢ πόλεως ἢ χώρας ἀπὸ τῶν τούτων ἀναφορῶν(<Αἱ> ἅπαξ ἑνὸς χρόνου ἐκβληθεῖσαι ὧραι — [f. 96v] κάτωθεν ὄντα τῶν λ'). = Cod. Berolin. 26, f. 122.

Περὶ καταλήψεως τοῦ ὑψώματος τοῦ Ἡλίου κατὰ τὸ μέσον τῆς ἡμέρας πρὸς πάντα τὰ κλίματα. Hoc titulo (= cod. Berolin. 26, f. 122v) finitur folium 96, quod 177° folio ordinis A (vide supra p. 11) respondet; at folia 178-186 huius ordinis desiderantur.

F. 97 ponendum est post f. 133, quod infra invenies.

F. 98-100. Tabulae ad geographiam, astronomiam computumque pertinentes <Theonis Alexandrini>. — Cf. Halma, *Tables manuelles*, t. III, 1re partie, p. 109 sqq.

F. 100v-105v. Τριακονταετηρίδες, et aliae tabulae astronomicae.

F. 106-143. Ἐκ τῶν Ἡφαιστίωνος τοῦ Θηβαίου ἀποτελεσματικῶν, καὶ ἑτέρων παλαιῶν[1]. = Cod. Flor. 7, f. 99-139; 8, f. 33-75; cf. 12, f. 106v sqq. et passim; Venet. 5, f. 49-77; 7, f. 17-24, 40-62, 67v, 69-70, 80, 90; 8, f. 165-194; Vindob. 8, f. 38-104, quo de loco adi G. Kroll, *Catal.*, VI, p. 52. Haec sunt in Parisino : F. 106-112v. Περὶ τῆς τῶν δωδεκατημορίων ὀνομασίας καὶ δυνάμεως..= Hephaest., I, 1, p. 46-67 Engelbrecht[2]. Varias lectiones optimas invenies in appendice[3]. = Cod. Flor. 7, f. 99; 8, f. 75v; cf. Vindob. 8, f. 381. Cf. Procli (?) *Paraphrasis in Ptolemaei tetrabiblum*, ed. L. Allatius, 1658, II, 12;

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[1] De his Hephaestionis excerptisque et paraphrasibus cf. Fr. Boll, *Beiträge zur Ueberlieferungsgeschichte der Astrologie und Astronomie*. (Sitzungsb. Akad. München, 1899, p. 77, 91, 102, 106, etc.), ubi " syntagma Laurentianum " descripsit.

[2] I. Camerarius hoc capitulum ediderat (*Astrologica*, Norimb. 1532, p. 4-20 (quod quidem Engelbertum fugit), fortasse ex codice Erlangensi 89, nisi fallitur Boll, *l. c.*, p. 108,

[3] Omnia quae ex cod. 2501 editave aut collata appendicem occupant nonnisi Hephaestionea sunt.

On the Finding of the Horoscope, or Rather the Rising Degree (The practitioners call the Horoscope — [f. 95[4]] that is, the degree of Taurus setting). Cf. cod. Berolin. 26, f. 78.
In the margin a scholium: <note> that if the hours elapsed since sunrise... (ten lines).

F. 96. On the Culminating Sign (The culminating degree of the Zodiac — the position of the Sun). Cf. cod. Berolin. 26, f. 78.
f. 78.
On the Midday and Midnight Horoscope (According to the times of ascension of the right sphere, as stated for the meridian).
On the Calculation of the Hours of the Day (scil. of the day, here and below, of whatever climate, city, or region you wish, from the ascensions thereof (The hours once calculated for one unit of time — [f. 96[4]] those below the 30th). Cod. Berolin. 26, f. 122. On the Determination of the Sun's Altitude at Midday for All Climates. With this title (= cod. Berolin. 26, f. 122v) folio 96 ends, which corresponds to folio 177 of order A (see above p. 11); but folios 178–186 of this order are missing.

F. 97 is to be placed after f. 133, which you will find below.

F. 98–100. Tables relating to geography, astronomy, and computation <of Theon of Alexandria>. — Cf. Halma, Tables manuelles, t. III, 1re partie, p. 109 sqq.

F. 100-105v. Triakontaeterides, et aliae tabulae astronomicae. F. 106-143. Ἐκ τῶν Ἡφαιστίωνος τοῦ Θηβαίου ἀποτελεσματικών, καὶ ἑτέρων παλαιών. = Cod. Flor. 7, f. 99-139; 8, f. 33-75; cf. 12, f. 106 sqq. et passim; Venet. 5, f. 49-77; 7, f. 17-24, 40-62, 67, 69-70, 80, 90; 8, f. 165-194; Vindob. 8, f. 38-104, quo de loco adi G. Kroll, Catal., VI, p. 52. These are in the Parisinus: F. 106-112. On the naming and power of the dodecatemoria... = Hephaest., I, 1, p. 46-67 Engelbrecht. You will find the best variant readings in the appendix. = Cod. Flor. 7, f. 99; 8, f. 75v; cf. Vindob. 8, f. 381. Cf. Proclus (?) Paraphrase on Ptolemy's Tetrabiblos, ed. L. Allatius, 1658, II, 12;

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1 On these excerpts and paraphrases of Hephaestion, cf. Fr. Boll, Contributions to the History of the Transmission of Astrology and Astronomy. (Sitzungsb. Akad. München, 1899, pp. 77, 91, 102, 106, etc.), where he described the "Syntagma Laurentianum." * J. Camerarius had edited this chapter (Astrologica, Norimb. 1532, pp. 4-20 (which Engelbrecht indeed overlooked)), perhaps from codex Erlangensis 89, unless Boll is mistaken, l. c., p. 108.

All the material from cod. 2501 that has been edited or collated and occupies the appendix consists exclusively of excerpts from Hephaestion.

Maximi et Ammonis reliquiae, collegit Ad. Ludwich, 1858, p. 112-119. — F. 112v. Ἐν οἷς τόποις χαίρουσιν οἱ ε' ἀστέρες. = Cod. Flor. 7, f. 106; 8[1]; Vindob. 8, f. 38-47; Taurin. 4, f. 34; cf. Hephaest., I, 7. Ed. Olivieri, *Catal. Flor.*, p. 90. — Τίνες τῶν ιβ' τόπων εἰσὶ βελτίους. = Cod. Flor. 7, f. 106; 8; Taurin. 4, f. 342. Cf. Hephaest., I, 12 (περὶ διαφορᾶς τόπων). Ed. Olivieri, l. c. — Περὶ οἰκοδεσποτῶν καὶ συνοικοδεσποτῶν. = Cod. Flor. 7, f. 106; 8; Taurin. 4, f. 34; cf. Hephaest., I, 13. Ed. Olivieri, l. c.; cf. Porph., p. 186. — F. 113. Περὶ συναφῆς, ἤτοι κολλήσεως καὶ ἀπορροίας. = Cod. Flor. 7, f. 106; 8; Venet. 6, f. 183; cf. Hephaest., I, 14. Ed. Olivieri, l. c., p. 92; cf. Porph., p. 187. — Περὶ ἐμπερισχέσεως τριχῶς λεγόμενον. = Cod. Flor. 7, f. 107; 8; Taurin. 4, f. 50v; cf. Hephaest., I, 15. Ed. Olivieri, l. c.; cf. Porph., ibid. — F. 113v. Περὶ ἀκτινοβολίας. = Cod. Flor. 7, f. 107; 8; Venet. 7, f. 91; cf. Hephaest., I, 16. Varias lectiones et additamenta vid. in appendice. — Περὶ ἐπιδεκατευόντων. = Cod. Flor. 7, ibid.; 8. Eadem leguntur in utroque Laurentiano usque ad f. 142 Parisini; cf. Taurin. 4., f. 34v. Cf. Hephaest., sequentia capituli 16; Porphyrii εἰσαγωγήν, p. 188. — Περὶ καθυπερτέρων. = Cod. Taurin. 4, f. 34v; cf. Hephaest., finis cap. 16. Vid. varias lectiones et additamenta in appendice. — F. 114. Περὶ δορυφορίας. Cf. cod. Venet. 6, f. 183; Taurin., f. 34v; cf. Hephaest., I, 17. Var. lect. et addit. in appendice. — Περὶ δωδεκατημορίων τῶν ζῳδίων. Cf. Venet. 7, p. 332. Cf. Hephaest., I, 18; Ptolemaei, *Tetrab.*, p. 13, 26, ed. 1535. Ed. Olivieri, l. c., p. 93. Var. lect. in appendice. — Περὶ τοῦ δωδεκατημορίου τῆς Σελήνης. Vid. eadem appendix; cod. Flor. 7 et 8 eumdem textum exhibent, sed sine titulo. — F. 114v. Περὶ ἐπιτηδείων καὶ ἀνεπιτηδείων ἐν ταῖς καταρχαῖς. = Cod. Taurin., f. 36; Hephaest., III, 1. Editum in appendice. — Περὶ καθολικῶν ἐπισκέψεων καὶ ἀποτελουμένων. = Cod. Taurin., f. 50v. Contulit Olivieri cod. Flor. 12 (*Studi ital.*, VI, p. 9-11). = Hephaest., I, 20, p. 75, 20-77, 3. — F. 115. Περὶ οἰκοδεσποτίας. = Cod. Taurin., f. 37; Venet. 7, f. 93. = Hephaest., I, 20, p. 77, 3-24. — F. 115v-117. Περὶ φύσεως τῶν ζῳδίων. = Hephaest., I, 20, p. 77, 28-81, 25. Varias lectiones totius capituli invenies in appendice ad f. 114v. — F. 117-119v. Περὶ ἀποτελεσμάτων ἀπὸ τῶν ἐκλείψεων

[1] De capitulis cod. Florentini 8 quae cod. Parisino continentur, videsis Al. Olivieri, *Studi ital. di filol. class.*, VI, p. 2 sqq.

Relics of Maximus and Ammon, collected by Ad. Ludwich, 1858, p. 112-119. - F.112'. Ἐν οἷς τόποις χαίρουσιν οἱ ε' ἀστέρες. Cod. Flor. 7, f. 106; 81; Vindob. 8, f. 38-47; Taurin. 4, f. 34; cf. Hephaest., I, 7. Ed. Olivieri, Catal. Flor., p. 90. Τίνες τῶν ιβ' τόπων εἰσὶ βελτίους. Cod. Flor. 7, f. 106; 8; Taurin. 4, f. 342. Cf. Hephaest., I, 12 (nepi dia popâç τόπwv). Ed. Olivieri, I. c. - Περὶ οἰκοδεσποτῶν καὶ συνοικοδεσπο TŵV. Cod. Flor. 7, f. 106; 8; Taurin. 4, f. 34; cf. Hephaest.. I. 13. Ed. Olivieri, 1. c.; cf. Porph., p. 186. F. 113. Περί συναφῆς, ἤτοι κολλήσεως καὶ ἀπορροίας. = Cod. Flor. 7, f. 106; 8; Venet. 6, f. 183; cf. Hephaest., I, 14. Ed. Olivieri, 1. c., p. 92; cf. Porph., p. 187. - Περὶ Περὶ ἐμπεριοχέσEWS ἐμπερισχέσεως τριχῶςTPIXŵS Περὶ ἐμπερισχέσεως τριχῶς λεγόμενον. Cod. Flor. 7, f. 107; 8; Taurin. 4, f. 50v; cf. Hephaest., I, 15. Ed. Olivieri, l. c.; cf. Porph., ibid. F. 113. Περι áxTivoßolias. - Cod. Flor. 7, f. 107; 8; Venet. 7, f. 91; cf. Hephaest., I, 16. For variant readings and additions see the appendix. - Περὶ Περὶ ἐπιδεκαTEUÓVTWVἐπιδεκατευόντων. .= Cod. Flor. 7, Περὶ ἐπιδεκατευόντων. ibid.; 8. The same passages are read in both Laurentian codices up to f.142 of the Parisian codex; cf. Taurin. 4., f. 34. Cf. Hephaest., the following sections of chapter 16; Porphyry's Εἰσαγωγή, p. 188. Περὶ καθυπερτέρων. Cod. Taurin. 4, f. 34; cf. Hephaest., end of ch. 16. See variant readings and additions in the appendix. F. 114. Περὶ δορυφορίας. Cf. cod. Venet. 6, f. 183; Taurin., f. 34v; cf. Hephaest., I, 17. Variant readings and additions in the appendix. — Περὶ δωδεκατημορίων τῶν Ζῳδίων. Cf. Venet. 7, p. 332. Cf. Hephaest., I, 18; Ptolemaei, Tetrab., p. 13, 26, ed. 1535. Ed. Olivieri, l. c., p. 93. Variant readings in the appendix. Περὶ τοῦ δωδεκατημορίου τῆς Σελήνης. See the same appendix; cod. Flor. 7 and 8 present the same text, but without a title. – F. 114v. Περὶ ἐπιτηδείων καὶ ἀνεπιτηδείων ἐν ταῖς καταρχαῖς. = Cod. Taurin., f. 36; Hephaest., III, 1. Published in the appendix. Περὶ καθολικῶν ἐπισκέψεων καὶ ἀποτελουμένων. = Cod. Taurin., f. 50v. Collated by Olivieri from cod. Flor. 12 (Studi ital., VI, p. 9-11). ===Hephaest., I, 20, p. 75, 20-77, 3. — F. 115. Περὶ οἰκοδεσποτίας. = Cod. Taurin., f. 37; Venet. 7, f. 93. Hephaest., I, 20, p. 77, 3-24. F. 115-117. Περί φύσεως τῶν Ζῳδίων. Hephaest., I, 20, p. 77, 28 - 81, 25. Variant readings for the entire chapter will be found in the appendix at f.114. - F. 117-119. About the results of eclipses

* Regarding the chapters of cod. Florentinus 8 which are contained in the cod. Parisinus, see Al. Olivieri, Studi ital. di filol. class., VI, p. 2 sqq.

καὶ τῶν κομητῶν. = Cod. Taurin. f. 46ᵛ; Vindob. 1, f. 270ᵛ; Nicolsburg. II, 241, f. 26-32. = Hephaest., I, 21. Cf. cod. Paris. 26, f. 39 cum p. 83, 7 - 89, 24 Engelbr. Variae lectiones in appendice. — F. 119ᵛ. Περὶ τῶν ἐν ταῖς ἐκλείψεσι σημείων. = Hephaest., I, 22. Ed. A. Ludwich, *Maximi et Ammonis reliquiae,* 1877, p. 122-125 ex cod. Flor. 12, p. 121. Var. lect. in appendice. — F. 120-122. Περὶ ἐπισημασιῶν τῆς τοῦ Κυνὸς ἐπιτολῆς καὶ τῶν περὶ αὐτὴν ἀστέρων. — Cf. cod. Paris. 2419, f. 102ᵛ, cuius ope Engelbrecht capituli XXIII textum correxit. Var. lect. in appendice. — F. 122. Περὶ μοίρας ὡροσκοπούσης ἐν τῇ συλλήψει. Excerptum ex Hephaest., II, 2, non paucis mutatis. = Cod. Vindob. 1, f. 232. Ed. in appendice. — F. 123. Περὶ γονέων. Cf. Vindob., f. 246; Hephaest., II, 4. Ed. in appendice. — F. 123ᵛ. Περὶ προτελευτῆς γονέων. = Cod. Venet. 6, f. 182; cf. Hephaest., II, 5. Ed. in appendice. — F. 123ᵛ-124. Περὶ ἀτρόφων. Cf. Vindob. 1, f. 342ᵛ; Hephaest., II, finis capituli 10. Ed. in appendice. — F. 125-132. Περὶ χρόνων ζῶης. Cf. Vindob. post f. 214, cap. λδ'; Hephaest., II, 11. Ed. in appendice. — F. 132-135 [1]. Περὶ τύχης ἀξιωματικῆς. Cf. Vindob. 1, f. 213ᵛ et 347; Hephaest., II, 18 (pars altera). Ed. in appendice. — F. 135. Περὶ πράξεως <ποιότητος>. Cf. Hephaest., II, 19. Ed. in appendice. — Περὶ τέκνων. Cf. Hephaest., II, 21*bis*. Ed. in appendice. — F. 135ᵛ. Περὶ φίλων καὶ ἐχθρῶν. Cf. Hephaest., II, 22. Ed. in appendice. — Περὶ δούλων. Cf. Hephaest., II, 20. Ed. in appendice. — Περὶ ξενιτείας. Cf. Hephaest., II, 23. Ed. in appendice. — Περὶ θανάτου ποιότητος. Cf. Hephaest., II, 24. Ed. in appendice. Vid. cod. Flor. 7, f. 130ᵛ ubi descriptor coniunxit cap. 23 et 24. — F. 136. Περὶ χρόνων διαιρέσεως. Cf. Hephaest., II, 25. Sic incipit ut bini Laurentiani, ac desinit sicut Parisinus 2417, f. 122ᵛ. Ed. in appendice. — Περὶ ἐνιαυτοῦ. = Cod. Paris. 2417; Flor. 8. Ed. in appendice. — F. 136ᵛ. Περὶ μηνῶν. Cf. Hephaest., II, capituli 27 pars prior. Ed. in appendice. — Περὶ ἡμέρας. Cf. Hephaest., II, 27. Ed. in appendice. — Διαίρεσις τῆς χρονοκρατορίας ἑκάστου τῶν ἀστέρων. Cf. Hephaest., II, 27*bis*. Huius capituli titulus in Parisino 2417, f. 128, Hephaestionem ipsum continente : Διαίρεσις ι' ἐτῶν καὶ μηνῶν θ'. Ed. in appendice. — F. 137. Κρόνου χρονοκρατορία. Cf. Hephaest., II, 28 [1]. — F. 97 [2]. Διὸς χρονοκρατορία.

[1] Textus folia 137-143ᵛ obtinens edetur in appendice.
[2] Videsis supra f. 97.

and of comets. Cod. Taurine. f. 40; Vindob. 1, f. 270v;
Nicolsburg. II, 241, f. 26-32. n Hephaest., I, 21. Cf.
cod. Paris. 26, f. 39 with p. 83, 7 - 89, 24 Engelbr. Various readings in the appendix. F. 119. On the signs in eclipses. Hephaest., I, 22. Ed. L. Ludwich, Maximi et Ammonis reliquiae, 1877, p. 122-125 from cod. Flor. 12, p. 121. Var. lect. in appendice. F. 120-122. On the appearances of the rising of the Dog Star and the stars around it. Cf. cod. Paris. 2419, f. 102, with the aid of which Engelbrecht corrected the text of chapter XXIII. Var. lect. in appendice. – F. 122. On the degree of the horoscope at conception. Excerpt from Hephaest., II, 2, with not a few changes. Cod. Vindob. 1, f. 232. Ed. in appendice. F. 123. On parents. Cf. Vindob., f. 246; Hephaest., II, 4. Ed. in appendice. F. 123. On the premature death of parents. Cod. Venet. 6, f. 182; cf. Hephaest., II, 5. Ed. in appendice. F. 123-124. On brothers. Cf. Vindob. 1, f. 342; Hephaest., II, end of chapter 10. Ed. in appendice. F. 125-132. On the years of life. Cf. Vindob. post f. 214, cap. 44; Hephaest., II, 11. Ed. in appendice. F. 132-135. On dignified fortune. Cf. Vindob. 1, f. 213 et 347; Hephaest., II, 18 (second part). Ed. in appendice. F. 135. On the quality of action. Cf. Hephaest., II, 19. Ed. in appendice. On children. Cf. Hephaest., II, 21bis. Ed. in appendice. F. 135. On friends and enemies. Cf. Hephaest., II, 22. Ed. in appendice. On slaves. Cf. Hephaest., II, 20. Ed. in appendice. On foreign travel. Cf. Hephaest., II, 23. Ed. in appendice. On the quality of death. Cf. Hephaest., II, 24. Ed. in appendice. See cod. Flor. 7, f. 130 where the scribe joined chapters 23 and 24. F. 136. On the distribution of times. Cf. Hephaest., II, 25. It begins as the two Laurentiani, and ends as Parisinus 2417, f. 122. Ed. in appendice. – On the year. = Cod. Paris. 2417; Flor. 8. Ed. in appendice. – F. 136. On months. Cf. Hephaest., II, first part of chapter 27. Ed. in appendice. On the day. Cf. Hephaest., II, 27. Ed. in appendice. Division of the chronocratorship of each of the planets. Cf. Hephaest., II, 27bis. The title of this chapter in Parisinus 2417, f. 128, which contains Hephaestion himself: Division of 10 years and 8 months. Ed. in appendice. – F. 137. Chronocratorship of Saturn. Cf. Hephaest., II, 281. – F. 973. Chronocratorship of Jupiter.

[1] The text occupying folios 137–143" will be published in the appendix.

* See above, f. 97.

Cf. Hephaest., II, 29. — F. 138. Ἄρεως χρονοκρατορία. Cf. Hephaest., II, 30. — F. 139. Ἡλίου χρονοκρατορία. Cf. Hephaest., II, 31. — F. 140. Ἀφροδίτης χρονοκρατορία. Cf. Hephaest., II, 32. — F. 141. Ἑρμοῦ χρονοκρατορία. Cf. Hephaest., II, 33. — F. 141v-143. Σελήνης χρονοκρατορία. Cf. Hephaest., II, 34.

F. 143v vacuum post XIum versum.

F. 144-149. <Theophili[1]> Πῶς δεῖ σκέπτεσθαι τὰς μεταφορὰς τῶν χρόνων καὶ τὰ συμβαίνοντα ἐν αὐτοῖς [αὐτῷ cod.] κατὰ τὰς δ' τροπὰς τοῦ ἐνιαυτοῦ. = Cod. Flor. 12, f. 22 sqq. (Γ signatum a Boll; 7, f. 140 sqq. (M); 8, f. 170 sqq. (N). Cf. Venet. 5, f. 77 (initium), f. 79-83; 3, f. 254v; Paris. 4, f. 83 (initium); Vindob. 1, f. 240-241.

F. 149-150. Θεοφίλου περὶ καταρχῶν. = Cod. Flor. 12, f. 58v, ubi capitulum inscribitur : Θεοφίλου ἐπισυναγωγὴ περὶ κοσμικῶν καταρχῶν; 7, f. 143; Venet. 5, f. 83; 7, f. 336. Ed. Kroll, *Catal. Flor.*, p. 129-131 usque ad finem folii 149 codicis Paris. Ibi Flor. 12 pergit cum novo titulo : Ἀποτελέσματα τοῦ ἐνιαυσίου χρόνου καθὼς ἐκ τῶν ἀρχαίων συνήγαγον, ac desinit, nonnullis mutatis, sicut cod. Flor. 7 atque Parisinus noster. Cf. Parisinum 1 (ex Flor. 12 descriptum ut Wachsmutho visum est, teste Boll, *Beiträge*, etc., p. 106) f. 59 s. Videsis *Catal. Vindob.*, p. 8, ad f. 240; *Catal. Rom.*; cod. Vatic. 8, ad f. 100v (Συλλογὴ π. κ. κ.); 14, f. 244 (Ἐπισυναγωγή ...).

F. 150v-151. Περὶ βασιλικοῦ κλήρου. = Cod. Flor. 7, f. 145v; 8, f. 175; 12, f. 60v; Vindob. 1, f. 242v; Vatic. 8, f. 102.

F. 151v-154. Περὶ τοῦ ἐνιαυσίου δεσπότου. Incipit sicut cod. Flor. 12, f. 61; 7, f. 146; 8, f. 175v. Explicit : ἑῶοι δὲ ταχέως. = Cod. Venet. 7, f. 337v.

F. 154 versus ultimus - 154v. Περὶ ἀρχῆς μηνός (Οὐ μόνον δὲ περὶ ὅλου τοῦ ἔτους — τὸ μηνιαῖον ἀποτέλεσμα). = Cod. Flor. 7, f. 148; Venet. 7, f. 340.

Ἄλλως περὶ μηνός (Ἀπὸ τῆς μοίρας ἧς ὁ Ἥλιος παροδεύει — ἐὰν δὲ μειῇ τὸν Ἥλιον, κακόν). = Cod. Flor. 7, f. 148 (ultimis verbis mutatis); Venet. 7, f. 340 (ult. v. pariter mutatis).

Περὶ μηνὸς κατὰ τὸν Νεχεψώ. = Cod. Flor. 7, f. 148v; Venet. 7, f. 340v.

F. 155v. Ἐπισημασίαι τῶν συνόδων καὶ πανσελήνων. = Cod. Flor. 7, f. 149; Venet. 5, f. 88[2]; 7, f. 341; Taurin. 4, f. 35. Ed. F. Cumont, *Catal. Flor.*, p. 137.

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[1] Hoc capitulum Theophilo Edesseno adscribendum esse censet Fr. Boll. *Beiträge*, etc., p. 92 sq.

[2] Marcianum Venetum 5 (324) a f. 88 usque ad f. 219 Laurentiano 7 (28, 13) f. 149-219v congruere monuit Olivieri, *Catal. Venet.*, p. 5.

Cf. Hephaest. II, 29. – F. 138. Ἄρεως χρονοκρατορία. Cf. Hephaest., II, 30. – F. 139. Ἡλίου χρονοκρατορία. Cf. Hephaest., II, 31. – F. 140. Ἀφροδίτης χρονοκρατορία. Cf. Hephaest., II, 32. F. 141. Ἑρμοῦ χρονοκρατορία. Cf. Hephaest., II, 33. F. 141–143. Σελήνης χρονοκρατορία. Cf. Hephaest., II, 34.

F. 143v blank after the 11th line.[1]

F. 144–149. <Theophilus> How one must examine the transferences of times and the events occurring in them [αὐτῷ cod.] according to the four turning-points of the year. = Cod. Flor. 12, f. 22 sqq. (Γ designated by Boll; 7, f. 140 sqq. (M); 8, f. 170 sqq. (N). Cf. Venet. 5, f. 77 (beginning), f. 79–83; 3, f. 254; Paris. 4, f. 83 (beginning); Vindob. 1, f. 240–241.

F. 149–150. Theophilus, On Beginnings. Cod. Flor. 12, f. 58, where the chapter is entitled: Theophilus, Collection on Cosmic Beginnings; 7, f. 143; Venet. 5, f. 83; 7, f. 336. Ed. Kroll, Catal. Flor., p. 129–131 up to the end of folio 149 of the Paris codex. There Flor. 12 continues with a new title: Results of the annual time as I have gathered from the ancients, and ends, with some changes, as do cod. Flor. 7 and our Paris codex. Cf. Parisinum 1 (copied from Flor. 12 as Wachsmuth believed, according to Boll, Beiträge, etc., p. 106) f. 59 s. See Catal. Vindob., p. 8, at f. 240; Catal. Rom.; cod. Vatic. 8, at F. 100v (Collection on C. B.); 14, f. 244 (Collection ...).

F. 150–151. On the Royal Lot. Cod. Flor. 7, f. 145v; 8, f. 175; 12, f. 60; Vindob. 1, f. 242; Vatic. 8, f. 102.

F. 151-154. On the Lord of the Year. Incipit as in cod. Flor. 12, f. 61; 7, f. 146; 8, f. 175°. Explicit: ἐῴοι δὲ ταχέως.. Cod. Venet. 7. f. 337.

F. 154 last line - 154. On the Beginning of the Month (Not only concerning the whole year is the monthly result). = Cod. Flor. 7, f. 148; It comes 7, f. 340

Otherwise on the Month (From the degree which the Sun traverses; but if it diminishes the Sun, it is evil). Cod. Flor. 7, f. 148 (with the last words altered); Venet. 7, f. 340 (last words likewise altered).

On the Month according to Nechepso. = Cod. Flor. 7, f. 148; Venet. 7, f. 340v.

F. 155. Indications of the Conjunctions and Full Moons. = Cod. Flor. 7, nf. 149; Venet. 5, f. 88 [2]; 7, f. 341; Taurin. 4, f. 35. Ed.nF. Cumont, Catal. Flor., p. 137.

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[1] Fr. Boll believes this chapter should be attributed to Theophilus of Edessa. Beiträge, etc., p. 92 sq.

[2] Olivieri noted that the Marcianus Venetus 5 (324) from f. 88 to f. 219 corresponds to the Laurentianus 7 (28, 13) f. 149-219v, Catal. Venet., p. 5.

F. 156-157. Περὶ καταστημάτων τῶν ζ' ἀστέρων Ἰουλιανοῦ. = Cod. Flor. 7, f. 149v; 12, f. 66; Venet. 7, f. 341. Ed. Kroll, *Catal. Flor.*, p. 134-137. Fere ubique Parisinus cum Flor. 7 consentit.

F. 157-158. Περὶ ὑετῶν ἀπὸ φωνῆς Σύρου τινός. = Cod. Flor. 7, f. 159v; 12, f. 65; Venet. 7, f. 343; Taurin. 4, f. 36v; Vindob. 1, f. 261. — Ed. Olivieri, *Catal. Flor.*, p. 131-134.

F. 158. Ἐξ ὧν ἡ Σελήνη καὶ οἱ ἀστέρες βλάπτονται. = Cod. Venet. 7, f. 344; Flor. 7, f. 151v; 12, f. 67v. — Congruit Parisinus cum Flor. 7, f. 151v-158v; 12, f. 67-83, usque ad folium suum 167.

F. 158v. Περὶ κοινῶν καὶ καθολικῶν καταρχῶν. — Cod. Venet. 7, f. 82,

F. 159v. Περὶ καταρχῶν ἐν συνόδοις καὶ πανσελήνοις.

F. 160v. Ἄλλως. Περὶ πάσης καταρχῆς.
Ἄλλως. Περὶ καταρχῆς (Ὁ περὶ καταρχῆς λόγος καταλαμβάνεται — [f. 161] ἀπὸ δὲ τῆς πανσελήνου μέχρι τῆς συνόδου τὰ τῆς ἐπανόδου.
Περὶ τοῦ τρόπου τῆς καταρχῆς.
Περὶ καταρχῆς ἐκ τῶν φωστήρων.

F. 161v. Περὶ τοῦ Ἡλίου ἐν καταρχαῖς.
Περὶ Σελήνης ἐν καταρχαῖς.

F. 162v. Διαίρεσις καταρχική.
Ποταπὴ ἡ καταρχή.
Τί τὸ εἶδος τῆς καταρχῆς.

F. 163. Στοχασμὸς τῆς καταρχῆς.

F. 163v. Ἄλλως (Τὸ μὲν καθόλου τοῦ ἀποτελέσματος — τῆς κατὰ τὸ ἀποτέλεσμα ἰδιότητος).
Ἄλλως (Ἡ Σελήνη κενοδρομοῦσα — τὴν καταρχὴν δηλοῖ).
Ἄλλως (Ὁ κύριος τοῦ ὡροσκόπου — ἢ τὸν ὡροσκόπον).
Ἄλλως (Σκέψαι τὸν Ἥλιον — οὐ μὴ πταίσῃς).

F. 164. Ἄλλως (Ἐὰν μὲν ὁ κύριος — ἢ ἀτονώτεροι γίνονται).
Ἄλλως (Σκέπτου πάντοτε — ταπειναὶ καὶ οὐδαμιναί).
Ἄλλως (Ἐὰν ὁ κυριεύων — [f. 164v] καὶ οὕτω κρίνειν τὰ πράγματα).
Ποταπὸς ὁ τρόπος τῆς καταρχῆς.
Εἰ ὠφέλιμόν ἐστι τὸ πρᾶγμα ἢ βλαβερόν.
Περὶ τοῦ τρόπου καὶ τῆς δυνάμεως τῆς καταρχῆς.

F. 165. Ἔτι περὶ καταρχῆς κοινῶς.
Ἄλλως (Ἐπὶ πάσης καταρχῆς ἐπιτήρει — τῶν προανατελλόντων τῆς τύχης).
Ἄλλως (Οἱ μὲν ἐπίκεντροι ἀστέρες — [f. 165v] κακοποιοὶ δὲ μείζονας τὰς βλαβάς).
Ἄλλως (Οἱ μὲν καλοποιοὶ ἀστέρες — ἀδρανεῖς καθιστῶσιν).
Ἄλλως (Καθόλου αἱ μὲν τετράγωνοι καὶ διάμετροι τῶν φθορο-

F. 156-157. On the Conditions of the Stars, by Julianus. Cod. Floru 7, f. 149; 12, f. 66; Venet. 7, f. 341. Ed. Kroll, Catal. Flor., p. 134–137. Almost everywhere the Parisinus agrees with Flor. 7.

Γ. 157-158. On Rains from the Voice of a certain Syria[redacted] Cod. Flor. 7, f. 159; 12, f. 65; Venet. 7, f. 343; Taurin. 4, f. 36v; Vindob. 1, f. 261. [redacted] Ed. Olivieri, *Catal. Flor.*, p. 131-134.

Γ. 158. On the things by which the Moon and the stars are ha[redacted]ed. Cod. Venet. 7, f. 344; Flor. 7, f. 151; 12, f. 67. - The Parisinus agrees with Flor. 7, f. 151-158; 12, f. 67-83, up to its folio 167.

Γ. 158. On common and universal inceptions. [redacted] Cod. Venet. 7. Γ. 82,

Γ. 159. On inceptions at conjunctions and full moons.

Γ. 160. Otherwise. On every inception.

*Otherwise. On inception (The discourse on inception is comprised [f. 161] and from the full moon until the conjunction, the matters of the return.)

On the manner of inception.

On inception from the luminaries.

F. 161b. On the Sun in inceptions.

On the Moon in inceptions.

Γ. 162. Inceptional division.

What kind the inception is.

What is the nature of the inception.

F. 163. Consideration of the inception.

F. 163v. Otherwise (The general outcome of the result [redacted] of the one according to the is a result of particularity).

Otherwise (The Moon running void of course [redacted] indicates the inception).

Otherwise (The lord of the horoscope - or the horoscope).

Otherwise (Consider the Sun - you shall not err).

F. 164. Otherwise (If the lord - or they become weaker).

Otherwise (Always consider humble and insignificant).

Otherwise (If the one ruling [redacted] [f. 161] and thus to judge the matters).

What is the nature of the beginning (inception).

Whether the matter is beneficial or harmful.

On the manner and power of the inception.

G. 165. Further on inception in general.

*Otherwise (In every inception, observe [redacted] of those rising before of fortune).

Otherwise (The planets in angular positions [redacted] [1. 165] but the malefics greater harms).

Otherwise (The benefic stars – render ineffective).

*Otherwise (In general, the square and diameter aspects of the malefic

ποιῶν στάσεις — αἱ δὲ τρίγωνοι [f. 166] ἀβλαβέστεραι καὶ μετριώτεραι).

Ἄλλως [in margine] (Τοῦ βου τόπου ὁ οἰκοδεσπότης — κακὴν ἐλπίδα τῆς καταρχῆς).

Ἄλλως [in marg.] (Σελήνη ἐφορῶσα τὸν βον τόπον — τῇ προτέρᾳ εὐπραγίᾳ).

Ἄλλως [in marg.] (Ἀγαθοποιὸς ἐπὼν τῷ βῳ τόπῳ — [f. 166v] ἔκπτωσιν χρημάτων ποιεῖ).

Ἄλλως [in marg.] (Ἡ Σελήνη κυριεύσασα τοῦ ὡροσκόπου — ἐκ τῶν φίλων βλάβην ἕξει).

Ἄλλως [in marg.] (Ὁ δος τόπος ἐν ταῖς καταρχαῖς — κακοποιοὶ δὲ καταγνώσεις καὶ ψόγους).

Ἄλλως [in marg.] (Ἔτι οὖν ἐν ταῖς καταρχαῖς — [f. 167] καὶ ἕξεις ὅλης τῆς καταρχῆς τὴν ὑπόστασιν).

Ἄλλως Ἰουλιανοῦ [in marg.] Ὁ θεῖος Πετόσιρις περὶ καταρχῶν λέγων — ἐὰν δὲ ὑπὸ κακοποιῶν, κακόν). = Cod. Flor. 12, f. 83; 7, f. 158; Venet. 7, f. 89v; Vindob. 2, f. 107. Ed. Kroll et Olivieri, *Catal. Flor.*, p. 138. Parisinus etiam hic, ut fere ubique, Laurentianum 7 imitatur[1]. Cf. cod. Flor. 11, f. 247; Mediolan. 8, f. 121.

F. 167-170. Πῶς ἄν τις γνοίη τὰς πεύσεις τῶν βουλομένων σκέψασθαι ἐκ καταρχῆς Ἡφαιστίωνος = Cod. Flor. 7, f. 159; 8, f. 88v[2]; Vindob. 1, f. 286; Venet. 7, f. 90; 8, f. 203. = Hephaest., III, 4. — Editum in appendice.

Ἄλλως περὶ τοῦ αὐτοῦ. = Cod. Flor. 7, f. 161v.

F. 170v. Περὶ τοῦ τρόπου τοῦ ἐρωτῶντος ἡμᾶς. = Ibid., f. 162.

F. 171-174v. Ἄλλως (Ἐνεργεστέρα γίνεται ἡ καταρχή — διὰ τὴν τῶν καλοποιῶν ἐπιπαρουσίαν). = Ibidem.

Περὶ ὧν ἐρωτώμεθα. = Ibidem.

Ἔτι περὶ καθολικῶν καταρχῶν, Ἡφαιστίωνος. = Cod. Flor. 7; 8; 12; Venet. 6, f. 160v (partim); 2, f. 108v. Ed. Olivieri, *Studi ital. di filol. class.*, vol. VI, p. 12-22. — De huius textus conditione vide appendicem.

F. 174v. Περὶ ἐμπράκτων ἡμερῶν καὶ ὡρῶν. = Hephaest., III, 6. Ed. Olivieri ex iisdem codd. — Vide appendicem.

F. 175v-178v primus versus. Περὶ ἀποδημίας. = Cod. Flor. 7, f. 173; Taurin. 4, f. 44v. Cf. Hephaest., III, 30. — Ed. in appendice.

Πρὸς τὸ γνῶναι τὸν εἰσιόντα πρός σε ποῖον σκοπὸν ἔχει. = Cod. Flor. 7, f. 175; 12, f. 82; Taurin. 4, f. 66v; Venet. 6, f. 66v.

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[1] Videsis de Iuliano Laodicensi Fr. Boll. *Beiträge*, etc., p. 94 sq.; *Catal. Flor.*, p. 134.

[2] Folia 88v-100v cod. Flor. 8 pariter in cod. Flor. 7 inveniuntur (Olivieri).

positions — while the trigonal [f. 166] aspects are more harmless and are more moderate).

*Otherwise (in the margin) (The lord of the 2nd place — bad hope of the inception).

*Otherwise [in marg.] (The Moon overseeing the 2nd place - the former prosperity).

*Otherwise [in marg.] (A benefic planet occupying the 2nd place — [f. 166 causes a loss of money).

*Otherwise [in marg.] (The Moon having dominion over the Ascendant — will suffer harm from friends).

*Otherwise [in marg.] (The 2nd place in inceptions — kako- produces condemnations and reproaches).

*Αλλως [in marg.] (Ετι οὖν ἐν ταῖς καταρχαῖς καὶ ἐξέις [f. 167] τῆς καταρχῆς τὴν ὑπόστασιν). *Αλλως Ἰουλιανοῦ [in marg.] Ο θείος Πετόσιρις περι καταρχῶν λέγων — ἐὰν δὲ ὑπὸ κακοποιών, κακόν). Cod. Flor. 12, f. 83; 7, f. 158; Venet. 7, f. 89; Vindob. 2, f. 107. Ed. Kroll et Olivieri, Catal. Flor., p. 138. The Parisian codex here too, as nearly everywhere, follows Laurentianus 7. Cf. cod. Flor. 11, f. 247; Mediolan. 8, f. 121.

F. 167–170. How one might know the questions of those wishing to inquire from an inception chart, by Hephaestion. Cod. Flor. 7, f. 159; 8, f. 88v 2; Vindob. 1, f. 286; Venet. 7, f. 90; 8, f. 203. = Hephaest., III, 4. Published in the appendix.

*Αλλως on the same subject. = Cod. Flor. 7, f. 161.

F. 170. On the manner of the one questioning us. Ibid., f. 162.

F. 171–174. Another way (The inception becomes more effective on account of the with the presence of benefic planets). Ibidem.

On the matters about which we are questioned. = Ibidem.

Further on universal inceptions, by Hephaestion. Cod. Flor. 7; 8; 12; Venet. 6, f. 160v (partim); 2, f. 108. Ed. Olivieri, Studi ital. di filol. class., vol. VI, p. 12–22. On the condition of this text see the appendix.

F. 174. On active days and hours. Hephaest., III, 6. Ed. Olivieri ex iisdem codd. - ·See appendix.

F. 175-178′first verse. On Travel Abroad. Code. Flower. 7, page 173; Taurin. 4, . f44. Cf. Hephaest., III, 30. Ed. in appendix.

On knowing what purpose the person approaching you has. Cod. Flor. 7, f. 175; 12, 1. 82; Taurin. 4, f. 66"; Venet. 6, f. 66.

1 See regarding Julian of Laodicea, Fr. Boll. Beiträge, etc., p. 94 sq.; Catal. Flor., P. 134.

* Folios 88'-100v of cod. Flor. 8 are likewise found in cod. Flor. 7 (Olivieri).

F. 179. Περὶ ὁμιλοῦντος ἕνεκα τίνος πράγματος. — Cod. Flor. 7, f. 175v; 12, f. 82v; Taurin. 4, f. 49v.
Ποταπὸν ἔχει τέλος ἕκαστον τῶν πραττομένων γνῶναι οὕτως. = Cod. Flor. 7, f. 176. Cf. Taurin. 4, f. 50.

F. 179v. Περὶ κριτηρίου καὶ ἐγκλήματος καὶ νίκης καὶ ἥττης (Ἐπισκεπτέον δὲ τὰ περὶ τὰ κριτήρια — [f. 181] προγνόντας ἀποφαίνεσθαι). Cf. cod. Flor. 8, f. 232; 12, f. 78; Venet. 6, f. 142. Cf. Hephaest., III, 34. — Ed. Olivieri capituli partem in cod. Flor. 12 servatam (codicis Parisini, f. 181, vv. 11-26. — Ed. in appendice.

F. 181. Περὶ ἀπολείας πράγματος καὶ εἰ εὑρεθήσεται τὸ ἀπολωλός. = Cod. Flor, 7, f. 179v; Vindob. 8, f. 131.

F. 182v. Τί τὸ ἀπολόμενον. = Cod. Flor. 7, f. 180v; Venet. 7, f. 72v; Vindob. 8[1].

F. 183. Τίς ὁ κλέπτης. = Cod. Flor. 7, f. 181; Venet. 6, f. 151v.
Περὶ τῆς ἰδέας τῶν κλεπτῶν. = Cod. Flor. 7, ibid.; Venet. 6, ibid.

F. 184v. Τίνι τρόπῳ ἀπώλετο. = Cod. Flor. 7, f. 182v; Venet. 6, f. 152v.
Καθολικὰ παραγγέλματα. = Cod. Flor. 7, f. 186; Venet. 6, f. 298; Taurin. 4, f. 37 et 73v; Vindob. 2, f. 80v.

F. 185. Ἀνάκρισις ἐκ τῆς τῶν ἀστέρων συγκράσεως, περὶ οὗ τὶς [*sic*] ἐρωτᾶν βούλεται. = Cod. Flor. 7, f. 186v; 12, f. 71v; Vindob. 2, f. 146.

F. 186. Περὶ τῆς δυνάμεως τῶν ἀποτελουμένων ἔκ τε τῶν ἀστέρων καὶ ζῳδίων. = Cod. Flor. 7, f. 187v.

F. 186v. Εἰ ἀληθὲς ἢ ψευδὲς τὸ περὶ οὗ ἡ καταρχή. = Cod. Flor. 7, f. 128; 12, f. 78v (in quo differt finis).

F. 187. Εἰ ἔγκυός ἐστιν ἡ γυνὴ περὶ ἧς ἡ ἐρώτησις. = Cod. Flor. 7, f. 188; 12, f. 79; Taurin. 4, f. 39v; Venet. 7, f. 330v.
Περὶ ἀρρένων ἢ θηλυκῶν ἐγγαστρίων. = Cod. Flor. 7, ibid.; Venet. 7, f. 331. Cf. Taurin. ibid.
Ἄλλως. Εἰ ἔχει ἐγγάστριον. = Cod. Flor. 7, f. 188v; 12, f. 79v; Vindob. 2, f. 112v.

F. 187v. Ἄλλο [in marg.] (Νοείσθω σοι τοῦτο ἀστερικῶς — οὐκ ἔχει ἐν γαστρί). = Cod. Flor. 7 et 12, ibid.
Ἄλλο [in marg.]. Ἐὰν εὕρῃς... = Cod. Flor. 7 et 12, ibid.
Ἄλλο [in marg.]. Χρὴ σκέπτεσθαι... = Ibid. codd., qui ἄλλο om.
Ἄλλο [in marg.]. Ἐὰν ἐν τῷ κλήρῳ... = Ibid. (ἄλλο om.).
Εἰ ἄρρεν ἢ θῆλυ τὸ ἐγγάστριον... = Cod. Flor. 7, f. 189; 12, f. 80; Venet. 7, f. 331v; Vindob. 2, f. 114.

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[1] Hic fere ubique Vindob. cum Flor. congruit, teste Kroll (*Catal. Vindob.*, p. 52).

Γ. 179. On the person in conversation, for what matter. Code. Flower. 7, f. 175; 12, f. 82v; Taurin. 4, f. 49°.

To know what outcome each of the matters being undertaken will have thus. Cod. Flor. 7, f. 176. Cf. Taurin. 4, f. 50.

Γ. 179. On judgment and accusation and victory and defeat (One must examine the matters concerning judgments [f. 181] and declare them after foreknowledge). Cf. cod. Flor. 8, f. 232, 12, f. 78; Venet. 6, f. 142.

Cf. Hephaest., III, 34. - Ed. Part of Olivier's chapter in cod. nFlor. 12 preserved (Parisian codex, f. 181, vv. 11-26. - Ed. inappendice.

F. 181. On the loss of a thing and whether the lost item will be found. Cod. Flor. 7, f. 179v; Vindob. 8, f. 131.

F. 182. What the lost thing is. Cod. Flor. 7, f. 180v; Venet. 7, f. 72; Vindob. 8[1].

f. 183. Who the thief is. Cod. Flower 7, f. 181; It comes 6, f. 151

On the appearance of thieves. = Cod. Flor. 7, ibid.; Venet. 6, ibid.

F. 184. In what manner it was lost. = Cod. Flor. 7, f. 182; Venet. 6, f. 152.

General precepts. Cod. Flor. 7, f. 186; Venet. 6, f. 298; Taurine. 4, f. 37 and 73; Vindob. 2, f. 80

Γ. 185. Inquiry from the combination of the stars, concerning what the questioner wishes. Cod. Flor. 7, f. 186; 12, f. 71v; Vindob. 2, f. 146.

C. 186. On the power of the effects produced by the stars and Signs of the Zodiac. Cod. Flor. 7, f. 187.

Γ. 186. Whether the matter concerning which the inception is [made] is true or false. = Cod. Flor. 7, f. 128; 12, f. 78° (in which the ending differs).

Γ. 187. Whether the woman about whom the question is asked is pregnant. Cod. Flor. 7, f. 188; 12, f. 79; Taurin. 4, f. 39v; Venet. 7, f. 330.

On male or female embryos. = Cod. Flor. 7, ibid.; Venet. 7, f. 331. Cf. Taurin. ibid.

*Otherwise. Whether she carries an embryo. Code. Flower. 7, page 188; 12, f. 79"; Vindob. 2, f. 112.

F. 187. Another (in margin.) (Let this be understood by you astrologically does not have in womb). Code. Flower. 7 et 12, ibid.

Another (in margin). If you find... === Cod. Flor. 7 et 12, ibid.

*Another (in margin]. One must consider . Ibid. codd., which omit ἄλλο.

*Another (in margin]. If in the lot ... Ibid. (ἄλλο omitted).

Whether the embryo is male or female .. Code. Flower. 7, page 189; 12, f. 80; It comes 7, f. 331; Vindob. 2, f. 114

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1 Here Vindob. almost everywhere agrees with Flor., as attested by Kroll (Catal. Vindob. p. 52).

Ἄλλο [in marg.]. Ὁ ος τόπος ἀπὸ ὡροσκόπου θῆλυ ζῷον ὤν... = Cod. Flor. uterque, ἄλλο omisso.

Ἄλλο [in marg.]. Χρὴ τὰς μοίρας τοῦ ὡροσκόπου. = Cod. Flor. uterque ἄλλο om.

F. 188. Ἄλλο (om. in codd. Flor.) (Μετὰ τῆς τοῦ ὡροσκόπου ... ἀρρενώσεως — ἐσπέριοι, πρὸς θηλυγονίαν. = Finis capituli εἰ ἄρρεν ἢ θῆλυ in codd. Flor.

Ἀποτελέσματα τοῦ ♂ καὶ τοῦ ♀ (scil. τοῦ καταβιβάζοντος καὶ τοῦ ἀναβιβάζοντος). = Cod. Flor. 7, f. 189 (initium differt); 12, f. 69v; Venet. 6, f. 32v; 7, f. 99; Vatic. 7, *Catal. Rom.*, p. 69; 8, f. 103v.

Ἐάν τις πεπόρνευκεν. = Cod. Flor. 7, f. 189v (finis differt); 12, f. 81v; Venet. 6, f. 75v; 7, f. 204v; Vindob. 8, f. 148.

F. 188v. <Antiochi[1]> Περὶ ἀρρενικῶν καὶ θηλυκῶν ζῳδίων καὶ ἀρρενουμένων καὶ τεθηλυμένων [*sic*] τόπων καὶ ἀστέρων. = Cod. Flor. 12, f. 85. Ed. Fr. Boll, *Catal. Flor.*, p. 144-145, ubi codices alios invenies allatos.

F. 189. Περὶ αἱρέσεως τῶν ἀστέρων. = Ibid., f. 85v. - Ed. Boll, l. c., p. 146; Parisinus vero desinit cum βλάπτουσιν αὐτάς. Codices Florentini 7 et 12 cum Parisino congruunt usque ad huius cod. f. 192v (cap. περὶ μετοχῆς).

Περὶ τῆς τῶν ζῳδίων κράσεως. — Cf. capitulum a Boll editum, l. c., p. 146-147.

Περὶ ζῳδίων ἀσελγῶν καὶ οἰνοποιῶν. — Ed. Boll, l. c., p. 147, cap. 5 et 6.

F. 189v. Αἰτιολογία τῶν ὑψωμάτων καὶ ταπεινωμάτων ἀστέρων. = Insuper cod. Venet. 7, f. 94. — Ed. Boll, l. c., p. 147, cum titulo : Περὶ ὑψωμάτων καὶ ταπεινωμάτων.

F. 190. Αἰτιολογία τῆς ἐναντιότητος τῶν ἀστέρων. = Ibid., f. 94v. — Ed. Boll, l. c., p. 148, cum titulo : Περὶ ἐναντιωμάτων τῶν ἀστέρων. Finis ac partes quaedam differunt.

Περὶ τῆς αἱρέσεως τῶν τριγωνικῶν δεσποτῶν. — Cf. cod. Ambros. 25, f. 39v. — Ed. Boll, l. c., p. 149, qui textus initio differt et fine plenior videtur.

F. 190v. Περὶ τῶν λς' δεκανῶν καὶ τῶν παρανατελλόντων αὐτοῖς, καὶ τίνος ἀστέρος ἕκαστος πρόσωπον φέρει. — Cf. cod. Ambros. ibid. Aliud capitulum Περὶ λς' δεκανῶν ediderunt Boll, l. c., p. 149-151, ex cod. Flor. 12, f. 87v, collato Porphyriano textu Εἰσαγωγῆς εἰς Πτολεμαίου τετράβιβλον, p. 199, et ex cod. Neapol. 19, f. 430v, D. Bassi et Aem. Martini (*Catal. Ital.*,

[1] Vide *Catal. Flor.*, p. 15.

Another [in margin]. The sixth place from the horoscope: a female creature ὤν... Cod. Flor. both, with "another" omitted.

Another [in margin]. One must take the degrees of the horoscope. Cod. Flor. both, "another" omitted.

F. 188. Another (omitted in Flor. codd.) (Together with the masculinization of the horoscope ... those in the West, toward the generation of females. = End of the chapter "whether male or female" in Flor. codd.

Effects of the and the (namely of the descending node and the ascending node). = Cod. Flor. 7, f. 189 (beginning differs): 12, f. 69; Venet. 6, f. 32; 7, f. 99; Vatic. 7, Catal. Rom., p. 69; 8, f. 103.

If anyone has committed fornication. Code. Flower. 7, f. 189 (ending differs); 12, f. 81; Venet. 6, f. 75v; 7, f. 204v; Vindob. 8, f. 148.

F. 188. <Antiochus'> On Masculine and Feminine Signs and on Masculinized and Feminized places and stars. = Cod. Flor. 12, f. 85. Ed. Fr. Boll, Catal. Flor., p. 144–145, where you will find other codices cited.

G. 189. On the Choice of Stars. Ibid.[1], f. 854. - Ed. Boll, l. c., p. 146; the Parisinus indeed ends with βλάπτουσιν αὐτάς. Codices Florentini 7 and 12 agree with the Parisinus up to this cod. f. 192 (čap. περὶ μετοχῆς).

On the Mixture of the Zodiac Signs. - Cf. the chapter edited by Boll, l. c., p. 146-147.

On Licentious and Harmful Zodiac Signs. Ed. Boll, l. c., p. 147, cap. 5 and 6

Γ. 189. Explanation of the exaltations and depressions of the stars. = Insuper cod. Venet. 7, f. 94. - Ed. Boll, 1. c., p. 147, cum titulo : Περὶ ὑψωμάτων καὶ ταπεινωμάτων.

C. 190. Explanation of the opposition of the stars. Ibid., f. 94v. — Ed. Boll, I. c., p. 148, with the title: Περὶ ἐναντιωμάτων τῶνἀστέρων. The goal and some parts are different.

On the sect of the triplicity rulers. Cf. cod. Ambros. 25, f. 39°. - Ed. Boll, 1. c., p. 149, qui textus initio differt et fine plenior videtur.

Γ. 190. On the 36 decans and those that rise with them, and whose face each one bears. - Cf. cod. Ambros. ibid. Another chapter On the 36 decans was edited by Boll, l. c., p. 149-151, from cod. Flor. 12, f. 87, collated with the Porphyrian text of the Introduction to Ptolemy's Tetrabiblos, p. 199, and from cod. Neapol. 19, f. 430, by D. Bassi and Aem. Martini (Catal. Ital.,

1 See Catal. Flor., p. 15.

p. 152-154), quo in codice capituli auctor Ἡλιόδωρος nominatur.

F. 191. Περὶ τῶν ὁρίων. = Cod. Flor. 7, f. 193; Venet. 7, f. 95. — Cf. cod. Monac. 7, f. 111; Flor. 12, f. 87ᵛ, qui pressius Porphyrium (p. 200) sequitur, cuiusque lectiones aliquot ed. Boll, l. c., p. 151.

Περὶ τῆς πλευρᾶς τῶν τριγώνων καὶ τετραγώνων καὶ ἑξαγώνων σχημάτων. = Cod. Venet. 7, f. 333. — Vide Boll, qui aliud capitulum eiusdem argumenti edidit l. c., p. 152.

F. 191ᵛ. Περὶ συμπαθῶν καὶ ἀσυμπαθῶν ζῳδίων καὶ τῶν πρὸς ἄλληλα σχηματιζομένων. = Cod. Flor. 7, f. 193ᵛ.

Περὶ τῶν δωδεκατημορίων τῶν ζῳδίων. = Ibid.

F. 192. Περὶ ἀκουόντων καὶ βλεπόντων ἄλληλα ζῴδια [*sic*]. = Ibid., f. 194; Taurin. 4, f. 37ᵛ. — Cf. cod. Flor. 12 (ed. Boll, l. c., p. 155). Finis differt.

Περὶ ἐπιθεωρίας. = Cod. Taurin. 4, ibid. — Inc. sicut cap. ed. a Boll, l. c., p. 155, et des. κατὰ διάμετρον (add. στάσιν).

Περὶ συμφωνίας. = Cod. Ambros. 35, f. 41. — Cf. cod. Flor. 12, quem ed. Boll, l. c., p. 156.

Περὶ ἐπιδεκατείας. = Ibid. — Cf. cod. Flor. 12, quem ed. Boll, l. c., p. 157.

F. 192ᵛ. Περὶ κακώσεως. = Ibid.; Venet. 7, f. 79. — Cf. cod. Flor. 12, ed. a Boll, ibid. Cf. quoque cod. Vindob. 1, f. 281.

Περὶ ἰδιοπροσωπίας. = Cod. Taurin., Ambros., Vindob. — Cf. cap. quod ed. Boll, ibid.

Περὶ μετοχῆς. = Cod. Taurin., Ambros., Vindob., Flor. 12. — Ed. Boll, ibid.

Περὶ ἀνταναλύσεως. = Cod. Flor. 12; Vindob., alii. — Ed. Boll, l. c., p. 158.

Περὶ οἰκοδεσποτίας. = Cod. Flor. 7; 12; Ambros.; Vindob. — Ex cod. Flor. 12, ed. Boll, ibid. (similibus ibi et infra collectis), cum titulo περὶ οἰκοδεσπότου.

Περὶ κολλήσεως [f. 193] (Ἡ κόλλησις ἡ καὶ συναφή — τῆς συνοδικῆς μοίρας. = Cf. cod. Flor. 7; 12 ex quo cap. ed. Boll, ibid., ubi binae huius cap. partes distinguntur.

Eadem leguntur in cod. Flor. 7, p. 195-197 atque in Parisino f. 193-195.

Περὶ μεσεμβολήσεως. — Cf. cod. Flor. 12, ex quo ed. Boll, ibid.

Περὶ παραλλαγῆς. — Cf. cod. Flor. 12, quod cap. ed. Boll, ibid.

Περὶ συνδέσμου. — Cf. cod. Flor. 12, cap. a Boll editum, ibid.

Περὶ κενοδρομίας. — Cf. cod. Flor. 12, cap. a Boll ed., p. 159.

Περὶ ὁμοροήσεως. = Cod. Taurin., ibid. — Cf. cod. Flor. 12 et Boll, ibid.

p. 152-154), in which codex the author of the chapter is named Heliodorus.

Γ. 191. On the Limits (Bounds). = Cod. Flor. 7, f. 193; Venet. 7, f. 95. - Cf. cod. Monac. 7, f. 111; Flor. 12, f. 87%, which follows Porphyry more closely (p. 200), and some readings of which were edited by Boll, l. c., p. 151.

On the Side of Triangular, Square, and Hexagonal Figures. = Cod. Venet. 7, f. 333. See Boll, who another chapter of the same subject was published l. c., p. 152.

Γ. 191. On the sympathetic and unsympathetic Signs and those that form aspects with each other. — Cod. Flor. 7, f. 193.

On the twelfth-parts of the Signs. = Ibid.

Γ. 192. On the Signs that hear and see each other [sic]. = Ibid., f. 194; Taurin. 4, f. 37. - Cf. cod. Flor. 12 (ed. Boll, l. c., p. 155). The ending differs.

On Eptheoria. = Cod. Toughness. 4, ibid. Inc. as chap. ed. by Boll, l. c., p. 155, and ending with κατά διάμετρον (add. στάσιν).

On Harmony. --Cod. Ambros. 35, f. 41. Cf. cod. Flor. 12, which ed. Boll, l. c., p. 156.

On the Decile Aspect. = Ibid. Cf. cod. Flor. 12, which ed. Boll, l. c., p. 157.

F. 192. On Affliction. = Ibid.; Venet. 7, f. 79. = Cf. cod. Flor. 12, ed. by Boll, ibid. Cf. also cod. Vindob. 1, f. 281.

On Individuation of Persons.== Cod. Taurine, Ambrose, Vindob. — Cf. cap. which ed. Boll, ibid.

On Participation. = Cod. Taurin., Ambros., Vindob., Flor. 12. - Ed. Boll, ibid.

On Analysis and Reverse Analysis. = Cod. Flor. 12; Vindob., and others. - Ed. Boll, l. c., p. 158.

Περὶ οἰκοδεσποτίας. = Cod. Flor. 7; 12; Ambros. ; Vindob. - —- From cod. Flor. 12, ed. Boll, ibid. (similar ones collected there and below), with the title περὶ οἰκοδεσπότου.

Περί κολλήσεως (f. 193] (Ἡ κόλλησις ἡ καὶ συναφή τῆς συνοδικῆς μοίρας. = Cf. cod. Flor. 7; 12 from which the chapter was edited by Boll, ibid., where two parts of this chapter are distinguished. The same passages are found in cod. Flor. 7, p. 195-197 and in the Parisian ms. f. 193-195.

Περὶ μεσεμβολήσεως. - Cf. cod. Flor. 12, from which ed. Boll, ibid.

Περὶ παραλλαγῆς. - Cf. cod. Flor. 12, which chapter ed. Boll, ibid.

Περὶ συνδέσμου. Cf. cod. Flor. 12, chapter edited by Boll, ibid.

Περί κενοδρομίας. - Cf. cod. Flor. 12, chapter edited by Boll, p. 159.

Περὶ ὁμοροήσεως. Cod. Taurin., ibid. Cf. cod. Flor. 12 and Boll, ibid.

Περὶ ἐμπερισχήσεως. — Fere eadem cod. Flor. 12 et Boll, ibid.
Περὶ τῶν ἐν δυνάμει ἀστέρων. — Cf. cod. Flor. 12 et Boll, ibid.
Περὶ λαμπηνῶν. = Cod. Taurin., ibid.; Flor. 12. — Ed. Boll, ibid.
Περὶ τοῦ πῶς χαίρουσιν οἱ ἀστέρες. = Cod. Taurin.; Flor. 12. — Ed. Boll. At Parisinus aliquanto melior videtur. E. g. : P. 59, 22. Συσχηματιζόμενοι ἀλλήλοις. — 23. Χαίρουσι] καὶ. — 26. Ταῖς αἱρέσεσι προστίθεται. Peior vero 29, ubi νυκτερινὸν pro ἡμερινὸν scriptum est.
Περὶ τῶν ὑπαύγων ἀστέρων. = Cod. Flor. 12. - Ed. Boll, ubi p. 160, 3 ἐπὶ ... ἢ legitur, in Parisino εἴτε ... εἴτε.

F. 193v. Περὶ τῶν δηλουμένων χρόνων ὑπό τε τῶν κέντρων τῶν ἐπαναφορῶν καὶ τῶν ἀποκλιμάτων. = Cod. Taurin., ibid. — Cf. Boll, l. c., ubi Porphyrium, p. 202 ss. cum cod. Flor. 12 contulit.
Περὶ κλήρων σημασίας. = Cod. Ambros. 35, f. 43; Taurin., f. 40, praeter codd. a Boll relatos. — Ed. Boll, ibid., usque ad verba ἀποτελούμενα βίαια, unde pergit Parisinus [f. 194, 3] verbis Ἀποτελέσματα δὲ αὐτῶν εἰσὶ ταῦτα ... pro quibus in cod. Flor. 12 novi capituli inscriptio legitur et Τὰ αὐτῶν ἀποτελέσματα. Ed. a Boll, p. 161. Codd. Flor. 7 Parisinumque aliquanto differre a Flor. 12 ac passim eius lacunas nonnullius momenti complere notandum est.

F. 194v. Περὶ τῶν ἀσυνδέτων ἀστέρων πρὸς τὴν Σελήνην. = Cod. Taurin., ibid.; Neapolit. 19, f. 388v. — Ed. Boll, l. c., p. 163. Eadem notanda sunt.
Ἀποτελέσματα τῶν δορυφοριῶν τοῦ Ἡλίου. = Cod. Flor. 12. — Ed. Boll, ibid.

F. 195-196. Περὶ τῆς ἐκ τῶν ἐνεργειῶν καὶ μορφῶν (?) ἐφηρμοσμένης τοῖς ζῳδίοις διαφόρου προσηγορίας. = Cod. Flor. 12, f. 193-194. — Ed. F. Cumont, ibid., p. 164-166.
Περὶ ἀποτελεσμάτων αὐτῶν (Σημαίνειν φασὶν οἱ ἀστρολόγοι ἐν τοῖς ἀποτελέσμασι τὰ ιβ' ζῴδια διὰ τάδε — [f. 196v] ἅμα πλέοντας, ὁδεύοντας, πραγματεύοντας).
Τί σημαίνει ἕκαστον τῶν ζῳδίων καὶ τῶν ἀστέρων, καὶ τίνος δεσπόζουσι. = Cod. Flor. 12, f. 155; 7, f. 212. — Ed. A. Ludwich, *Maximi et Ammonis reliquiae,* p. 119. Cf. Ambros. 23, f. 245v (Tabulae).
Ποῖα τῶν εἰδῶν ἀνήκει ἑνὶ ἑκάστῳ ἀστέρι. = Cod. Flor. 12, ibid.; 7, f. 212v; Venet. 7, f. 95. — Videsis *Catal. Flor.*, Addenda et corrigenda, ad p. 71. — Ed. Ludwich, l. c., p. 120.

F. 197-199. Μέθοδος τῆς κλήρων εὑρέσεως. = Cod. Flor. 7, f. 47v; Venet. 7, f. 333. — Cf. cod. Venet. 6, f. 145v; ac praesertim

About empowerment. — Nearly the same in cod. Flor. 12 and Boll, ibid.
On the stars in power. — Cf. cod. Flor. 12 and Boll, ibid.
About lamps. — Cod. Taurine., ibid.; Flower. 12. - Ed. Boll, ibid.

Περὶ τοῦ πῶς χαίρουσιν οἱ ἀστέρες.==Cod. Taurin. : Flor. 12. - Ed. Boll. At Parisinus aliquanto melior videtur.

E. g. : P. 59, 29. Συσχηματιζόμενοι ἀλλήλοις. 23. Χαίρουσι] καὶ.26. Ταῖς αἱρέσεσι προστίθεται. Peior vero 29, ubi νυκτερινόν pro ἡμερινόν scriptum est.
On the stars under the rays of the sun. Cod. Flor. 12. Ed. Boll, where p. 160, 3 ἐπὶ ... ἢ is read, in the Parisian manuscript εἴτε ... εἴτε.

Γ. 193. On the times indicated by both the cardines of the ascensions and the declinations. — Cod. Taurin., ibid. — Cf. Boll, l. c., where he compared Porphyry, p. 202 code. Flower. 12 conff.

On the signification of the lots. Cod. Ambros. 35, f. 43; Taurin., f. 40, besides the codices cited by Boll. - Ed. Boll, ibid., up to the words αποτελούμενα βίαια, from which the Parisian continues [f. 194, 3 with the words Ἀποτελέσματα δὲ αὐτῶν εἰσὶ ταῦτα ... in place of which in cod. Flor. 12 the heading of a new chapter is read and Τὰ αὐτῶν ἀποτελέσματα. Ed. by Boll, p. 161. It should be noted that codd. Flor. 7 and the Parisian differ somewhat from Flor. 12 and here and there supply its lacunae of some not insignificant importance.

Γ. 194. On the stars unconnected with the Moon. ========Cod. Taurin., ibid.; Neapolit. 19, f. 388. Ed. Boll, l. c., p. 163. The same observations apply.

Effects of the bodyguard stars of the Sun. = Cod. Flor. 12. — Ed. Boll, ibid.

Γ. 195-196. On the diverse designation, derived from activities and forms (?), applied to the signs of the zodiac. = Cod. Flor. 12, f. 193-194. - Ed. F. Cumont, ibid., p. 164-166.

On their effects (The astrologers say that the 12 signs of the zodiac signify in their effects the following [1. 1969] for those sailing, travelling, and conducting business together). What each of the Signs and stars signifies, and over what they hold dominion. = Cod. Flor. 12, f. 155; 7, f. 212. — Ed. A. Lud- wich, Maximi et Ammonis reliquiae, p. 119. Cf. Ambros. 23, f. 245v (Tables).

Which of the species belongs to each star. Cod. Flor. 12, ibid.; 7, f. 212; Venet. 7, f. 95. See Catal. Flor., Addenda et corrigenda, ad p. 71. -- Ed. Ludwich, 1. c., p. 120.

Γ. 197-199. Method of finding the lots. == Cod. Flor. 7, f. 47; It comes 7, f. 333. - Cf. code It comes 6, f. 145"; and above all

Flor. 12, f. 130-133v, unde partes aliquot excerptas ed. F. Cumont, *Catal. Flor.*, p. 167-170, qui monet eadem fere quae in Pauli Alexandrini Isagoge (I, 1 sqq.) legantur cod. Laurentianum praebere. — In margine, rubro atramento vix lucido scripta, lemmata ad quamque sortem.

Περὶ δραπετῶν (Σελήνη ἐν Ζυγῷ ὁ φυγὼν ταχέως εὑρεθήσεται — ἐπανήξει δεσπότης). — Cf. cod. Flor. 7, f. 219v; 8, f. 152; Taurin. 4, ff. 43v et 70v. — Toto caelo differunt Hephaest., III, 37, atque cap. ab Olivieri editum *Studi ital. di filol.*, VI, p. 27.

F. 199v. Περὶ Ἡλίου ἐν ὁρίοις τῶν ἄστρων (Ὁ Ἥλιος ἐν ὁρίοις τοῦ Κρόνου ὡροσκοπῶν — ἐμποδίζει). = Cod. Venet. 7, f. 216v.

Περὶ Σελήνης ἐν ὁρίοις (<Ἡ> Σελήνη ἐν ὁρίοις Κρόνου ὡροσκοποῦσα — ἐναντιότητα σημαίνει). = Ibid.

Codex foliorum octo quaternionem hic perdidit; nempe f. 199 numero 296 veteris ordinis signatur (cf. supra, p. 11) et eiusdem numerum 305 f. 200 accepit.

F. 200-235. Alia manu s. XV. Τοῦ πανσεβαστάτου καὶ κρίτου Θεσσαλονικῆς (ικῆς manu recentiore) τοῦ Ἁρμενουπούλου λεξικὸν κατὰ στοιχεῖον περιέχον τὰ κοινῶς γραφόμενα ῥήματα (κξ). — De Constantino Harmenopulo vid. Krumbacher, *Gesch. der byzantin. Litt.*², p. 610.

F. 235v, imo margine : δοκίμιον πέννης· (sicut passim in codice) ἅγιος ὁ θεός, ἅγιος ὁ χριστός (?).

22. Cod. Paris. gr. 2841. — Olim CIOCIOLI; 2268; Medic.-Regius 3503. — Membranaceus, cm. 17,4 × 13,8, ff. 66, saec. XIII, fere totus palimpsestus [1]; manu priore saec. XI scriptum esse arbitratus est Olivieri, *Studi ital. di filol. class.*, IV, p. 8.

F. 1-25. Τῶν φαινομένων Ἀράτου, cum scholiis. — Ed. Petavius, *Uranolog.*, 1630; J.-Th. Buhle, Lipsiae, 1793-1801.

F. 26. Ἡφαιστίωνος φιλοσόφου Θηβαίου περὶ καταρχῶν κοινῶς βιβλίον Γ' (Καὶ πρὸς τοῖς δυσὶ βιβλίοις τῆς ἐκ συναγωγῆς ἡμῖν τῶν παρὰ τοῖς ἀρχαίοις εἰρημένων συντόμως γραφεῖσιν — [f. 32, 11] ἀποδημεῖν, ὁδοῦ ἐνάρχεσθαι). (III, 5, in loco ubi de Sagittario agitur). = Cod. Paris. 19, f. 42.

Sequuntur haec sine spatio vacuo : προκειμένῳ χρόνῳ ἀποδείκνυται — [f. 34v] ἡμεῖς δὲ τοὺς τῆς πραγματείας ἀφέντες ἀριθμοὺς περὶ τῶν ἐν τοῖς προχείροις λέγωμεν κανόσιν. = Ibid., f. 50v. Reliqua folii pars vacat. — Editum in appendice.

F. 35. Ἡφαιστίωνος περὶ καταρχῶν πρῶτον καθολικόν (Σὺν θεῷ ἡμῖν σκοπὸς ἐνθάδε, ὦ σπουδαιότατε τῶν φίλων Ἀθανάσιε —

[1] A f. 16 usque ad f. ultimum, quam rem Engelbrecht non adnotavit.

Flor. 12, f. 130-133, from which some excerpted portions were edited by F. Cumont, Catal. Flor., p. 167-170, who notes that the Laurentian codex contains nearly the same material as found in the Isagoge of Paulus Alexandrinus (I, 1 sqq.). In the margin, written in red ink barely legible, are lemmata for each lot.

On runaways (The Moon in Libra — the fugitive will quickly be found and will return to his master). - Cf. cod. Flor. 7, f. 219; 8, f. 152;

Taurin. 4, ff. 43 et 70%. - These differ entirely from Hephaest., III,37, and the chapter edited by Olivieri, Studi ital. di filol., VI, p. 27.

Γ. 1994. On the Sun in the terms of the stars (The Sun in the terms of Saturn rising on the horoscope creates an obstacle). = Cod. Venet. 7, f. 216.

On the Moon in the terms (The Moon in the terms of Saturn rising on the horoscope — signifies opposition). = Ibid.

The codex has lost a quire of eight folios here; namely, f. 199 is marked with number 296 of the old order (cf. above, p. 11) and f. 200 received number 305 of the same.

F. 200-235. In another hand, 15th century. Of the most august and judge of Thessalonica (ικῆς in a later hand) Harmenopulos, a lexicon in alphabetical order containing the commonly written verbs (25). On Constantine Harmenopulos see Krumbacher, Gesch. der byzantin. Litt.[3], p. 610.

F. 235', lower margin: δοκίμιον πένης (as found here and there in the codex) ἅγιος ὁ θεός, ἅγιος ὁ χριστός (?).

22. Cod. Paris. gr. 2841. Formerly CIOCIOLI; 2268; Medic.-Regius 3503.

Parchment, cm. 17.4 × 13.8, ff. 66, 13th century, almost entirely a palimpsest[1]; Olivieri believed the earlier hand was written in the 11th century, Studi ital. di filol. class., IV, p. 8.

Uranolog., 1630; J.-Th. Buhle, Lipsiae, 1793-1801.

F. 26. Hephaestion the philosopher of Thebes, On Inceptions, book III in common (And in addition to the two books briefly written by us from a compilation of what was said by the ancients [f. 32, 11] to travel abroad, to begin a journey). (III, 5, in the passage where Sagittarius is discussed). = Cod. Paris. 19, f. 42.

The following continues without a blank space: προκειμένῳ χρόνῳ ἀποδείκνυτο [f. 34v] ἡμεῖς δὲ τοὺς τῆς πραγματείας ἀφέντες ἀριθμοὺς περὶ τῶν ἐν τοῖς προχείροις λέγωμεν κανόσιν. Ibid., f. 50v. The rest of the folio is blank. — Edited in the appendix. F. 35.

Hephaestion, On Inceptions, first general book (With God's help, our purpose here, O most devoted of friends, Athanasius

[1] From f. 16 to the last folio, a detail which Engelbrecht did not note.

[f. 59] κατὰ τὴν προσήκουσαν ἀκολουθίαν μετὰ συντομίας ὁμοίως τοῖς ἔμπροσθεν). Τέλος τοῦ πρώτου βιβλίου. — Ἡφαιστίωνος Θηβαίου βιβλίον δεύτερον (Ἐφεξῆς ἂν εἴη ἀκόλουθον τῶν πρώτων καὶ καθολικῶν προεκτεθειμένων ἡμῖν, ὦ σπουδαιότατε φίλων Ἀθανάσιε — [f. 66v vers. ultimus] βλάπτει δὲ ἐξαιρέτως κατὰ μὲν τὴν). Imo margine, manu saec. XVI: φύλλα γεγραμμένα ἑξηκονταέξ. Textum Hephaestionis qui sequitur, id est capp. xi-xxxiv libri II ac totum librum III in solo codice Paris. 2417, f. 77 invenies, qui codex ulterius ab alio sodali describetur.

23. Cod. Paris. Coislin. 171. — Chartaceus, cm. 32,1 × 21,5, ff. 133, saec. XVI.— « Copié par Jean d'Otrante » (H. Omont, *Inventaire*, etc., t. III, p. 148). — Codex pulcherrimus optimaeque notae cancellarii P. Seguerii insignibus ornatus. (Cf. H. Omont, *op. c.*, t. IV, p. xxviii.)

F. 1. Ἐξηγητὴς ἀνώνυμος εἰς τὴν τετράβιβλον τοῦ Πτολεμαίου (sine capitulorum numeris). — F. 133. Τέλος τῆς ἐξηγήσεως τῆς τοῦ Πτολεμαίου Κλαυδίου μαθηματικῆς τετραβίβλου. Τῷ Θεῷ χάρις. — Ed. Hier. Wolf, p. 1-180. — Quisque Ptolemaei locus in quem commentarium adest rubro ac separatim scribitur.

24. Cod. Paris. Coislin. 338. — Bombycinus, cm. 21,9 × 13,8, ff. A, B et 333, saec. XV, duobus manibus scriptus, una ff. 1-194, altera ff. 195-334, praeter aliquot iambicos versus quos quis eodem tempore conscribillavit. — Cf. H. Omont, *Inventaire*, etc., t. III. p. 185. Hunc codicem inspexit partimque descripsit I. L. Heiberg, *Ptolemaei opera astronomica minora*, p. ccl.

F. Ar. Μωγγα (?) ὑπεσίου [f. l. ὑπ' αἰσίου] σατώρου ι ι κ ἢ ιζ ἀντζωπατ (?) ιη γροσαβ (?).

F. Av, Br vacua.

F. Bv. Εἰ θέλεις εὑρίσκειν τὸν κύκλον τῆς Σελήνης πρὸς εἰς [*sic*] τὸ μακρὸν ἔτος ιζ' καὶ ὑφεῖλον ἐπὶ τὸ ιθ'.
Εἰ θέλεις εὑρίσκειν τὸν κύκλον τοῦ Ἡλίου πρὸς εἰς τὸ μακρὸν ἔτος ιδ' καὶ ὑφεῖλον ἐπὶ τὸν [*sic*] κη'.
Εἰ θέλεις εὑρίσκειν τὸν θεμέλιον τῆς Σελήνης ια', πλλ ϗ (πολλαπλασίασον ?) τὸν κύκλον αὐτῆς πρὸς καὶ γ' καὶ ἑνώσας ὑφεῖλον ἐπὶ τὸν λ'.

F. 1 et 3v in margine. Tabulae arithmeticae (demtionis, multiplicationis, tum fractionum exempla). Ineditum? — Cf. cod. Paris. 2428, ff. 201 sqq. (Εὕρημα Παλαμήδους).

F. 3v-8v. (Titulus fere evanidus.) Μέθοδος σύντομος καὶ σαφεστάτη τῆς ψηφοφορικῆς ἐπιστήμης. Ineditum? — Cf. ibid., f. 203.

F. 9. Ὅσα προειδέναι τοὺς ἀρχομένους τῶν προχείρων κανόνων. Sequitur index xxx capitum tractatus Pseudo-Heraclii, imo

[f. 59] in the proper sequence, concisely, in the same manner as the preceding). End of the first book. — Hephaestion of Thebes, second book (Next in order would follow, after the first and general matters set out by us, O most diligent of friends, Athanasius — (f. 66' last line) and it harms especially in respect of). At the bottom margin, in a hand of the 16th century: sixty-six written leaves. The text of Hephaestion that follows, that is chapters xi–xxxiv of Book II and the entire Book III, is to be found only in codex Paris. 2417, f. 77, which codex will be described further by another colleague.

28. Cod. Paris. Coislin. 171. · Paper, cm. 32.1 × 21.5, f. 133, 16th century. — Copied by Jean d'Otrante (H. Omont, Inventaire, etc., vol. III, p. 148). A most beautiful codex of the finest quality, adorned with the arms of chancellor P. Seguier. (Cf. H. Omont, op. c., vol. IV, p. XXVIII.)

F. 1. Anonymous commentator on the Tetrabiblos of Ptolemy (without chapter numbers). — F. 133. End of the commentary on the mathematical Tetrabiblos of Claudius Ptolemy. Thanks be to God. — Ed. Hier. Wolf, pp. 1–180. — Each passage of Ptolemy on which there is commentary is written in red and separately.

24. Cod. Paris. Coislin. 338. Bombycine, cm. 21.9 × 13.8, ff. A, B and 333, 15th century, written in two hands, one for ff. 1–194, the other for ff. 195–334, apart from some iambic verses which someone scribbled in at the same time. Cf. H. Omont, Inventaire, etc., vol. III, p. 185. This codex was examined and partly described by I. L. Heiberg, Ptolemaei opera astronomica minora, p. CCI.

C. A'. Mingga (?) hypesiou (f. I. hyp' aisiou] satōrou i i k ē i antzōpat (?) 1ē, trosaβ (?).

F. A', Br vacant.

F. Bv. If you wish to find the cycle of the Moon for the long year 17, subtract it from 19.

If you wish to find the cycle of the Sun for the long year 14, subtract it from 28.

If you wish to find the foundation of the Moon 11, multiply (?) its cycle by 3 and, having combined them, subtract from 30.

F. 1 and 3v in the margin. Arithmetic tables (of subtraction, multiplication, then examples of fractions). Unedited? — Cf. cod. Paris. 2428, f. 201 sqq. (Eurēma Palamēdous).

F. 3v-8v. (Title nearly faded.) A brief and very clear method of the art of calculation. Unedited? — Cf. ibid., f. 203. Things which beginners of the handy tables ought to know in advance. There follows a table of contents of thirty chapters of the treatise of Pseudo-Heraclius, rather

F. 9.

Stephani Alexandrini in Theonem Alexandrinum περὶ προχ. καν. — Cf. Usener, *De Stephano Alexandrino commentarius*, 1880, p. 34-36; C.-E. Ruelle, Acad. des inscr. et belles-lettres, séance du 18 sept. 1903 : *Un traité astronomique faussement attribué à J. Tzetzès;* J.-L. Heiberg, *Opera astron. min.*, p. CCIII. — F. 9v-83v. Tractatus ipse ita desinens : καὶ τῷ ζωοποιῷ καὶ ἁγίῳ πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας αἰώνων, ἀμήν. Duo ff. haud numerata vacant.

F. 85-104. Θέωνος Ἀλεξανδρέως εἰς τοὺς προχείρους κανόνας τῆς ἀστρονομίας παράδοσις. — Ed. Halma, *Tables manuelles*, 1re partie, 1822, p. 27-105.

F. 104v vacuum.

F. 105 sq. Tabula mensium Romanorum.

F. 107-194. <Cl. Ptolemaei> Tabulae manuales, quarum tituli fere evanidi.

F. 194v. Sine titulo. Ὁ μὲν Κρόνος ἀπὸ α' μοι. ἕως ιζ' ὑπαυγός ἐστι: atque sic deinceps de reliquis planetis. Des. ποιεῖται κρύψιν ἐπισύνοδον [*sic*] ἐρχόμενος προσθετικός.

F. 195-234. Πρόκλου διαδόχου πλατωνικοῦ ὑποτυπώσεις τῶν ἀστρονομικῶν ὑποθέσεων. — Ed. Manitius, Lipsiae, 1909.

F. 234v. Πραγματεία τῶν ἔμπροσθεν κανονίων τῶν συνόδων καὶ πανσελήνων (Πρῶτον μὲν ἵνα τὰς τῶν μηνῶν ἐποχάς — [f. 235v] τὰς μέντοι παραλήψεις μετὰ τῶν β' ἑξῆς ποιήσατο). — Ed. Halma, *Tables manuelles*, 3e partie, III, p. 21.

Ἔτι περὶ τῶν αὐτῶν σαφέστερον ἐκ τῶν σχολίων τῆς μεγάλης συντάξεως (Ἐπὶ τοῦ κανόνος τῶν ἁπλῶν ἐτῶν τὸ τῶν ἡμερῶν *Γ* [σελίδιον Halma] παρηύξεται — [f. 236] καθ' ἣν γέγονεν ἡ ἐν ταῖς εἰκοσιπενταετηρίσι συζυγία. — Ed. Halma, ibid., p. 25. Πῶς δεῖ τὰς περιοδικὰς καὶ τὰς ἀκριβεῖς συζυγίας ἐπισκέπτεσθαι (Ὅταν οὖν προαιρώμεθα κατά τινα τῶν ἐπιζητουμένων χρόνων — [f. 237] δηλονότι ποιούντων ὥραν ἰσημερινήν). — Ed. Halma, ibid., p. 27.

F. 237v. Κανόνιον τῶν συνόδων ἐκ τῆς μεγάλης συντάξεως. Tabulae duae quarum prima columna inscribitur : Εἰκοσιπενταετηρίδες. — F. 238v. Tabula : Ἐνιαύσιοι ἐπουσίαι συνοδοπανσεληνιδιακαί. — F. 239. Κανόνιον συνόδων. — Ed. Halma, ibid. Sequitur folium haud numeratum.

F. 240 vacuum.

F. 240v. Παράδοσις τοῦ σοφοῦ Γρηγορᾶ ὅπως δεῖ κατασκευάζειν ἀστρολάβον (Τὸ μὲν ἔξω δοχεῖον ὃ περιέχει τὰ τύμπανα — [f. 244v] καὶ τὸ τέλος τοῦ *Γ* ἅπτεται τοῦ χειμερινοῦ τροπικοῦ, ὃ ἔδει δεῖξαι). — Insunt tria capitula de ἀράχνῃ.

F. 243. Tabula duplex ubi 21 circuli idem centrum habentes.

Stephanus of Alexandria on Theon of Alexandria, On the Handy Tables. Cf. Usener, De Stephano Alexandrino commentarius, 1880, pp. 34–36; C.-E. Ruelle, Académie des inscriptions et belles-lettres, session of 18 Sept. 1903: A treatise on astronomy falsely attributed to J. Tzetzes; J.-L. Heiberg, Opera astron. min., p. cc. — F. 9–83. The treatise itself ending thus: and to the life-giving and holy Spirit, now and ever and unto the ages of ages, amen. Two unnumbered folios are blank.

F. 85-104. Theon of Alexandria's commentary on the Handy Tables of astronomy. Ed. Halma, Tables manuelles, 1st part, 1822, p. 27-105.

F. 104r vacant.

F. 105 sq. Table of the Roman months.

F. 107-194. <Cl. Ptolemy> Handy Tables, whose titles are almost entirely faded.

F. 194. Without title. Saturn from the 1st degree up to the 17th degree is under the rays of the sun: and so on for the remaining planets. Ends: it brings about concealment at conjunction [sic] while advancing in addition.

F. 195-234. Proclus the Platonic Successor's Outlines of Astronomical Hypotheses. - Ed. Manitius, Leipzig, 1909.

F. 234. A treatise on the preceding tables of conjunctions and full moons (First, so that the epochs of the months [f. 235] but the receptions he made with the following 2). - Ed. Halma, Tables manuelles, 3rd part, III, p. 21.

Further on the same subjects more clearly from the scholia of the Great Composition (On the table of simple years, the column of days T' [marginal note Halma] has been augmented [f. 236] according to which the conjunction in the twenty-five-year cycles was made). — Ed. Halma, ibid., p. 25. How one must examine the periodic and exact conjunctions (Whenever therefore we choose to investigate at some of the times under inquiry [f. 237], evidently producing an equinoctial hour). Ed. Halma, ibid., p. 27.

F. 237. Κανόνιον τῶν συνόδων ἐκ τῆς μεγάλης συντάξεως. Two tables, the first column of which is inscribed: Εἰκοσιπενταετηρί δες. – F. 238. Table: Ενιαύσιοι έπουσίαι συνοδο πανσε-ληνιδιακαί. – F. 239. Κανόνιον συνόδων. – Ed. Halma, ibid. There follows an unnumbered folio.

F. 240 blank.

F. 240. Παράδοσις τοῦ σοφοῦ Γρηγορά όπως δεῖ κατασκευάζειν ἀστρολάβον: The transmission of the wise Gregoras on how one ought to construct an astrolabe (Το μὲν ἔξω δοχεῖον ὃ περιέχει τα τύμπ [F. 244v] and the end of the one that touches the winter tropic, which was to be shown). — Three chapters on the ἀράχνη are included.

F. 243. Double table where 21 circles share the same center.

— F. 243v. Figura : βα καταγραφὴ τῆς ἀράχνης. = Cod. Ambros. 10, f. 189, cum hoc titulo : Τοῦ φιλοσόφου Γρηγορᾶ περὶ <τοῦ> κατασκευάζειν ἀστρολάβον, atque cod. 34, f. 1-2, cum ampliore titulo [1].

F. 245. Figura : αη καταγραφὴ τῆς ἀράχνης.

F. 245v. Πῶς δεῖ τιθέναι τοὺς ἀστέρας ἐν τῇ ἀράχνῃ (Ἐπειδὴ δεῖ τὸν ἀστρονόμον — [f. 246v] ἀπέχοντα δὲ κατὰ πλάτος ἀπὸ τοῦ ζῳδιακοῦ πρὸς βορρᾶν ō ι'). = Cod. Ambros. 20, f. 191; 27, f. 114, ubi differt finis, pergente, ut videtur, capitulo.

Sequitur folium vacuum nec numeratum.

F. 247-258. (Locus vacuus titulo reservatus) Ioannis Philoponi tractatus de usu astrolabi (H. Omont, l. c.). Index xiv capitulorum. F. 247v. Προοίμιον. Sequitur liber. — Ed. H. Hase, Bonn, 1839 (*Rheinisches Museum für Philologie*, VI, p. 127-171). Sequuntur aliquot capitula quae ad astrolabi usum pertinent. Haec sunt : F. 259. Ἐκ τῆς ἐξηγήσεως τοῦ περσικοῦ ἀστρολάβου περὶ καταλήψεως τοῦ ὕψους ὄρους ἢ τοίχου ἢ κίονος ἢ δένδρου ἢ ἄλλου τινὸς ὑψηλοῦ (Τοῦτο κατὰ δύο τρόπους γινώσκεται — [f. 259v] ὕψωμα ἐστὶ [*sic*] τοῦ ὄρους ἐκείνου οὗ βουλόμεθα). — Περὶ τοῦ γνῶναι πλάτος ποταμοῦ ἢ τόπου τινός (Κρατεῖται ὁ ἀστρολάβος διὰ τῆς ἀριστερᾶς χειρός — [f. 260] μῆκος ἐστὶ [*sic*] τοῦ τόπου ἐκείνου ἀπὸ τοῦ σημείου οὗ ἐγένησεν ἡ τούτου ζήτησις). — Περὶ τοῦ γνῶναι βάθος φρέατος ἢ ἄλλου τινός ("Ισταται ὁ βουλόμενος κατὰ τὴν ἄκραν τοῦ φρέατος — βάθος ἐστὶ τοῦ φρέατος ἐκείνου). — Περὶ δοκιμῆς τοῦ πήχεως (Ἡ δοκιμὴ τοῦ πήχεως — οὐκ ἔστιν ὀρθόν). — Περὶ δοκιμῆς τῶν φύλλων (Ἐμβάλλεται ἧλος — ὀρθὸν οὐκ ἔστιν). — F. 260v. Ἡ δοκιμὴ τοῦ ὑποδοχέως ἤγοῦν [*sic*] τῆς μητρὸς [?] καὶ τοῦ κρίκου (Κρατεῖται φιλόν τι ἢ θρὶξ ἢ μέταξα — ὀρθὸν οὐκ ἔστιν). — Περὶ τῆς δοκιμῆς τῶν γραμμῶν καὶ τῶν κύκλων. — Ἡ δοκιμὴ τῶν δύο γραμμῶν τῶν τεμνουσῶν ἀλλήλας, εἴτε τέμνουσιν ἀλλήλας πρὸς ὀρθὰς γωνίας ἢ οὔ. — Ἡ δοκιμὴ τῶν τριῶν κύκλων τῶν ἐν ἑκάστῳ φύλλῳ. — F. 261. Ἡ δοκιμὴ τοῦ κύκλου τοῦ ὡροσκόπου καὶ τοῦ δύνοντος. — Ἡ δοκιμὴ τῶν γραμμῶν τῆς μὴ ὀρθῆς ὥρας.

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[1] Textus idem in Ambros. C 6 inf. (*Catal. Mediolan.*, cod. 10), f. 29 inscribitur : Μέθοδος ᾗ δεῖ κατασκευάζειν ὡροσκόπον ἤτοι ἀστρολάβον, Ἀμμονίου. (Qua de re vid. Martini et Bassi adnotatio, p. 7 : " Immo Nicephori Gregorae. Cf. P. Tannery in *Rev. de philologie*, XII, 1888, p. 61 „). Cf. cod. Berolin. 22, f. 134 sqq. (*Catal. German.*, p. 37). Ambros. 33, f. 256 item sub nomine Ἀμμονίου, et in cod. 27, f. 111, sine nomine.

— F. 243. Figure: first diagram of the ἀράχνη. Cod. Ambros. 10, f. 189, with this title: Τοῦ φιλοσόφου Γρηγορά περὶ τοῦς κατασκευάζειν ἀστρολάβον, and cod. 34, f. 1–2, with a fuller title 1.

F. 245. Figure: eighth diagram of the ἀράχνη.

Γ. 245. How one must place the stars on the spider (Since the astronomer must {f. 246] be distant in latitude from the Zodiac toward the north 0° 10'). Cod. Ambrose 20, f. 191; 27, f. 114, where the end differs, the chapter apparently continuing.

There follows a blank leaf, unnumbered.

F. 247-258. (Space left blank reserved for the title) Treatise of John Philoponus on the use of the astrolabe (H. Omont, l. c.). Index of xiv chapters. F. 247. Prooemium. The book follows. Ed. H. Hase, Bonn, 1839 (Rheinisches Museum für Philologie, VI, p. 127-171). There follow several chapters pertaining to the use of the astrolabe. These are: F. 259. From the explanation of the Persian astrolabe concerning the measurement of the height of a mountain or wall or column or tree or any other elevated object (This is known in two ways [f. 259a] is the height of that mountain which we wish to measure). Concerning the knowledge of the width of a river or of some place (The astrolabe is held with the left hand — [f. 260] is the length of that place from the point at which the inquiry concerning it was made). Concerning the knowledge of the depth of a well or of anything else (He who wishes stands at the edge of the well — is the depth of that well). Concerning the testing of the cubit (The testing of the cubit — is not correct). Concerning the testing of the plates (A pin is inserted — is not correct). F. 260. The testing of the receiver, that is [sic] of the mother [?] and of the ring (Something fine or a hair or silk is held — is not correct). Concerning the testing of the lines and the circles.— The testing of the two lines that intersect each other, whether they intersect each other at right angles or not. The testing of the three circles on each plate. F. 261. The testing of the circle of the horoscope and of the setting. — The testing of the lines of the unequal hour.

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1 The same text in Ambros. C 6 inf. (Catal. Mediolan., cod. 10), f. 29 is inscribed: Μέθοδος ἡ δεῖ κατασκευάζειν ὡροσκόπον ἤτοι ἀστρολάβον, Αμμονίου. Regarding this matter see the note of Martini and Bassi, P.p. 7: * Rather of Nicephorus Gregoras. Cf. P. Tannery in Rev. de philologie, XII, 1888, p. 61.). Cf. cod. Berolin. 22, f. 134 sqq. (Catal. German., p. 37). Ambros. 33, f. 956 likewise under the name Αμμονίου, and in cod. 27, f. 111, without a name.

F. 261v. Ἡ δοκιμὴ τοῦ ψήφου τῆς περιφερείας. — Ἡ δοκιμὴ τῶν μοιρῶν τῆς ἀναβάσεως ἀφ' ὡροσκόπου. — Ἡ δοκιμὴ τῶν μοιρῶν τοῦ σκιάσματος. — Ἡ δοκιμὴ τῶν μοιρῶν τοῦ ζῳδιακοῦ.

Sequitur folium vacuum haud numeratum.

F. 262-324. Κλαυδίου Πτολεμαίου τῆς πρὸς Σύρον συμπερασματικῆς[1] τετραβίβλου τὸ πρῶτον. Προοίμιον. — Ed. Ioach. Camerarius, Norimbergae, 1535, in-4°; Ph. Melanchthon, Basileae, 1553. Index capitum libro secundo, tertio et quarto praemittitur, non primo.

F. 324v et folium sequens, sine numero, vacua.

F. 325-328. Κλαυδίου Πτολεμαίου βιβλίον ὁ καρπός. (Ptolemaeo abiudicatum). — Ed. Ioach. Camerarius, post Tetrabiblum, ff. 55-59.

F. 328. Περὶ τῶν καλουμένων κέντρων ἐπαναφορῶν τε καὶ ἀποκλιμάτων καὶ τῆς ἑκάστου τόπου ὀνομασίας τε καὶ δυνάμεως (Τοῦ ζῳδιακοῦ κύκλου εἰς ιβ' μέρη διαιρουμένου — [f. 331v] ἐν τῇ ὄπισθεν ἀποτελεσματικῇ συντάξει ἐπὶ τὸ προγνωστικὸν τέλος ἐρχόμεθα). = Cod. Laur. 10, f. 347 sqq.; Venet. 4, f. 462 sqq.; Vatic. 6, f. 137 sqq.

F. 332 vacuum.

F. 333. Versus septem plus minus iambici aliaque manu exarati, quorum primus : Ἐχθράν τε πολλὴν ἐκ μεγιστάνων νέμει, ultimus : κέρδος δίδωσιν ἐκ βροτῶν πενεστάτων.

25. Cod. Paris. gr. 597 suppl. — Chartaceus, cm. 32,7 × 18,7 ff. 81 (insuper f. 52 *bis*), saec. XVI. — Cf. H. Omont, *Inventaire*, etc., t. III, p. 281. Ante f. 1 adnotantur haec : Ψ n. 2526. Bluissen (?); 1251 ; 7. Sigilla : " Bibliothèque de Sorbonne ". " Bibliothèque nationale R. F. " [circa 1796]. (H. Omont, *Inventaire*, etc., t. IV, p. xxix. Codex nitidissime descriptus at aliquoties mendosus.

F. 1. Πῖναξ σὺν Θεῷ (cum iota subscripto) τῆς <τετρα>βίβλου Πτολεμαίου. Incipit ut textus ipse cum cap. III, cui quidem numerus 1 tributus est. — F. 2. (Liber ipse) αον. Ὅτι καὶ ὠφέλιμος ἡ δι' ἀστρονομίας πρὸς γνῶσιν. Cap. VII libri III inscribitur περὶ διδύμων γονῶν [vulg. διδυμογόνων].

Post cap. XIV idemque ultimum eiusdem libri, quindecimum in indice et [f. 59v] in textu additur inscriptum : Περὶ τῶν δώδεκα στοιχείων (Δώδεκα στοιχεῖα ὁ Θεὸς ἔταξεν· Κριοῦ τὸ ἔτος πολεμικόν — [f. 60r] ubi desunt verba de Piscibus praeter haec : τὰ πάντα ἀναπληροῦσι). — Cf. Vatic. 12, f. 69v et *Catal. Rom.*, V, 1, p. 241 sq., ubi F. Boll cap. hoc breviter

[1] Deest in lexicis.

F. 261. The verification of the calculation of the arc. The verification of the degrees of the ascension from the horoscope. — The verification of the degrees of the shadow. The verification of the degrees of the of the Zodiac.

There follows a blank leaf, unnumbered.

F. 262–324. The first book of Claudius Ptolemy's concluding Tetrabiblos addressed to Syrus. Prooemium. – Ed. Ioach. Camerarius, Nuremberg, 1535, in-4°; Ph. Melanchthon, Basel, 1553. A table of contents is prefixed to the second, third, and fourth books, but not to the first.

F. 324v and the following leaf, unnumbered, are blank.

Γ. 325-328. Claudii Ptolemaei liber Karpos. (Attributed to Ptolemy and then rejected). Ed. Ioach. Camerarius, after Tetrabiblos, **ff. 55-59.**

Γ. 328. On the so-called centers, succedents, and cadents, and the name and power of each place (As the zodiacal circle is divided into 12 parts — [f. 331[4]] we come to the prognostic end in the following apotelesmatic treatise). Cod. Laur. 10, f. 347 sqq.; Venet. 4, f. 462 sqq.; Vatic. 6, f. 137 sqq.

F. 332 blank.

F. 333. Seven more or less iambic verses written in another hand, of which the first: Εχθράν τε πολλὴν ἐκ μεγιστάνων νέμει, the last: κέρδος δίδωσιν ἐκ βροτῶν πενεστάτων.

25. Cod. Paris. gr. 597 suppl. Paper, cm. 32.7 x 18.7, ff. 81 (additionally f. 52 bis), 16th century. - Cf. H. Omont, Inventaire, etc., vol. III, p. 281. Before f. 1 the following are noted: n. 2526. Bluissen (?); 1251; 7. Stamps: * Bibliothèque de Sorbonne Bibliothèque nationale R. F., [circa 1796]. (H. Omont, Inventaire, etc., vol. IV, p. xxix.) The codex is written very neatly but is erroneous in several places.

F. 1. Table of contents, with God's help (with iota subscript), of the Tetrabiblos of Ptolemy. Begins as the text itself with chapter iii, to which indeed the number 1 has been assigned. - F. 2. (The text itself) Book I. That knowledge through astronomy is also useful. Chapter VII of Book III is inscribed On the birth of twins [vulg. διδυμογόνων].

After chapter xiv, which is also the last of that book, a fifteenth in the index and on f. 59v in the text is added with the heading: On the twelve elements (Δώδεκα στοιχεῖα ὁ Θεὸς ἔταξεν Κριοῦ τὸ ἔτος πολεμικόν - [f. 60r] where the words concerning Pisces are missing except for these: τὰ πάντα αναπληρούσι). Cf. Vatic. 12, f. 69v and Catal. Rom., V, 1, p. 241 sq., where F. Boll briefly discusses this chapter

1 Missing from the lexicons.

praefatus edidit, collato Monac. 287 (*Catal. German.*, cod. 7), f. 92v. Codex uterque aliam inscriptionem praebet.

F. 76. Κλαυδίου Πτολεμαίου βιβλίον ὁ καρπός. — F. 81. Desinit : Εἰ δὲ οὐ κινεῖται, ἐνθάδιος [pro vulg. ἐγχώριος] ὁ ἐχθρός. Τέλος τέλος τέλος σὺν Θεῷ.

26. Cod. Paris. gr. 651 suppl. — Cum bombycinus, tum chartaceus, cm. 21,5 × 14,5. — F. 1. Index contentorum rubro scriptus, cuius haec tantum memorabo. Post ε' : Ἡφαιστίωνος Θηβαίου ἀποτελέσματα. ἄγνωστον εἰς δεῦρο καὶ ἀνέκδοτον· τὰ δὲ ἐφεξῆς ἐμὴ ἀντιγραφή, πάλαι ταύτῃ ἐπιβαλομένου καὶ μήπω τετελεκότος, λέγω τὸ τοῦ Πτολεμαίου τὸ βιβλίον ὁ Καρπός. Μηνας (*sic*) ὁ Μίνω. F. 2. Sigillum octagonum byzantinum ubi leguntur haec : . . . . . c.
ρ . . . . . ω

In margine superiore : K A. — Codex variis manibus descriptus, nempe ff. 1-23 saeculi XV vel XVI ineuntis, ff. 26-32, saeculi XVI, ff. 33-41, saeculi XIV, tum ff. 42-43, saeculi XIX, Minoïdis Mina manu, qui codicem hunc et alios multos ex Oriente adtulit (cf. H. Omont, *Inventaire*, etc., t. IV, p. xxi). Ff. 2-43 imo margine numeris 9-62 notantur, quae numeratio usque ad f. 72 continuatur, foliorum interpositorum ratione habita.

Ff. 2-19. Κλαυδίου Πτολεμαίου ἐκ τῆς αὐτοῦ μεγάλης συντάξεως [sub titulo : Μ. Μηνᾶς] (Τῶν καλῶς οἱ γνησίως φιλοσοφήσαντες, ὦ Σύρε, δοκοῦσί μοι [Ptolemaei *Mathem. constructionis* initium] — [f. 10] καὶ ὅσα ἕτερα εὐσυνόπτως κείμενα χρειωδεν [*sic*] εἰσίν). — Τάδε ἔνεστιν ἐν τῷ δευτέρῳ τῆς Πτολεμαίου μαθηματικῆς συντάξεως [Index capp. 1-6]. [F. 10v] (Τὸν αὐτὸν δὴ τρόπον τούτοις καὶ ἐπὶ τῶν αὐτῶν παραλλήλων — [f. 15v] οὓς ἐτέλουσι [*sic*] καὶ κρατοῦσιν αἱ πόλεις ἐποχῶν χρόνους). 38 capitula. — Ἐν τῷ τρίτῳ τ. τοῦ Πτ. μ. σ. (Capp. 1-4 vero libri IV, non III, sine commentario) καὶ ἐφεξῆς μέχρι ἑνδεκάτου κεφαλαίου περὶ τῶν τῆς Σελήνης ὑποθέσεων διαλέγεται ὁ θαυμάσιος Πτολεμαῖος. — Τάδε ἔνεστιν ἐν τῷ εψ τῆς Πτ. μ. σ. (Index solus capp. 1-17 et 19. Desinit f. 16, cuius reliqua pagina vacat). — F. 16v. Περὶ ἡλιακοῦ ἀποστήματος καὶ τῶν συναποδεικνομένων αὐτῷ [*Mathem. constr.*, V, 15] (Ἴδωμεν τοίνυν πελικὸν [*sic*] συνάγεται τὸ τοῦ Ἡλίου ἀπόστημα — [f. 17] μέχρι τῆς κορυφῆς τοῦ κώνου τῆς σκιᾶς ξη'). Figura. — Περὶ μεγεθῶν Ἡλίου καὶ Σελήνες [*Mathem. constr.*, V, 16] (Εὐκατανόητον διὰ τὸ θον γίνεται καὶ ὁ τῶν ἑτέρων μεγεθῶν λόγος — [f. 17v] ἑκατοντακαιεβδομηκονταπλάσιον ἄρα ἔγγιστα τὸ τοῦ Ἡλίου τῆς γῆς). — Τάδε ἔνεστιν ἐν τῷ ϛψ τῆς Πτ. μ. σ. Index capp. 1-3, deinde : καὶ ἁπλῶς περὶ τῶν ἐκλειπτικῶν ὁρῶν (cap. 5) καὶ τῶν ἄλλων τῶν προσνεύσεων τῶν φωστήρων καὶ ὅσα ἄλλα συμβαίνει τοῖς δυσὶ τοῖς δύο [*sic*] φωστῆρσιν. (Reliqua pagina vacat.) — [F. 18.] Figura quae inscribitur : Οἱ δώδεκα ἄνεμοι κατὰ Πτολεμαῖον. — [F. 18v.]

edited with a preface, collated with Monac. 987 (Catal. German., cod. 7), f. 927. Both codices offer a different inscription.

F. 76. Claudius Ptolemy's book the Karpos. - F. 81. Ends:

If it does not move, the enemy is local [in place of the common reading ἐγχώριος]. End end end with God.

26. Cod. Paris. gr. 651 suppl. - Part bombycine, part paper, cm. 21.5 × 14.5. F. 1. Index of contents written in red, of which I shall note only the following. Postel: Hephaestion of Thebes, Apotelesmatica. Unknown hitherto and unedited; what follows is my own copy, having undertaken this task long ago and not yet completed it — I mean Ptolemy's book the Karpos. Menas (sic) the son of Minos. F. 2. An octagonal Byzantine seal on which the following is read: .... c. ..... ω

In the upper margin: KA. - The codex was copied by various hands, namely ff. 1–23 of the 15th or early 16th century, ff. 26–32 of the 16th century, ff. 33–41 of the 14th century, then ff. 42–43 of the 19th century, in the hand of Minoides Minas, who brought this codex and many others from the East (cf. H. Omont, Inventaire, etc., vol. IV, p. XXI). Ff. 2–43 are numbered in the lower margin with the figures 9–62, which numbering continues up to f. 72, taking into account the intervening folios.

Ff. 2–19. Claudius Ptolemy from his Great Syntaxis [under the title: M. Menas] (Those who have philosophized well and genuinely, O Syrus, seem to me — the beginning of Ptolemy's Mathematike Syntaxis) — [f. 10] and all other things that are set out in a clear manner and are useful). Here is what is contained in the second book of Ptolemy's Mathematical Syntaxis [Index of chapters 1–6]. [F. 10v] (In the same way as these and on the same parallels [f. 15v] which the cities complete [sic] and hold, the times of the epochs). 38 chapters. – In the third book of Ptol. Math. Synt. (Chapters 1–4 actually of book IV, not III, without commentary) and continuing up to the eleventh chapter, the admirable Ptolemy discusses the hypotheses of the Moon. Here is what is contained in the sixth book of Ptol. Math. Synt. (Index alone of chapters 1–17 and 19. Ends at f. 16, the remaining page of which is blank). - F. 16. On the distance of the Sun and the things demonstrated together with it [Mathem. constr., V, 15] (Let us then see how great [sic] the distance of the Sun turns out to be — [f. 17] up to the apex of the cone of the shadow, 68). Figure. - On the sizes of the Sun and Moon [Mathem. constr., V, 16] (The ratio of the other sizes also becomes easy to understand on account of this — [f. 17v] the Sun is therefore approximately one hundred and seventy times greater than the Earth). Here is what is contained in the sixth book of Ptol. Math. Synt. Index of chapters 1–3, then: and in general concerning the ecliptic limits (chapter 5) and the other inclinations of the luminaries and whatever else happens to the two luminaries. (The remaining page is blank.) [F. 18.] A figure inscribed: The twelve winds according to Ptolemy. - [F. 18v.]

Ἐν τῷ ἑβδόμῳ τῆς μ. Πτ. σ. περὶ τῶν ἀπλανῶν ἀστέρων διαλέγεται καὶ τῆς τῆς [*sic*] σφαίρας αὐτῶν καὶ περὶ τοῦ τρόπου τῆς ἀναγραφῆς αὐτῶν κέ. (tituli capp. 4 et 5). — Ἐν τῷ ηψ [Falso : leg. θψ] τῆς μ. αὐτοῦ σ. ὁ Πτολεμαῖος διαλέγεται περὶ τῆς τάξεως τῶν σφαιρικῶν Ἡλίου καὶ Σελήνης καὶ τῶν ε' πλανωμένων καὶ περὶ πασῶν τῶν ὑποθέσεων αὐτῶν ἐν κεφαλαίοις ια'. Ita pergit : Ὅσα μὲν δὴ καὶ περὶ τῶν ἀπλανῶν ἀστέρων ἄν τις — [f. 19] καὶ ἀριθμητικῇ ἀποδείξει, καὶ οὐ γραμμικῇ.

Ἐκ τῶν ἀστρονομικῶν ὑποτυπώσεων Πρόκλου διαδόχου Πλατωνικοῦ ἀποστήματα δέκα (αον. Ἐπειδὴ δὲ ἡμεῖς ἐν προοιμίοις εἴπομεν — [f. 23ᵛ] ἵνα γένηται καταληπτὸν τὸ μέτρον τῶν ἐν αὐτοῖς. = Procli *Hypotyposes;* ed. Manitius, Lipsiae, 1909, p. 212, 9, usque ad tractatus finem. — F. 21, figura ubi superne : ἡ ἀπλανὴς σφέρα [*sic*], deinde ἡ [l. οἱ] ἑπτὰ πλανίτες [*sic*] a Krono ad Lunam, atque ima linea ἡ γῆ, quae figura in ed. non invenitur.

F. 24, 25 vacua.

F. 26. Ἀρχὴ σὺν Θεῷ τῆς τοῦ Κλαυδίου Πτολεμαίου μαθηματικῆς τετραβίβλου συντάξεως (Τῶν τὸ δι' ἀστρονομίας προγνωστικὸν τέλος παρακολουθούντων, ὦ Σύρε — [f. 31] ὧν ἕκαστον ἐὰν μὴ συνδιαλαμβάνηται ταῖς ἀπὸ τοῦ παρέχοντα quibus verbis pagina expletur).

F. 31ᵛ vacuum.

F. 32. Πῶς δέον εὑρεῖν τὸν Ἥλιον ἐν ποίῳ ζῳδίῳ ὑπάρχει. (Κράτησον τὰς τοῦ μαρτίου ἡμέρας δέκα — ὅσα εὑρέθησαν κάτωθεν τῶν τριάκοντα). — Cf. utpote eiusdem generis capitula cod. Laur. 86, 14 (*Catal. Ital.*, cod. 29), f. 27 ; Neapol. II C 33 (ibid., cod. 19), f. 461 ; Berolin. 173 (*Catal. German.*, cod. 26), f. 118ᵛ ; Monac. 287 (ibid., cod. 7), f. 42ᵛ. — Reliqua pagina vacat, necnon ff. 32ᵛ ac duo quae sine numero sequuntur.

F. 33-35ᵛ. υιζ'[1]. Κλαυδίου Πτολεμαίου βιβλίον ὁ καρπός.

F. 36. υιη'. Τῆς ἡλιακῆς ἐκλείψεως ψηφοφορία καὶ μεθόδευσις πρὸς τὸ ... [evanidum] (Ὅτε ἡ σύνοδος πλησίον ἑνὸς τῶν ἐκλειπτικῶν συνδέσμων — καὶ εἰ μὲν ἐν ἑνὶ εἰσὶν [*sic*] ἀνέμῳ). — ς'. Ἀφαίρειν ἐκ τοῦ πλάτους τῆς ζητουμένης πόλεως — [f. 36ᵛ] καὶ τὸ τέλος τῆς ἀνακαθάρσεως.

υιθ'. Περὶ σπορᾶς καὶ ἐκτέξεως συνοπτικὴ παραγγελία (Τρεῖς εἰσὶ [*sic*] χρόνοι τῶν γενήσεων [*sic*] — ὀκταμηνιαῖον, καὶ οὐ

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[1] Hi numeri recentiore manu (Min. Min. ?), additi sunt, codicem quemdam, imo corpus astrologicum exstitisse probantes, quo capitula α'-υιζ' continerentur.

In the seventh book of the Math. Syn. of Pt., he discusses the fixed stars, their sphere, and the method of recording them, ch. (titles of chs. 4 and 5). In the 8th [Wrongly: [redacted] read 9th] book of his Math. Syn., Ptolemy discusses the order of the spheres of the Sun and Moon and the 5 planets, and all their hypotheses, in 11 chapters. He continues thus: Whatever indeed concerning the fixed stars one might — [f. 19] and arithmetical demonstration, and not geometrical.

From the astronomical hypotheses of Proclus the Platonic successor, ten excerpts (1st. Since we have said in the prefaces — [f. 235] so that the measure of those within them may become comprehensible. = Proclus' Hypotyposes; ed. Manitius, Leipzig, 1909, p. 212, 9, to the end of the treatise. — F. 21, a figure where at the top: the fixed sphere [sic], then the [l. the] seven planets [sic] from Saturn to the Moon, and at the bottom line the earth, a figure which is not found in the edition.

F. 24, 25 blank.

F. 26. Beginning, with God's help, of the Mathematical Tetrabiblos of Claudius Ptolemy (Of those who pursue the prognostic end through astronomy, O Syrus — [f. 31] each of which, if it is not taken together with those from the one who provides, with which words the page is filled).

F. 31° vacant.

F. 32. How one must find in which zodiac sign the Sun is located. (Hold the ten days of March — as many as were found below thirty). Cf. as chapters of the same kind in cod. Laur. 86, 14 (Catal. Ital., cod. 29), f. 27; Neapol. II C 33 (ibid., cod. 19), f. 461; Berolin. 173 (Catal. German., cod. 26), f. 118; Monac. 287 (ibid., cod. 7), f. 42v. The rest of the page is blank, as well as ff. 32v and the two which follow without number.

Ff. 33–35. 417”. The book of Claudius Ptolemy called the Fruit.

F. 36. 418’. Calculation and method of the solar eclipse toward the [faded] ("When the conjunction is near one of the ecliptic nodes [redacted] and if they are in one [sic] wind). [redacted] 6. To subtract from the latitude of the city under investigation [redacted] [f. 369] and the end of the purification.

419. A concise instruction on conception and birth (There are [sic] three periods of births: the eight [redacted] month one, and not

1 These numbers were added by a more recent hand (Min. Min.?), proving that a certain codex, or rather an astrological corpus, existed, which contained chapters 1–416.

ζωογονεῖται). — Cf. Ptolem., *Tetrabibl.*, III, 1-2; Hephaest., II, 1; Proclus in *Tetrabibl.*, III, 2.

F. 37. υκ'. Περὶ ἡλιακῆς ἐκλείψεως (Δέον ζητεῖν περὶ τῶν ἐκλειπτικῶν συνδέσμων — [f. 38] ὧδε προσετέθη τὸ τέλος τῆς ἀνακαθάρσεως). — (F. 37ᵛ. η'. Εἰ δὲ μετὰ μεσημβρινὸν ...
Hic deest cap. υκα', quod infra invenietur.
υκβ'. Περὶ ἐκλείψεως Σελήνης (Ἐὰν ἐν πανσελήνῳ ἐπ' ἔλαττον μοιρῶν ια' φαίνηται — τὸ τέλος τῆς ἀνακαθάρσεως).
υκγ'. Πῶς εὑρήσωμεν καιρικὰς ὥρας ὅτε βουληθῶμεν καὶ χωρὶς τοῦ κανονίου τῶν ὡρῶν (Λαμβάνομεν τὴν εὐθεῖαν τοῦ μεσημβρινοῦ ὑψώματος τῆς ζητουμένης 6 scil. ἡμέρας] — εἰ δὲ μετὰ ἁμαρτήματος [?] αἱ λείπουσαι πρὸ ιβ').

F. 38ᵛ. Tabula, cuius primus versus hic est:

ια 8 α ν 8 μζ ια 8 α ν 8 μη

F. 39. υκα'. (Titulus fere evanidus, manu Min. Min. rescriptus). Ἡφαιστίωνος Θηβαίου ἀποτελέσματα συνοπτικῶς περὶ τῶν ἐκλείψεων τῶν φωστήρων ἐκ μόνων τῶν ζῳδιακῶν [leg. ζῳδίων (Σελενιακῆς ἐκλείψεως γινομένης ἐν Κριῷ — προῖμους τοὺς σιτικοὺς καρπούς). Hephaest., I, 21, p. 83, 7-15 Engelbrecht.
υκα' [*sic*]. Περὶ Ἡλίου (Ἡλίου δὲ ἐκλείποντος ἐν Κριῷ — [f. 41] ἀφείσθω τούτοις τοῖς εὐεπηβόλοις ἀφ' ἑαυτῶν ἐπιγνῶναι). (Vel fere eadem) Hephaest., ibid p. 83, 16 - 89,
υκδ'. Περὶ ἀκτινοβολίας ἐκ τοῦ Οὐάλεντος (Ἐπὶ μὲν ἀστέρας πολλαπλασίασον ἰδίᾳ — ἀπὸ τῶν ἑπομένων καὶ ἔσται Δ εὐώνυμον). — Quod capitulum in Valentis *Anthologiis* ed. a G. Kroll non inveni. — Edetur in appendice.
υκε'. Περὶ ἀκτινοβολίας κατὰ Δωρόθεον (Τοὺς τῆς ζητουμένης μοίρας ἀφαιρικοὺς [*sic*] χρόνους τίθει — ἄχρις δὲ εἰς ᾧ [leg. ὃ] πορεύεται). — Edetur in appendice.
υκς'. Εἰς πόσους κύκλους διαιρεῖται ὁ οὐρανός (Τὸν οὐρανὸν εἰς πολλοὺς κύκλους οἱ φιλόσοφοι διῃρήκασιν — καὶ λήγοντα εἰς τὸ νότιον.
υκζ'. Περὶ τοῦ φαινομένου ἐν τῷ οὐρανῷ γαλακτώδους κύκλου καὶ λεγομένου γαλαξίου (Ὅπερ ἐστὶν ὁ κομίτης [*sic*] περὶ ἕνα ἀστέρα — καὶ ὑποσημαίνεται).
υκη'. Ἐκ τῶν φαινομένων ἐν τῷ οὐρανῷ διαφόρων πυρίνων φασμάτων (Ἐκφλογούμενον, ὡς εἰρήκαμεν, τὸ ὑπέκκαυμα — [f. 41ᵛ] καὶ λοξὴ κίνησις).
υκθ'. Περὶ διαστάσεων Ἡλίου καὶ Σελήνης καὶ γῆς (Ὁ Ἥλιος πρὸς τὴν γῆν κατὰ τὸν ἀστρονομικώτατον Ἀρίσταρχον cf. Aristarchi cap. 16] — ἀλλὰ σύ, θειότατε βασιλεύ, τὰ προβλήματα).

is viable). — Cf. Ptolem., Tetrabibl., III, 1-2; Hephaest., II, 1; Proclus in Tetrabibl., III, 2.

F. 37. 420. On solar eclipse (It is necessary to inquire about the ecliptic conjunctions [f. 38] where the end of the purification was thus appended cleaning). (F. 37. η'. If after midday ...

Here chapter υκα' is missing, which will be found below.

υκβ'. On the Eclipse of the Moon (If at full moon the end of the clearing appears to be less than 11 degrees).

υκγ'. How we may find the seasonal hours whenever we wish, and without the table of hours (We take the straight line of the meridian altitude of the sought [day] — but if with error [?] the remaining hours before 12).

F. 38. A table, whose first line is as follows:

τα δ' αν δ μζτα δ αν ϟμη υκα'. (Title almost faded, rewritten by the hand of Min. Min.). The results of Hephaestion of Thebes, summarily, concerning the eclipses of the luminaries from the zodiacal signs alone

F. 39. [read: Zodiac signs] (When a lunar eclipse occurs in Aries, pro-

μους

the grain crops). Hephaest., I, 21, p. 83, 7-15 Engelbrecht. υκα' [sic].

On the Sun (When the Sun is eclipsed in Aries [f. 41] let it be left to those well-disposed to recognize this of themselves). (Or nearly the same) Hephaest., ibid. p. 83, 16–39. υκδ'. On the casting of rays, from Valens (For the stars multiply separately — from the following and it will be Δ on the left). Which chapter I did not find in the Anthologies of Valens edited by G. Kroll. — It will be published in the appendix.

υκε'. On the casting of rays according to Dorotheus (Place the aphairetic times of the sought degree, until [the point] to which [it] proceeds). — It will be published in the appendix.

426. Into how many circles is the heaven divided (The philosophers have divided the heaven into many circles, and ending at the southern point.

427. On the milky circle appearing in the heaven and called the galaxy ("Which is the comet [sic] around one star – and is indicated).

428. On the various fiery apparitions appearing in the heaven (The kindling matter blazing up, as we have said, — [1. 415] and oblique motion).

429. On the distances of the Sun and Moon and Earth (The Sun in relation to the Earth according to the most astronomically learned Aristarchus cf. Aristarchi cap. 16] — but you, most divine king, the problems).

υλ'. Sine titulo (Τοῖς πλάνησι πᾶσι κατὰ τὴν ἀναλογίαν — ὁ διὰ πασῶν, ὁ διὰ πέντε, ὁ διὰ πασῶν).
Breve spatium vacuum sequuntur versus XI in duas columnas ita distributi, ut impares in una, pares in altera ponantur. Signorum ordinem restituo.
♈ εἰς ἀποστροφὴν καὶ μῖσος συμβάλλεται.
♉ εἰς καρτερίαν καὶ ὑπακοήν. (Desunt Gemini).
♋ εἰς τὸ δολερὸν καὶ ἀργόν.
♌ εἰς τὸ γενναῖον καὶ ἁρπακτικὸν καὶ ἀδιάφορον.
♍ εἰς τὸ συνετὸν καὶ ἀγχίνουν.
♎ εἰς τὸ φίλεργον καὶ δίκαιον.
♏ εἰς τὸ δόλερον.
♐ εἰς τὸ ἀνδρεῖον καὶ ἀψευκτον.
♑ εἰς τὸ φιλοψευδὲς καὶ κομφὸν [*sic*] καὶ φύξιμον.
♒ εἰς τὸ φίλεργον.
♓ εἰς τὸ ψιθυριστικὸν[1] καὶ ἐπιβουλευτικόν. — Cf. Manilius, *Astronomicon*, IV, 124-292; 500 sqq.

F. 42. Κλαυδίου Πτολεμαίου βιβλίων [*sic*] ὁ καρπός [manu Min. Minae] (Προεκθέμενοι, ὦ Σύρε — τὸ αὐτὸ καὶ ἐπὶ τῶν λοιπῶν τόπων) [cap. 15 finis]. — Deinde coronis, unde Minam hic tantummodo tractatus descripsisse fragmentum colligere licet.

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[1] Deest in lexicis, at ψιθυριστικῶς invenitur.

430. Sine titulo (To all the planets according to proportion – the diapason, the diapente, the diapason).

A brief blank space is followed by XI verses distributed into two columns in such a way that the odd ones are placed in one column and the even ones in the other. I restore the order of the signs.

η contributes to aversion and hatred.

Toward endurance and obedience. (Gemini is missing).

5 toward the deceitful and sluggish.

2 toward the noble and rapacious and indifferent.

η toward the intelligent and quick-witted.

- toward the industrious and just.

η toward the cunning.

- toward the brave and unerring.

> toward the fond of falsehood and boastful [sic] and prone to flight.

και toward the industrious.

* toward the whispering[1] and scheming. [redacted] Cf. Manilius Astronomicon, IV, 124-292; 500 sqq.

F. 42. Claudii Ptolemaei librorum [sic] the fruit (by the hand of Min. Minae) (Having set forth beforehand, O Sy[redacted]s, the same also in the remaining places) [end of cap. 15]. Then a coronis, from which it may be gathered that Mina here described only a fragment of this treatise.

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1 Absent from the lexicons, but ψιθυριστικῶς is found.

APPENDIX

APPENDIX

EXCERPTUM EX CODICE 15 (Paris. 2411)

F. 96. Variae lectiones in Pauli Alexandrini capitulo περὶ οἰκοδεσποτείας [1].

Fol. 8 4ᵛ ed., 9. καταλαμβάνεται] οὕτως add. — 10. τῆς γενέσεως] ἐπὶ τ. γ. — 11. σκοπεῖν δὲ ὡς ἡ τοῦ Ἡλίου. — 13. ἡ οἰκοδέκτορα — τὸν ὁριοκράτορα om. (homoeoteleuton). — 14. ἔχει] ἔχοι. — 16. ἰδιοθρόνων] ἰδιοφρόνων (corr. ex ἰδιαφρένων). — 19. ὡροσκόπος] ἥως add. — 20. Post ἀγαθὸς δαίμων] καὶ πρὸς τούτοις τὸ δύνον καὶ ἐπιδυόμενον, ἐπάνπερ ἀρσενικὰ ζῴδια ταῦτα τυγχάνει· ἐπὶ δὲ νυκτερινῆς τὰ δε$^{\alpha}$ (*sic*) κέντρα· καὶ ἡ ἀγαθὴ τύχη καὶ (ὁ add. cod. 20) ἀγαθὸς δαίμων καὶ add. (homoeoteleuton). — 22. προκειμένων] εἰρημένων. — 25. ἐὰν δὲ προγεγηνημένη] ἐὰν δὲ καὶ ἡ πρ. — 27. τὸν] τὴν prave. — 28. ὡς] ὃς. (Recte interpres latinus : qui.)

T. 1ᵛ, 1, ψ] δ. — 3. νε'] νζ'. — 7. ἐπιματηθῇ] μαρτυρηθῇ - 8. προσλαμβανέτω * λεγειω* τῆς ζωῆς χρόνῳ] προσλαμβάνει τῷ τελείῳ τ. ζ. χρ. (τελείῳ coniecerat editor.) — 15. καὶ om. — κατοπτεύσωσι. — 16. ἀρτοὶ] ἀρχοὶ (ἀργοὶ cod. 20). — 22. (Ζεὺς) ὥρας ιβ' om. — Ἀφροδίτη ὥρας ιβ' om. — 23. ἐν] ἓν. — 24. ἐπέχει] ἐπίσχῃ.

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[1] Codici 15 fere ubique congruunt codd. 16, f. 83, et 20, f. 232.

EXCERPT FROM CODEX 15 (PARIS. 2411)

F. 96. Various readings in the chapter of Paulus Alexandrinus on οἰκοδεσποτεία 1.

Fol. S 4 éd., 9. καταλαμβάνεται] οὕτως add. - 10. τῆς γενέσεως] ἐπί τ. γ. - 11. σκοπεῖν δὲ ὡς ἡ τοῦ Ἡλίου. [illegible] 13. ἡ οἰκοδέκτορα [illegible] τὸν ὁριοκράτορα om. (homoeoteleuton). – 14. ἔχει] ἔχοι. — 16. ἰδιοθρόνων] ἰδιοφρόνων (corr. ex ἰδιαφρόνων). [illegible] 19. ὡροσκόπος] ἢ ὡς add. 20. [illegible] Post ἀγαθὸς δαίμων] καὶ πρὸς τούτοις τὸ δύνον καὶ ἐπιδυόμενον, ἐπάνπερ ἀρσενικὰ ζώδια ταῦτα τυγχάνει· ἐπὶ δὲ νυκτερινῆς τὰ δε α (sic) κέντρα· καὶ ἡ ἀγαθὴ τύχη καὶ (ὁ add. cod. 20) ἀγαθὸς δαίμων καὶ add. (homoeoteleuton). - 22. προκειμένων] εἰρημένων. — 25. ἐὰν δὲ προγεγεννημένη] ἐὰν δὲ καὶ ἡ πρ. [illegible] 27. τὸν] τὴν wrongly. - 28. ὡς] ὅς. (The Latin translator correctly: qui.)

T. 1', 1. Φ$]] δ. [illegible] — 3. ν[illegible]'] νζ'. - 7. ἐπιματηθῇ] μαρτυρηθῇ [illegible] 8. I am hiring * I say* of life's time] takes on the ending of the 7th year (the ending of coniecerat **editor.)** [illegible] 15. and om. [illegible] scornful [illegible] 16. ἀρτοὶ] archoi (argoi cod. 20). — [illegible] 22. (Zeus) hour iv' om. [illegible] Venus hour iv' om. — 23. en] [illegible] n. — 24. épheci] after.

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* Codex 15 agrees almost everywhere with codd. 16, f. 83, and 20, f. 232.

EXCERPTA EX CODICE 21 (Parisino 2501)

F. 106. Ἐκ τῶν Ἡφαιστίωνος τοῦ Θηβαίου ἀποτελεσματικῶν καὶ ἑτέρων παλαιῶν [1].

Variae lectiones et additamenta in libri I cap. 1.

P. 46, 28 Engelbrecht. Περὶ τῆς τῶν δωδεκατημορίων ὀνομασίας καὶ δυνάμεως. 29. διεῖλον ὀνομασίας. 30 συμπασχόντων αὐτοῖς.

P. 47, 1. ἐπὶ γῆς — τόπους] ἐπὶ γῆς, ὡς ἐνεχώρει τοῖς μέρεσι τούτοις τοὺς τόπους αὐτῶν καταστερίζοντες. 3. ἀπὸ τοῦ Κριοῦ — διὰ τό] ἀπὸ τοῦ ἐαρινοῦ τμήματος, ὃ καὶ Κριὸν ὠνόμασαν. 5. ὑφ' ᾧ] ὑφ' ὃ. Post οἰκουμένη] τὸ πρῶτον μὲν ἄρχεσθαι τὴν ἡμέραν μείζονα τῆς νυκτὸς ποιεῖν, εἶθ' ὅτι καὶ ἀρχὴν ὥσπερ... 6. καὶ βλαστήσεις φυτῶν. 8-9. οἶκον Ἄρεως ὕψωμα βασιλικόν] καὶ ὕψωμα μὲν ἔθεντο Ἡλίου, μάλιστα περὶ τὴν ιθ' μοῖραν, οἶκον δὲ Ἄρεως, τριγωνιζόμενον δὲ σὺν τῷ Λέωντι καὶ τῷ Τοξότῃ· ἡμέρας μὲν τρίγωνόν ἐστι τοῦ Ἡλίου, νυκτὸς δὲ τοῦ Διός· τὸ δὲ ζῴδιον τοῦτό ἐστι τροπικόν, ἀρρενικόν, βασιλικόν. 11. βροντῶδές ἐστι. 13. τὰ δὲ μέσα — πολύσπορα om. 14. τὸ δὲ πρὸς βορέαν] καὶ τὰ μὲν πρ. βορρᾶν. 15. κρυσταλλώδη] κρυμώδη. 16. Τούτῳ — κατὰ δὲ Πτολεμαῖον] Καὶ ἔτι οἱ μὲν πρὸς τῇ κεφάλῃ ἀστέρες κεκραμένον ἔχουσι τὸ ποιητικὸν ἔκ τε τῆς τοῦ Ἄρεως καὶ τοῦ Κρόνου δύσεως (l. δυνάμεως)· οἱ δὲ ἐν τῷ στόματι ἐκ τῆς τοῦ Ἑρμοῦ καὶ ἡρέμια τῆς τοῦ Κρόνου. οἱ δὲ ἐπὶ τῆς οὐρᾶς ὅμοιον ἔχουσι τῷ τῆς Ἀφροδίτης· οἱ δὲ ἐν τῷ ὀπισθίῳ ποδὶ τῷ τοῦ Ἄρεως· ὑπόκεινται δὲ τούτῳ χῶραι κατὰ μὲν τοὺς Αἰγυπτίους, ἥ τε ἀρχαία Βαβυλὼν (dimidius versus vacat) καὶ Ἀραβία ἡ τῆς Αἰγύπτου ὅμορος· κατὰ δὲ τὸν Πτ. 19. ἥ τε Βρετανία, Γαλ., Βασταρνία, Κοίλη Συρία (*sic*), Παλ. 20. τῶν Αἰγ. om. 21. οὕτως om. — τῷ μὲν ἀριστερῷ ὤμῳ Βαβ. 22 τῷ δὲ δεξιῷ Θρ. (et sic deinceps). 24. θαλ. ἐρ. — Ἐξεθέμεθα — προγνώσεις om. 26. τὰ ὅρια om. 27. Post οἱ π. Αἰγ.] τὸ τοιοῦτον ζῴδιον εἰς τὰ ὅρια τῶν ε' πλανωμένων, οἷς ἠκολούθησε καὶ Δωρόθεος οὕτως.

P. 48, 1-4. Ἐξ δ' ὁρίων...] Διὶ μὲν ἀποδόντες μοίρας ς', ς', Ἀφροδίτῃ, ς', ιβ',

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[1] [Ut ex titulo apparet, quae hic codex Parisinus praebet non fideliter ex Hephaestione expressa, sed cum ex aliis fontibus compilata, tum interdum immutata sunt. Quod maxime in chorographia, quam dicimus, astrologica constat, ubi Dorothei versus solutis verbis transcripti sunt et ex Ptolemaei lib. I cap. 7, Περὶ τῆς τῶν ἀπλανῶν δυνάμεως, de singulis stellis planetis quinque attribuendis nonnulla adiecta sunt. F. C.]

EXCERPTS FROM CODEX 21 (PARISINUS 2501)

E. 106. From the Apotelesmatica of Hephaestion of Thebes
and other ancient works 1.

Various readings and additions in Book I, chapter 1.

P. 46, 28 Engelbrecht. On the naming

and power of the dodecatemoria. 29. they divided the naming. 30 sharing their influences.

G. 47, 1. places on earth] on earth, as it was possible for those who mapped out the places of these parts among them. 3. from Aries – because] from the vernal equinox, which they also named Aries. 5. under which] under 4. After inhabited world] first to make the day begin to be longer than the night, then also because it is a beginning just as... 6. and the sprouting of plants. 8–9. house of Ares, royal exaltation] and they placed the exaltation of the Sun, especially around the 19th degree, and the house of Ares, and forming a trine with Leo and Sagittarius it is by day the trine of the Sun, and by night of Jupiter; and this sign is tropical, masculine, royal. 11. it is thunder- 11. thunder- like. 13. the middle parts – abundant in seeds om. 14. the part toward the north] and the parts toward the north. 15. crystalline, frosty. 16. This according to Ptole- my] And furthermore, the stars near the head have a mixed influence from both the setting (l. power) of Ares and Saturn; those in the mouth from that of Mercury and slightly from that of Saturn; those on the tail have one similar to that of Venus; those on the hind foot, that of Ares; and the regions subject to this sign are, according to the Egyptians, ancient Babylon (dimidius versus vacat) and Arabia bordering Egypt; and according to Pt.19. Britain, Gaul, Bastarnia, Coele-Syria (sic), Pal. 2). of the Eg. om. 21. thus om. to the left shoulder Bab. 22 to the right Thr. (and so on). 24. sea. des. We have set out prognostications om. 26. the terms om. 27. After the p. Eg.] this sign into the terms of the 5 planets, whom Dorotheus also followed thus. P. 48, 14. Of the six terms...] Having assigned to Jupiter 6 degrees, 6, to Venus, 6, 12,

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1 [As the title indicates, what this Parisian codex offers has not been faithfully transcribed from Hephaestion, but has been compiled from other sources and at times altered. This is most evident in the astrological chorography, as we call it, where the verses of Dorotheus have been transcribed in prose, and certain additions have been made from Ptolemy, Book I, Chapter 7, Περί τῆς τῶν ἀπλανών δυνάμεως, concerning the five planets to be assigned to individual stars. F. C.]

Ἑρμῆ, η', κ', Ἄρει, ε', κε', Κρόνῳ, ε', λ'. 5-10. Διί, ς', ς', Ἀφροδίτῃ, η', δ', Ἑρμῆ, ζ', κα'. Ἄρει, ε', κς', Κρόνῳ, δ', λ', καὶ τούτου λαμπρὰς μ. εἶπον εἶναι γ', ς', ιθ', κ', κς' λ'· διεῖλον δ' ἔτι καὶ εἰς δεκανούς, ἤτοι δεκα (*sic*) - μοίρας γ', ὡς καὶ τῶν λοιπῶν δωδεκατημορίων ἕκαστον. 10-12. Καὶ παρατηρήσαντες κ. τ. ὁλ. περὶ αὐτῶν ἀπεφήναντο τὸ πρῶτον δεκανὸν ὡροσκοποῦντα ἔχοντες ἐν τῇ γενέσει μή τινος αἰτίας μείζονος ἐπικρατησάσης ἐν μὲν τῇ α' ἡλικίᾳ δυσγαμήσουσιν. 12 (f. 106ᵛ). εὐγαμεῖν] εὐγαμήσουσιν. 13. τεύξονται. — Τὰ δὲ σημεῖα — μασχάλην om. 15. κλιμ. δὲ αὐτοῦ ἀνεγρ. — 16. τοὺς δὲ...] οἱ δὲ τ. β' δεκανὸν ἔχοντες ὡροσκ. 17. τραφήσονται, πλὴν μετὰ κακοπαθείας τινός — πῶς om. 18. φρόνιμοι δὲ ἔσονται καὶ πεπαιδευμένοι καὶ προστήσονται. 19. τεύξονται. — τὰ δὲ σημεῖα — σύμμετρον om. 21. Τούτου κλιμ. ἀνεγρ. — ιζ', ιθ', om. 22. λβ'] λγ'. 22-25. οἱ δὲ τὸν γ^τον ἔχοντες ὡροσκ. κακοπαθήσουσι κ. ξενιτεύσουσι π. καὶ τῶν γονέων χωρισθήσονται θανάτῳ, καὶ γαμήσαντες λυπηθήσονται, ὕστερον δὲ λήψονται προεφθαρμένας γυναῖκας, καὶ τεκνώσουσι μετ' αὐτῶν. 26. εὔθυμον ἕξουσι. καὶ σωματικοὺς δὲ χαρακτῆρας τούσδ' ἕξουσι. ξανθοὶ μὲν ἔσονται γεννηθέντες, μεταπεσοῦνται δ' εἰς ὠχρότητα· μῶμος δέ τις ἔσται τῷ μεγέθει τοῦ μήκους αὐτῶν. 27. ἐκ θεοῦ ἐνεργείας om. 28. καὶ τούτου δὲ κλιμ. ἀνεγράφησαν. 29. μζ'] ϛζ' melius. — Τὸ δὲ μετ. τούτου τε καὶ τοῦ ἐφεξῆς δωδεκατημόριον τοῦ Ταύρου καλοῦσιν.

P. 49, 1. ὡροσκοποῦν. 2. ἐπὶ — Κριοῦ om. 3-5. Ἑξῆς — στερεόν] Τὸ δὲ μετὰ τὸν Κριὸν δωδεκατημόριον Ταῦρον ὠνόμασαν καὶ τράχηλον προσηγόρευσαν τοῦ κόσμου καὶ ὕψωμα μὲν ἔθεντο τῆς Σελήνης περὶ γ' μάλιστα μοίρας, οἶκον δὲ Ἀφροδίτης, τριγωνιζόμενον δὲ μετὰ Σκορπίου καὶ Αἰγόκερω τρίγωνον ποιεῖ νυκτὸς μὲν Σελήνη, ἡμέρας δὲ Ἑρμῆς. Τὸ δὲ ζῴδιον τοῦτό ἐστι στερεόν, θηλυκόν φων. προστ. χ. γαστρῶδες, καὶ καθ. μὲν ἐπισ. 6. καὶ ὑπόθερμον] ὑπόθ. γὰρ. 7. τὰ κατὰ Πτ. δῆλον ὅτι πν. κ. ὁμ. 9. πυρώδη] πνιγώδη. 10. τὰ δὲ...] καὶ τὰ βόρεια μὲν αὐτοῦ εὔκρατα. 11-14. προσοικειοῦνται — Παρθία] Καὶ ἔτι οἱ μὲν ἐπὶ τῆς ἀποτομῆς τοῦ ζῳδίου ἀστέρες ὅμοιαν ἔχουσι κρᾶσιν τῷ τῆς Ἀφροδίτης καὶ ἠρέμα τῷ τοῦ Κρόνου. οἱ δὲ ἐν τῇ Πλειάδι τῇ τε Σελήνῃ καὶ τῷ Διί· τῶν δὲ ἐν τῇ κεφάλῃ ὁ μὲν λαμπρὸς τῆς Ὑάδος καὶ ὑπόκιρρος, καλούμενος δὲ Λαμπαδίας τῷ τοῦ Ἄρεως, οἱ δὲ λοιποὶ τῷ τοῦ Κρόνου, οἱ δὲ ἐν ἄκροις τοῖς κέρασι τῷ τοῦ Ἄρεως. Προσῳκείωνται δὲ αὐτῷ χῶραι κατ' Αἰγυπτίους μὲν καὶ Δωρόθεον ἥ τε Μηδικὴ ἡ Ἀραβία καὶ ἡ Αἴγυπτος· κατὰ δὲ Πτολεμαῖον Παρθία... 14. Μηδικὴ. — Κυκλάδες νῆσοι, Κύπρος νῆσος, παράλια Μικρᾶς Ἀσίας. 15-22. ἤδη δέ τινες — κατὰ δὲ Πτολεμαῖον] ἡ δ' εἰς τὰ ὅρια διαίρεσις τούτου κατὰ μὲν τοὺς Αἰγυπτίους καὶ τὸν Δωρόθεον Ἀφροδίτη, η', κ'[1], Ἑρμῆς, ζ', ιδ', Ζεύς, κ', κβ', Κρόνος, ε', κζ', Ἄρης, ς', λ, κατὰ δὲ τὸν Πτολ. (f. 107) 22. Ἀφροδίτη — Κρόνος δύο] Ἀφροδίτη, κ', η', Ἑρμῆς, ζ', ιε', Ζεὺς ζ', ιβ', Κρόνος, δ', κς', Ἄρης, δ', λ'. 23. αἱ λαμπραὶ — λ'] λαμπραὶ δὲ μοῖραι αὐτοῦ εἰσιν ἡ γ', ἡ ε', ἡ η', ἡ ι'

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[1] Cum planetarum nomina in codice signis figurentur, difficile est casum diiudicare. Vide tamen infra f. 109ᵛ, ubi signo Hermetis genetivus oū superponitur ex quo fit ut hunc casum aliis planetis h. l. adhibendum censuerim.

'Ερμῆ, n', x', "Apei, e', xe', Κρόνw, e', A'. 5–10. To Jupiter, ς', ς'; to Venus, η', δ'; to Mercury, Z', κα'; to Mars, ε', κς'; to Saturn, δ', λ'; and of this one they said the bright stars, μ, to be γ', δ', ιθ', κ', κς', λ'; and they further divided into decans, that is, ten (sic) — degrees γ', as with each of the remaining twelfth-parts as well. 10–12. And having observed and deliberated concerning them, they declared that those who have the first decan rising at the horoscope in their nativity, provided no greater cause has prevailed, will in the first period of life make an unfortunate marriage. 12 (T. 106"). εὐγαμεῖν] εὐγαμήσουσιν. 13. τεύξονται. — The signs: μασχάλην om. 15. κλιμ. δὲ αὐτοῦ ἀνεγρ. 16. τούς δέ...] those who have the second decan at the horoscope. 17. τραφήσονται, however with some hardship — πώς om. 18. they will be prudent and educated and will take charge. 19. τεύξονται. The signs: σύμμετρον om. 21. Τούτου κλιμ. ἀνεγρ. — ιζ', ιθ', om. 22. λβ', λγ'. 22–25. Those who have the third decan at the horoscope will suffer hardship and will wander abroad, and will be separated from their parents by death, and having married will be grieved, but later will take women previously corrupted, and will beget children with them. 26. they will have a cheerful disposition; and they will also have the following bodily characteristics.They will be born fair-haired but will change to a pallid complexion; and there will be some defect in the greatness of their stature. 27. ἐκ Θεοῦ ἐνεργείας om. 28. And the climacteric years of this one too have been recorded. 29. μζ' 47' is better. The twelfth-part following this one and the next is called the twelfth-part of Taurus.

P. 49, 1. ὡροσκοποῦν. 2. ἐπὶ – Κριού om. 35. Ἑξης - στερεόν] Τὸ δὲ μετά τὸν Κριὸν δωδεκατημόριον Ταῦρον ὠνόμασαν καὶ τράχηλον προσηγόρευσαν τοῦ κόσμου καὶ ὕψωμα μὲν ἔθεντο τῆς Σελήνης περί γ' μάλιστα μοίρας, οἶκον δὲ Ἀφροδίτης, τριγωνιζόμενον δὲ μετὰ Σκορπίου καὶ Αἰγόκερω τρίγωνον ποιεῖ νυκτὸς μὲν Σελήνη, ἡμέρας δὲ Ἑρμῆς. Τὸ δὲ Ζῳδιον τοῦτό ἐστι στερεόν, θηλυκόν φων. προστ. χ. γαστρώδες, καὶ καθ. μὲν ἐπισ. 6. καὶ ὑπόθερμον ὑπόθ. γὰρ. 7. τὰ κατὰ Πτ. δῆλον ὅτι πν. κ. δμ. 9. πυρώδη] πνιγώδη. 10. τὰ δέ...] καὶ τὰ βόρεια μὲν αὐτοῦ εὐκρατα. 11-14. προσοικειοῦνται — Παρθία] Καὶ ἔτι οἱ μὲν ἐπὶ τῆς ἀποτομῆς τοῦ Ζῳδίου αστέρες ὅμοιαν ἔχουσι κρᾶσιν τῷ τῆς Ἀφροδίτης καὶ ἠρέμα τῷ τοῦ Κρόνου. οἱ δὲ ἐν τῇ Πλειάδι τῇ τε Σελήνη καὶ τῷ Διί· τῶν δὲ ἐν τῇ κεφάλῃ ὁ μὲν λαμπρὸς τῆς Ὑάδος καὶ ὑπόκιρρος, καλούμενος δὲ Λαμπαδίας τῷ τοῦ Ἄρεως, οἱ δὲ λοιποὶ τῷ τοῦ Κρόνου, οἱ δὲ ἐν ἄκροις τοῖς κέρασι τῷ τοῦ Ἄρεως. Προσωκείωνται δὲ αὐτῷ χώραι κατ' Αἰγυπτίους μὲν καὶ Δωρόθεον ἥ τε Μηδική ἡ Αραβία καὶ ἡ Αἴγυπτος· κατὰ δὲ Πτολεμαῖον Παρ- θία... 14. Μηδική. Κυκλάδες νήσοι, Κύπρος νήσος, παράλια Μικράς Ασίας. 15-22.already de tines - but according to Ptolemy] or not within the boundaries of this divisionn according to the Egyptians and Dorotheon Aphrodite, h', k'', Hermes, g', i'd',nZeus, k', kv', Saturn, e'', kz', "Mars, s', l, but according to the Ptol. (f. 107) 22. Aphrodite, k', h', Hermes, 7', 15', Saturn, 4', 5', Mars, nd', l'. the th

· Since the names of the planets in the codex are represented by symbols, it is difficult to determine the case. See, however, below f. 109v, where the genitive 00 is superscribed over the symbol of Hermes, from which I concluded that this case should be applied to the other planets in the same passage.

ἡ ιζ', ἡ κ' καὶ ἡ λ'. 24. Οἱ δὲ δεκανοὶ — καὶ μετὰ] Τῶν δὲ τριῶν δεκανῶν αὐτοῦ ὁ μὲν α^ος ἐκλήθη χώου, ὁ δὲ β' ἔρω, ὁ δὲ γ' ῥομβρόμαρε· καὶ φασι τὸν ἔχοντα τὸν α' δεκανὸν αὐτοῦ ὡροσκοποῦντα ἐπίμοχθον ἔσεσθαι, ἐπίχαριν, πολύφιλον, ἡδύβιον· καὶ μετὰ... 27-p. 50. 1. καὶ μεγάλη — πλευρὰν om.

P. 50. 2. ἔτος] ἔτη. 4. καὶ εὔγαμος] καὶ om. — διαθηκῶν. — 4-7. τὸ δὲ σημεῖον — τάσις om. 8. ϛα'] ϛδ'. 8-13. Οἱ δὲ ἔχοντες — ἡδονῶν] Ὁ δὲ ἔχων τ. τρ. ὡροσκοποῦντα ἐκ μεγάλων ἔσται γονέων καὶ αὐτοὺς μὲν διαστήσει, τὰ αὐτῶν δ' οὐ καλῶς διοικήσει καὶ ἐκδημήσει καὶ ναυαγίοις περιπεσεῖται καὶ ἐπονείδιστος ἔσται καὶ ἐμπ. διάξει, καὶ κατὰ τὰ συνουσιαστικὰ μόνον σινιωθήσεται, ὡς μὴ δύνασθαι τοῖς ἀφροδισίοις. 13-17. καὶ τοῦ ἀξιωματικοῦ — καὶ λεπτός om. 17. εἰσὶ δὲ καὶ τούτου οἱ κλιμ. 18. Ταύρου τὸ μεσ...] Τούτου δὲ καὶ Διδύμων τὸ μεσεμβόλημα ὁ ἔχων ὡροσκοποῦν ἄσπερμος ἔσται καὶ ἀπρεπὴς καὶ τοῖς μέλεσι κακόπλαστός τε καὶ ἀειδής. 21-22. Τὸ δὲ — δίσωμον] Τὸ δ' ἐφεξῆς τῷ Ταύρῳ δωδεκατημόριον Διδύμους ὠνόμασαν καὶ ὤμους τοῦ κόσμου ἔφασαν εἶναι· τοῦτο δὲ τὸ δωδεκατημόριον οὐδενὸς μὲν τῶν ἄστρων εἶπον ὕψωμα εἶναι· οἶκος μέντοι ἐστὶν Ἑρμοῦ, τριγωνιζόμενον δὲ μετὰ Ζυγοῦ καὶ Ὑδροχόου, τρίγωνον ποιεῖ ἡμέρας μὲν Κρόνος, νυκτὸς δὲ Ἑρμῆς. ἔστι δὲ τὸ ζῴδιον δίσωμον... 22. Post ἀνθρωποειδὲς] προστάσσον. 25. καὶ τὰ μὲν βόρεια. — σεισμοποιὰ] σινοποιά. 26-29. ὁμοίως κατὰ Δωρόθεον — κατὰ Πτολεμαῖον] καὶ ἔτι οἱ μὲν ἐπὶ τῶν ποδῶν ἀστέρες τῆς ὁμοίας κεκοινωνήκασι ποιότητος τῷ τοῦ Ἑρμοῦ καὶ ἠρέμα τῷ τῆς Ἀφροδίτης· οἱ δὲ περὶ τοὺς μηροὺς λαμπροὶ τῷ τοῦ Κρόνου· τῶν δὲ ἐν ταῖς κεφάλαις β' λαμπρῶν ὁ μὲν ἐν τῇ προηγουμένῃ τῷ τοῦ Ἑρμοῦ· καλεῖται δὲ Ἀπόλλωνος· ὁ δὲ ἐν τῇ ἑπομένῃ τῷ τοῦ Ἄρεως· καλεῖται δὲ Ἡρακλέους· προσῳκείωνται δὲ αὐτῷ πάλιν χῶραι κατ' Αἰγυπτίους μὲν καὶ Δωρόθεον ἥ τε Καππαδοκία, ἡ Περρεβία καὶ ἡ Φοινίκη, κατὰ δὲ Πτολεμαῖον... 30-31. κατὰ χώραν] <καὶ ἡ> κάτω χώρα. — κατὰ δὲ — Θράκη] ὡς δὲ κατὰ μέρος οἱ παλαιοὶ διωρίσαντο τῷ μὲν βορείῳ Διδύμῳ κατὰ τοὺς πόδας ὑπόκειται Βοιωτία, τῇ χειρὶ Θράκη...

P. 51, 1. τῷ δὲ νοτίῳ. — κατὰ δὲ τὸν νῶτον. 3-7. οὕτω — κατὰ δὲ τὸν Πτολεμαῖον] κατὰ τοὺς Αἰγυπτίους καὶ τὸν Δωρόθεον Ἑρμῆς, ς', ς', Ζεύς, ς', ιβ', Ἀφροδίτη, ε', ιζ', Ἄρης, ζ', κδ', Κρόνος, ς', λ', κατὰ δὲ τὸν Πτολεμαῖον... 7. ἑπτά] ς', ιγ', Ἀφροδίτη, ζ', κ', Ἄρης, ς', κς, Κρόνος, δ', λ'. 8. λαμπραὶ δὲ μ. — οἱ δὲ τρεῖς δεκανοὶ...] τῶν δὲ τριῶν δεκανῶν αὐτοῦ ὁ μὲν α^ος κέκληται (f. 107v) θοσόλβ, ὁ δὲ δεύτερος οὐαρέ, ὁ δὲ γ' φαωρὶ. 10. ὁ ἔχων — ὡροσκοποῦντα] τούτων τὸν μὲν α^ον ὁ ἔχων ὡροσκοποῦντα. 11. μικρόλυπος] μισόλυπος. 12. παρύγροις] παραλίοις. — καὶ ἀκαταστατήσει] ἀκατ. δὲ. — κ. τὴν γυναῖκα. 13. καὶ ἐξ ἔρωτος] ἐξ ἔρ. γὰρ. — γυναῖκα] ταύτην. 14. τὰ δὲ σημεῖα — χειρός om. 15. οἱ δὲ κλιμ. 16. ὁ δὲ τὸν β' ἔχων ὡροσκοποῦντα πλούσιος ἔσται· δι ... δὲ. 19. ἱεροῖς] ἱροῖς. — εὐχρηματίστος] εὔχρηστος. 20. ἀκαταστήσαι] ἀκαταστατήσαι. — ἐν τῇ πρώτῃ ἡλικίᾳ] κατὰ ταύτην τὴν ἡλικίαν. 21. τῶν καλῶν. — τὰ δὲ σημεῖα — μασχάλην om. 23. νς'] μς' (male?). 24. τὸν γ'. — νεότος. 25-27. καὶ ἔσται — προεσκυλμένην] καὶ ἐν ταῖς ἐπερχομέναις ζημίαις βλάσφημος ἔσται καὶ ἐν τοῖς κατὰ τὴν γυναῖκα ἐπίψογος· λήψεται γὰρ γυναῖκα ἀναξίαν ἑαυτοῦ ἡ κ.

the 17th, the 20th, and the 30th. 24. The decans [illegible] καὶ μετά] Of the three decans of it, the first was called χώου, the second ἔρω, and the third ῥομβρόμα; and they say that he who has its first decan on the horoscope will be laborious, charming, having many friends, and living pleasantly; καὶ μετά... 27–p. 50. 1. καὶ μεγάλη – πλεθράν om.

P. 50. 2. ἔτος] ἔτη. 4. καὶ εὐγαμος] καὶ om. — διαθηκών. — 4–7. τὸ δὲ σημεῖον – τάσις om. 8. 4α'] 48'. 8–13. Οἱ δὲ ἔχοντες – ἡδονῶν] He who has the third decan on the horoscope will be of great parentage, yet will estrange them, will manage their affairs badly, will travel abroad, will fall into shipwrecks, will be held in reproach, will lead a life of toil, and will be harmed only in matters of cohabitation, so as to be incapable of sexual pleasures. 13–17. καὶ τοῦ ἀξιωματικοῦ καὶ λεπτός om. 17. εἰσὶ δὲ καὶ τούτου οἱ κλιμ. mesembolēma: he who has it on the horoscope will be without seed, unseemly, ill-formed in his members, and ugly. 21–22. Τὸ δὲ – δίσωμον] The dodecatemorion next to Taurus they named Gemini and said it is the shoulders of the cosmos; and this dodecatemorion, they said, is the exaltation of none of the stars; it is, however, the house of Hermes, and forming a trine with Libra and Aquarius, the trine is of Saturn by day and of Hermes by night. The sign is bicorporeal... 22. Post ἀνθρωποειδές] προστάσσον. 25. καὶ τὰ μὲν βόρεια σεισμοποιά] σινοποιά. 26–29. ὁμοίως κατὰ Δωρόθεον – κατὰ Πτολεμαῖον] And furthermore, the stars at the feet share a quality similar to that of Hermes and mildly to that of Aphrodite; those around the bright thighs share that of Saturn; of the two bright stars in the heads, the one in the leading head shares that of Hermes and is called Apollo's; the one in the following head shares that of Ares and is called Heracles' — and the regions associated with it are, according to the Egyptians and Dorotheus, Cappadocia, Perrhaebia, and Phoenicia, and according to Ptolemy... 30–31. κατὰ χώραν] <καὶ ἡ> κάτω χώρα.– κατὰ δὲ – Θράκη] As the ancients determined in detail, under the northern Gemini, at the feet, lies Boeotia, and at the hand, Thrace...

P. 51, 1. τῷ δὲ νοτίψ. κατὰ δὲ τὸν νῶτον. 3-7. οὕτω κατὰ δὲ τὸν Ptolemy] according to the Egyptians and Dorotheus: Hermes, 6, 6, Zeus, 6, 12, Aphrodite, 5, 17, Ares, 7, 24, Kronos, 6, 30, but according to Ptolemy... 7. seven] 6, 13, Aphrodite, 7, 20, Ares, 6, 26, Kronos, 4, 30. 8. bright but m. the three decans...] of its three decans the first is called the three decans...] of its three decans the first is called (P. 107') Thosolb, the second ou are, the third phaori. 10. the one having — as ascendant] of these, the one having the first as ascendant. 11. μικρόλυπος] μισόλυπος. 12. παρύγροις] παραλίοις. — and will be unsettled] unsettled but. — and the wife. 13. and from love] from love indeed. — wife] her. 14. the signs — hand om. 15. the clim. 16. the one having the second as ascendant will be wealthy: δι ACO but. 19. ἱεροῖς] ἱροῖς. — εὐχρηματίστος] εύχρηστος. 20. ἀκαταστῆσαι] ἀκαταστατή σαι. — in the first age] according to this age. 21. of the good things. — the signs — armpit om. 23. 56'] 46' (badly). 24. the third. — youth. 25-27.and will be — προεσκυλμένην] and in the coming damages he will be blasphemous and in matters concerning the wife he will be blameworthy, for he will take a wife unworthy of himself or and so forth.

προεσκ. 27. τὰ σημεῖα — καυχήμων ἔσται om. 29. εἰσὶ δὲ — ἔτος] οἱ δὲ κλιμ. αὐτοῦ ἔτος. 30. Διδύμων] τούτου. καὶ τοῦ Καρκίνου.

P. 52, 1. περὶ τὴν ὁρατικὴν ἐνέργειαν σιν., ἡ κ. λευκ. ἕξει. 2. τοῦ ἑνὸς ὀφθαλμοῦ] περὶ τὸν ἕνα ὀφθαλμόν. 3. τὸ δὲ μετὰ τοὺς Διδύμους δωδεκατημόριον Καρκίνον ὠνόμασαν, δ... 4-5. ἔστιν οἶκος — θερινόν] καὶ ἐστιν ὕψωμα τοῦ Διὸς περὶ ιε' μοίρας μάλιστα, οἶκος Σελήνης, τριγωνιζόμενον σὺν τῷ Σκορπίῳ καὶ τοῖς Ἰχθύσι ποιεῖ τρίγωνον δ καὶ ἀπένειμαν τῷ Ἄρει συνοικοδεσποτούντων αὐτῷ ἡμέρας μὲν τῆς Ἀφροδίτης, νυκτὸς δὲ τῆς Σελήνης· ἔστι δὲ τὸ ζῴδιον θερινόν. 5. ἄφωνον] ἄφθονον. κυρτὸν om. 7. ἐστιν om. 9. καὶ τὰ βόρεια δὲ καὶ τὰ νότια τούτου. 10. ἡ δὲ — λεγομένη] αὐτὴ δὲ ἡ λεγ. Φάτνη. 12. τῷ δ' ὑπὸ Θρηίκων — κατὰ δὲ Πτολεμαῖον] καὶ ἔτι οἱ μὲν ἐπὶ τῶν ποδῶν β' ἀστέρες τῆς αὐτῆς ἐνεργείας εἰσὶ ποιητικοὶ τῷ τε τοῦ Ἑρμοῦ καὶ ἠρέμα τῷ τοῦ Ἄρεως· οἱ δὲ ἐν ταῖς χηλαῖς τῷ τοῦ Κρόνου καὶ τῷ τοῦ Ἑρμοῦ· ἡ δὲ ἐν τῷ στήθει νεφελοειδὴς συστροφὴ καλουμένη δὲ Φάτνη τῷ τοῦ Ἄρεως καὶ τῆς Σελήνης· οἱ δὲ ἑκατέρωθεν αὐτῆς β', καλούμενοι δὲ Ὄνοι τῷ τοῦ Ἄρεως καὶ τῷ <τῆς> Σελήνης· προσῳκείωνται δὲ αὐτῷ χῶραι κατὰ τοὺς Αἰγυπτίους καὶ τὸν Δωρόθεον Θρᾴκη καὶ Αἰθιοπία, κατὰ δὲ τὸν Πτολεμαῖον... 14. Κολχική] Κολχίς. μερικῶς — μοῖραι (ν. 24)] ὡς δὲ κατὰ μέρος οἱ παλαιοὶ διωρίσαντο τοῖς μὲν ἐκπροσθίοις (l. ἐμπροσθίοις) μέρεσι Βακτριανή· τοῖς δὲ ἀριστεροῖς Σκυθία. Ἀκ. Ἑλλ., λιβ. πελ., Βρετ. καὶ Θ. νῆσος· τοῖς δὲ ποσὶν Ἀρμενία, Καππ., Ῥόδος, Κῶς, Κυκλάδες νῆσοι, τοῖς δὲ μέσοις Ἀσία Μικρά· τοῖς δεξιοῖς δὲ (f. 108r) Λυδία. Τὰ δὲ ὅρια κατὰ τοὺς Αἰγυπτίους καὶ τὸν Δωρόθεον οὕτως· Ἄρης, ζ', ζ', Ἀφροδίτη, ζ', ιγ', Ἑρμῆς, ς', ιθ', Ζεύς, ζ', κς', Κρόνος, δ', λ'· κατὰ δὲ τὸν Πτολεμαῖον, Ἄρης, ς', ς', Ζεύς, ζ', ιγ', Ἑρμῆς, ζ', κ', Ἀφροδίτη, ζ', κζ', Κρόνος, γ', λ'· λαμπραὶ δὲ μοῖραι. 25. Οἱ δὲ τρεῖς αὐτοῦ δεκανοὶ — ἔσται ἀγαθός]. Τῶν δὲ τριῶν αὐτοῦ δεκανῶν ὁ μὲν α^ος λέγεται σωθὶς, ὁ β' σ̣ίτων, ὁ γ' χνουμὶς (χουμὶς cod.)· ὁ οὖν τὸν α' δεκανὸν ὡροσκοποῦντα ἔχων ἔσται ἀγαθός... 28. ἐχθροῦ περιγενόμενος.

P. 53, 1. καὶ γαμήσας θάπτει] θάψει δὲ ταύτην. 2. ἐσχάτην om. — Τὰ δὲ σημεῖα — ἀγκῶνος ἔσται (ν. 6) om. 6. Τοῦ δεκανοῦ] τούτου εἰσὶν. 7-10. ὁ δὲ γεννώμενος — ἀκαταστατήσει] ὁ δὲ τὸν β' δεκανὸν πλούσιος ἔσται καὶ τ. γον. βελτ. καὶ θ. ἀδ. ὄψεται καὶ δημοσίας ἀρχὰς πιστευθήσεται, καὶ ὑπὸ ὄχλον δόξαν λήψεται, καὶ νόμοις ὑπηρετήσει· ἀκαταστατήσει. 10. ἐπὶ τοῖς τέκνοις. 11. τὰ δὲ σημεῖα — οὐδὲ ὅλως] om. 13. εἰσὶν ἔτος. 14. νδ'] μδ' male. — ὁ δὲ τὸν τρίτον δεκανὸν ἔσται φρόνιμος. 15. ἀγενῶς. 16. καὶ ἔσται] ἔσται τε. — φίλος τῶν φίλων καὶ κακοθήσει (*sic*). 17. καὶ <ἐν> τοῖς στρατιωτικοῖς καταλόγοις ἐνδιάξει καὶ λήψεται σιδήρου πεῖραν καὶ ἔσχατον ἀγαθῆς τεύξεται τύχης. 19. τὰ δὲ σημεῖα — περὶ τὰ σπλάγχνα om. 21. οἱ δὲ κλιμ. αὐτοῦ εἰσὶν ἔτος. 22. μθ', νβ', ξγ'. μὴ λαθέτω δὲ ἡμᾶς. 25. Καρκίνου καὶ Λέοντος] τούτου τε δωδεκατημορίου καὶ τοῦ ἑφεξῆς ἤγουν τοῦ Λέοντος. 26. τῶν γονέων] τῶν om. καὶ συγγενῶν. 27. οἱ δὲ ἀγαθοὶ ἐπιθεωρήσουσι σῖνος π. τὸ πάθος. 29. Τὸ δ' ἑφεξῆς τῷ Καρκίνῳ δωδεκατημόριον Λέοντα ὠνόμασαν καὶ καρδίαν τοῦ κόσμου· ἔστι δὲ οἶκος Ἡλίου· τίνι δὲ τριγώνῳ σχηματίζεται εἴπομεν ἐν τῷ περὶ τοῦ Κριοῦ καὶ καθόλου...

prepared beforehand. 27. the signs of roasting will be om. 29. and they are — year] but the clim. his year. 30. Gemini] of this one. and of Cancer.

P. 52, 1. concerning the visual faculty sin., or w. whit. will have. 2. of the one eye of the eye] concerning the one eye. 3. but the dodecatemory after Gemini They named Cancer, d... 45. it is the house of summer] and it is the exaltation of Jupiter around 15 degrees especially, the house of the Moon, forming a trine with Scorpio and Pisces makes a trine d and they assigned it to Ares with Venus as co-ruler by day and the Moon by night; and the sign is of summer. 5. voiceless] abundant. convex om. 7. it is om. 9. and the northern and the southern parts of this. 10. but the — called] but the so-called Manger itself. 12. but by those under the Thracians — but according to Ptolemy] and furthermore the 2 stars on the feet are productive of the same effect as that of Mercury and slightly that of Mars; and those in the claws as that of Saturn and that of Mercury; and the nebulous cluster in the chest, called the Manger, as that of Mars and the Moon; and the two on either side of it, called the Asses, as that of Mars and that of the Moon — and there are associated with it regions according to the Egyptians and Dorotheus: Thrace and Ethiopia, but according to Ptolemy... 14. Colchian] Colchis. partially — degrees (v. 24)] As the ancients defined in detail: to the front parts, Bactria; to the left parts, Scythia, Acarnia, Hellas, Libya, Pelion, Britannia and the island of Thule; to the feet, Armenia, Cappadocia, Rhodes, Cos, the Cyclades islands; to the middle parts, Asia Minor; to the right parts (f. 108v) Lydia. The terms according to the Egyptians and Dorotheus are as follows: Ares, 7, 7; Aphrodite, 7, 3; Hermes, 6, 19; Zeus, 7, 26; Kronos, 4, 30. According to Ptolemy: Ares, 6, 6; Zeus, 7, 3; Hermes, 7, 20; Aphrodite, 7, 27; Kronos, 3, 30. And the bright degrees. 25. His three decans — he shall be good]. Of his three decans, the first is called Sothis, the second Siton, the third Chnumis (Chumis in the codex); he who has the first decan on the ascendant shall be good... 28. prevailing over an enemy.

P. 53, 1. and having married he buries her] but he shall bury her. 9. last om. — The signs of the elbow shall be (v. 6) om. 6. Of the decan] of these there are. 7–10. he who is born — shall be unstable] he who has the second decan shall be rich and shall improve his parents' condition and shall see his brothers and shall be entrusted with public offices, and shall receive glory from the crowd, and shall serve the laws; he shall be unstable. 10. regarding his children. 11. and the signs: not at all] om. 13. there are, year. 14. 54] 44, wrongly. — he who has the third decan shall be prudent. 15. ignobly. 16. and he shall be] he shall also be. a friend of friends and shall do harm (sic). 17. and he shall be enrolled in <the> military registers and shall receive experience of iron and at last shall obtain good fortune. 19. The signs — concerning the entrails om. 21. his climacteric years are, year. 22. 49, 52, 63. Let it not escape our notice. 25. of Cancer and Leo] of this twelfth-part and of the one following, that is of Leo. 26. of the parents] of, om. and of relatives. 27. the benefic planets shall look upon the affliction regarding the suffering. 29. The twelfth-part following Cancer they named Leo and the heart of the world; it is the house of the Sun; and in what triangle it is configured we have stated in the section on Aries and in general...

P. 54, 1. καυματῶδες ἐστὶ (*sic*). 2. λοιμικά εἰσι τετραπ. 3. ἔνικμα om. καὶ τά μὲν βόρεια. 5-14. Τῷ δ' ὑπόκειθ' Ἑλλάς — Ἄρης πέντε] Τῶν δὲ ἐν αὐτῷ ἀστέρων οἱ μὲν ἐπὶ τῆς κεφαλῆς β' τὸ ὅμοιον ποιοῦσι τῷ τε τοῦ Κρόνου καὶ ἠρέμα τῷ τοῦ Ἄρεως· οἱ δὲ ἐν τῷ τραχήλῳ τρεῖς τῷ τοῦ Κρόνου καὶ ἠρέμα τῷ τοῦ Ἑρμοῦ· ὁ δὲ ἐπὶ τῆς καρδίας λαμπρός, καλούμενος δὲ βασιλίσκος τῷ τοῦ Ἄρεως καὶ τῷ τοῦ Διός· οἱ δὲ ἐπὶ τῆς ὀσφύος καὶ ἐπὶ τῆς οὐρᾶς λαμπροὶ τῷ τοῦ Κρόνου καὶ τῷ τῆς Ἀφροδίτης· οἱ δὲ ἐν τοῖς μηροῖς τῷ τε τῆς Ἀφροδίτης καὶ τῷ τοῦ Ἑρμοῦ. Προσῳκείωνται δ' αὐτῷ χῶραι κατὰ μὲν τοὺς Αἰγυπτίους καὶ τὸν Δωρόθεον Ἑλλάς (f. 108ᵛ) Φρυγία τε καὶ στόμα Πόντου, κατὰ δὲ τὸν Πτολεμαῖον Ἰταλία, Γαλλία, Σικελία, Ἀπουλία, Φοινική, Χαλδαϊκή, Ὀρχηνία, κατὰ μέρος δέ, ὡς πολλοὶ ἱστοροῦσι τῇ μὲν κεφαλῇ Προποντίς, τῷ δὲ στήθει Ἑλλάς ὑπὸ τὴν κοιλίαν Μακεδονία, τοῖς πρὸς τῇ οὐρᾷ Μακεδονία. Τὰ δὲ ὅρια αὐτοῦ κατὰ μὲν τοὺς Αἰγυπτίους καὶ τὸν Δωρόθεον Ζεύς, ς', ς', Ἀφροδίτη, ε', ια', Κρόνος, ζ', ιη', Ἑρμῆς, ζ', κδ', Ἄρης, ς', λ'· κατὰ δὲ τὸν Πτολεμαῖον Κρόνος ς', ς', Ἑρμῆς, ζ', ιγ', Ἀφροδίτη, ς', ιθ', Ζεύς, ς', κε', Ἄρης, ε', λ'. 14. αἱ δὲ — μοῖραι] λαμπραὶ δὲ μοῖραι αὐτοῦ. 15. Τῶν δὲ τριῶν δεκανῶν αὐτοῦ ὁ μὲν $α^{ος}$ καλεῖται χάρ, ὁ δὲ $β^{ος}$ χνοῦς, ὁ δὲ $γ^{ος}$ μῦς. Ὁ οὖν τὸν $α^{ον}$ ἔχων ἐργετῶν ἔσται τοῦς ὑποτ. (v. 18) κ. π. σκ. κ. κτ. ἐπίψεκτος. Τὰ δὲ σημεῖα — αὐτῷ ἔσται om. 22. τοῦ θεοῦ] τούτου. οδ'] πδ'. 23. ὁ δὲ — δευτέρου] ὁ δὲ τὸν $β^{ον}$. καὶ αὐτοκράτωρ. 24. ὑποτάσσει] ὑποτάξει. 25. φορολογήσουσιν αὐτῷ πολλοί] καὶ φόρους αὐτῷ πολλοὶ προσάξουσι. ἔσται ἐπ' αὐτοῦ. 26. χρυσοῦ καὶ ἀργύρου. ἰσόθεος αὐτῷ ἡ παρὰ πάντων τιμή. Τὰ δὲ σημεῖα — περὶ τὰ νευρικά om. 29. οἱ δὲ τούτου κλιμ. εἰσίν ἔτος. 30. Post ο'] ὁ δὲ θάνατος ὀξύς (v. 29). ὁ δὲ — γεννώμενος] ὁ δὲ τὸν $γ^{ον}$.

P. 55, 3. κυρίευσει] κύριος ἔσται. 5. τὰ δὲ σημεῖα — περὶ τὰ γύναια om. 7. οἱ δὲ κλιμ. αὐτοῦ εἰσιν ἔτος. 8. ἐπὶ τῆς ἰδίας κοίτης. καὶ ταφήσεται om. ὁ δὲ — ἔσται ἀρποκρατικος] ὁ δὲ τὸ μεσεμβόλημα τούτου τε καὶ τοῦ ἐφεξῆς ζῳδίου ἔχων ὡροσκοποῦν ἀρποκρατικὸς ἔσται. καὶ ἐγγὺς θεῶν ἔσται om. 9. τινὲς δὲ — τελευτῶσιν] τινὲς δὲ τῶν τοιούτων καὶ ἄγαμοι τελευτήσουσι. 11. Τὸ δὲ μετὰ τὸν Λέοντα δωδεκατημόριον Παρθένον ὠνόμασαν καὶ γαστέρα τοῦ κόσμου. 12. ἔστι δὲ οἶκος. περὶ μοίρας ιε', ἡμ. θῆλυ, προστάσσον, λογ., φων. 14. ὑποτακτικὸν om. 16. τὰ δὲ βόρεια] καὶ τὰ μὲν βόρεια. 17-p. 56, 2. τῇδ' ὕπο — Ἄρης ἕξ.] Τῶν δ' ἐν αὐτῷ ἀστέρων ὁ μὲν ἐν τῇ κεφαλῇ καὶ ὁ ἐπ' ἄκρας τῆς νοτίου πτέρυγος ὅμοιον ἔχουσι τὸ ποιητικὸν τῷ τε τοῦ Ἑρμοῦ καὶ τῷ τοῦ Ἄρεως· οἱ δὲ λοιποὶ τῆς πτέρυγος λαμπροὶ καὶ οἱ κατὰ τὰ περιζώματα τῷ τε τοῦ Ἑρμοῦ καὶ ἠρέμα τῷ τῆς Ἀφροδίτης· ὁ δὲ ἐν τῇ βορείᾳ (*sic*) πτέρυγι λαμπρός, καλούμενος δὲ προτρυγητήρ τῷ τοῦ Κρόνου καὶ τῷ τοῦ Ἑρμοῦ· ὁ δὲ καλούμενος στάχυς τῷ τῆς Ἀφροδίτης καὶ τῷ τοῦ Ἄρεως· ὁ δὲ ἐν ἄκροις τοῖς ποσὶ καὶ τῷ σύρματι τῷ τοῦ Ἑρμοῦ καὶ τῷ τοῦ Ἄρεως· τίσι δὲ τῶν ζῳδίων συσχηματίζεται τριγωνικῶς εἴρηται ἐν τῷ περὶ τῶν Διδύμων. Προσῳκείωνται δὲ αὐτῷ χῶραι κατὰ μὲν τοὺς Αἰγυπτίους καὶ τὸν Δωρόθεον Ῥόδος καὶ Κυκλάδες νῆσοι, Ἀρκαδία, Ἀχαία, Λακωνικὴ καὶ αἱ κατὰ τὸν Ὠκεανὸν νῆσοι, κατὰ δὲ τὸν Πόντον, Μεσοποταμία, Βαβυλωνία, Ἀσσυρία, Ἑλλάς, Ἀχαία, Κρήτη· ὡς δὲ οἱ παλαιότεροι κατὰ μέρος

P. 54, 1. it is sweltering (sic). 2. pestilential things are four-footed. 3. moist om. and the northern regions. 5-14. But under it lies Hellas – Ares five] Of the stars in it, the two on the head produce an effect similar to that of Saturn and mildly to that of Mars; the three in the neck to that of Saturn and mildly to that of Mercury; the bright one on the heart, called Regulus, to that of Mars and of Jupiter; those on the loins and on the bright stars of the tail to that of Saturn and of Venus; those in the thighs to that of Venus and of Mercury. The regions associated with it are, according to the Egyptians and Dorotheus, Hellas (f. 108') Phrygia and the mouth of the Pontus, and according to Ptolemy, Italy, Gaul, Sicily, Apulia, Phoenicia, Chaldaea, Orchenia, and in part, as many record, the Propontis at the head, Hellas at the chest, Macedonia under the belly, Macedonia at the parts near the tail. Its terms according to the Egyptians and Dorotheus: Jupiter 6, 6, Venus 5, 11, Saturn 7, 18, Mercury 7, 24, Mars 6, 30; and according to Ptolemy: Saturn 6, 6, Mercury 7, 13, Venus 6, 19, Jupiter 6, 25, Mars 5, 30. 14. but the – degrees] but the bright degrees of it. 15.Of its three decans, the first is called char, the second chnous, the third mys. He who has the first in the ascendant will be a benefactor to his subordinates (v. 18) and will be blamed for ambition and acquisitiveness. The signs for him will be om. 22. of the god] of this one. 84°] 84°. 23. but the – second] but he who has the second. And sovereign. 23. but the – second] but he who has the second. And sovereign. 24. he will subject] he will subject. 25. many will pay tribute to him] and many will bring tribute to him. it will be upon him. 26. of gold and silver. His honor from all will be equal to that of a god. But the signs – concerning the nervous system om. the climacterics of this one are years. 30. After °] but the death is swift (v. 29). but he who is born] but he who has the third.

99. but the

P. 55, 3. κυρίευσει] κύριος ἔσται. 5. τὰ δὲ σημεῖα περὶ τὰ γύναια om. 7. οἱ δὲ κλιμ. αὐτοῦ εἰσιν ἔτος. 8. ἐπὶ τῆς ἰδίας κοίτης. καὶ ταφήσεται om. ὁ δὲ — ἔσται ἁρπϐκρατικος] but the one having the intercalation of this and the following Sign rising as horoscope will be Harpocratic. καὶ ἐγγὺς θεῶν ἔσται om. 9. τινὲς δὲ τελευτώσιν] but some of such men will die unmarried. 11. The twelfth-part after Leo they named Virgo and the belly of the world. 12. ἔστι δὲ οἶκος. about 15 degrees, diurnal, feminine, commanding, rational, vocal. 14. Ὑποτακτικόν om. 16. τὰ δὲ βόρεια] καί τά μέν βόρεια. 17–p. 56, 2. τῇδ' ὑπο – Ἄρης ἕξ.] Of the stars in it, the one at the head and the one at the tip of the southern wing have an effect similar to that of Mercury and Mars; the remaining bright stars of the wing and those at the girdle are like Mercury and gently like Venus; the bright one in the northern (sic) wing, called the Vintager, is like Saturn and Mercury; the one called the Ear of Grain is like Venus and Mars; the one at the tips of the feet and the train is like Mercury and Mars; with which signs of the Zodiac it forms a trine aspect has been stated in the section on Gemini.The regions associated with it are, according to the Egyptians and Dorotheus, Rhodes and the Cycladic islands, Arcadia, Achaea, Laconia, and the islands along the Ocean; according to Pontus, Mesopotamia, Babylonia, Assyria, Greece, Achaea, Crete; and as the more ancient authors state in detail

διωρίσαντο, τοῖς μὲν πρὸς τῷ νώτῳ Ἰονία, τοῖς δὲ μέσοις ἐξαριστερῶν (*sic* ; leg. ἐξ ἀριστερῶν) Ῥόδος καὶ Πελοπόννησος, κατὰ δὲ τὸ σύρμα (f. 109ᵛ) ἐξαριστερῶν Ἀρκαδία καὶ Κυρήνη· τοῖς δὲ πρὸς τῇ δεξιᾷ χειρὶ Δωρίς· τοῖς δὲ πρὸς τῇ εὐωνύμῳ Σικελία· τοῖς δὲ κατὰ τὸν στάχυν Περσική. Ἡ δὲ τῶν ὁρίων τάξις κατὰ μὲν τοὺς Αἰγυπτίους καὶ τὸν Δωρόθεον ἔχει οὕτως· Ἑρμοῦ, ζ', ζ', Ἀφροδίτης, ι', ιζ', Διός, δ', κα', Ἄρεως, ζ' κη' (?), Κρόνου, η', λ'· κατὰ δὲ τὸν Πτολεμαῖον, Ἑρμοῦ, ζ', ζ', Ἀφροδίτης, ς', ιγ', Διός, ε', ιη', Κρόνου, ς', ς', κδ', Ἄρεως, ς', λ'.

P. 56, 2. Αἱ δὲ τοῦ ζῳδίου λ. μοῖραι] Λαμπραὶ δὲ μοῖραι τούτου εἰσὶν αὗται. 3. οἱ δὲ τρεῖς...] Τῶν δὲ τριῶν αὐτοῦ δεκανῶν ὁ μὲν αος τῶν καλεῖται, ὁ δὲ βος οὐεστεβκώτ, ὁ δὲ γος ἀφοσό. 4. ὁ γεννώμενος — δεκανοῦ] καὶ ὁ μὲν τὸν αον ἔχων ὡροσκοποῦντα δεκανόν. 6. καὶ κηδεμονίαν — καὶ τύχη om. 7. τεύξεται δὲ καί] πλὴν (supra versum 1. manu) τεύξεται. 8. ἀπό] ὑπό. καὶ καλῆς. 9-11. Τὰ δὲ σημεῖα — π. τὸν κόλπον om. 11. εἰσὶ δὲ οἱ τοῦ θεοῦ κλιμ.] εἰσὶ δὲ τούτου οἱ κλιμακτῆρες. 12. ς'] ζ' — μα'] μδ'. Ὁ δὲ — γεννώμενος] ὁ δὲ τὸν βον. 14. τῷ τοιούτῳ δεκανῷ. 15. διὰ μουσικῆς ἁρμονίας. Τὰ δὲ σημεῖα — εὐγράμματος om. 18. ἐσχάτην] ἔσχατον. οἱ τοῦ θεοῦ] τούτου. 19. ὁ δὲ — γεννώμενος] ὁ δὲ τὸν γον. 21. καί om. διὰ δὲ τὴν γυν. κ τὰ. τ. λυπηθήσεται. 22. ἔσχατον. Τὰ δὲ σημεῖα — διὰ σιδήρου ἔξει om. 24. οἱ δὲ τούτου κλιμ. ἔτος. 25. ὁ δὲ — γεννώμενος] Ὁ δὲ τὸ μεσεμβόλημα ὡροσκοποῦν ἔχων. 26. ἔ. ἀπρόκρπος] ἀπόκοπος ἔσται. ἀνδράσι συνερχόμενος] ἀρρενομανής. 27. εἴη om. προσερχομένη. καὶ ἀνδρῶν ἔργα ἐκτελεῖ] καὶ τὰ ἀνδρῶν ἔ. σχηματίζουσα.

P. 57, 1. Τὸ δὲ μετὰ τὴν Παρθένον δωδεκατημόριον ὠνόμασαν οἱ παλαιότεροι πάντες Ζυγὸν καὶ τούτου σημεῖον ποιοῦνται τόδε ♎, ὁ δὲ Πτολεμαῖος χηλὰς καὶ τὸ σημεῖον αὐτοῦ τοιόνδε· χ. Τοῦτο τὸ δωδεκατημόριον εἰς ἰσχία παραλαμβάνεται. 2. καί ἐστιν. ὕψος...] ὕψωμα Κρόνος περὶ μοῖραν κ'. ἔστι δὲ ἰσημερινόν, μετ., ἄρρεν, τροπικόν, ὑποτ., ἀνθρωπ. ὡς ζυγός, καὶ φων., συρ. καὶ κατόλου... 6. καὶ τὰ μὲν βόρεια. 7. ἔνικμα] ἄνικμα. 8-23. *** καὶ κλίμα — Ἄρης ἔξ] Τῶν δὲ ἐν αὐτῷ ἀστέρων ὡς χηλαῖς καταστεριζομένῳ κατὰ τὸν Πτολεμαῖον οἱ μὲν ἐν ἄκραις αὐταῖς ὡσαύτως διατιθέασι τῷ τε τοῦ Διός καὶ τῷ τοῦ Ἑρμοῦ, οἱ δὲ ἐν μέσαις τῷ τε τοῦ Κρόνου καὶ ἠρέμα τῷ τοῦ Ἄρεως. Προσῳκείωνται δὲ αὐτῷ χῶραι κατὰ τοὺς ἀρχαίους Κυρηναϊκή, καὶ Ἰταλία, κατὰ δὲ τὸν Πτολεμαῖον Βακτριανή, Κασπηρία, Σηρική, Θηβαΐς, Ὄασπις, Τρωγλοδυτική· ὡς δὲ ἀρχαιότεροι κατὰ μέρος διωρίσαντο· τοῖς μὲν κατὰ μέτωπον Ῥώμη καὶ τὰ περὶ αὐτήν· τοῖς δὲ πρὸς τῷ μέσῳ Ἀραβία, Αἴγυπτος, Αἰθιοπία, Καρχηδών· τοῖς δὲ ὀπισθίοις Λιβύη, Κυρήνη καὶ τὰ συνεγγίζοντα ταύτῃ· τοῖς δεξιοῖς δὲ Σπάρτη τε καὶ ὄρος Σμύρνης κατὰ Λιβύην· τοῖς κατὰ (f. 109ᵛ) τὴν κεφαλὴν Τύρος, Θακῶν (*sic*) νῆσος ἡ πάγκαρπος ἡ κατὰ τὴν Ἀραβίαν κειμένη· τοῖς πρὸς (f.l. κατὰ) τὸ στῆθος Κιλικία· τοῖς κατὰ τὴν κοιλίαν Σινώπη. Ἡ δὲ τῶν ὁρίων τούτου τάξις κατὰ μὲν τοὺς Αἰγυπτίους καὶ τὸν Δωρόθεον Κρόνος, ς', ς', Ἑρμῆς, η', ιδ', Ζεύς, ζ', κα', Ἀφροδίτη, ζ, κη, Ἄρης, β', λ', κατὰ δὲ τὸν Πτολεμαῖον, Κρόνος, ς', ς', Ἀφροδίτη, ε', ια', Ἑρμῆς, η', ιθ', Ζεύς, ε', κδ', Ἄρης, ς'' λ'. 23. λαμπραὶ δὲ αὐτοῦ μοῖραι β' — τῶν δὲ δεκανῶν αὐτοῦ ὁ μὲν αος οὐχωὲ καλεῖται, ὁ δὲ βος πτιχώτ,

they defined: for those near the back, Ionia; for those in the middle on the left (sic; read ἐξ ἀριστερῶν) Rhodes and the Peloponnese; and along the train (f. 109) on the left Arcadia and Cyrene; for those near the right hand, Doris; for those near the left hand, Sicily; for those near the ear of grain, Persia. The order of the terms according to the Egyptians and Dorotheus is as follows: Mercury, 7', 7', Venus, 10', 17', Jupiter, 4', 21', Mars, 7', 28' (?), Saturn, 8', 30'; and according to Ptolemy: Mercury, 7', 7', Venus, 6', 13', Jupiter, 5', 18', Saturn, 6', 6', 24', Mars, 6', 30'.

P. 56, 2. The 30 degrees of the Zodiac sign] The bright degrees of this are the following. 3. the three...] Of the three decans of it, the first is called —, the second ouestebkōt, the third aphosō. 4. the one born – of the decan] and the one who has the first decan on the horoscope. 6. and guardianship – and fortune om. 7. he will obtain also] except (above the line, 1. hand) he will obtain. 8. ἀπὸ] ὑπὸ. and fair. 9-11. The signs concerning the bosom om. 11. but the steps of God are] These are its climacterics. 12. ς'] τ' – μα'] μδ'. But the – born] but the the second. 14. to such a decan. 15. through musical harmony. The signs – well-lettered om. 18. ἐσχάτην] ἔσχατον. those of God] of this.

19. but the — born] but the one with the third. 21. καί om. but on account of the woman and the rest of the things he will grieve. 22. ἔσχατον. The signs — he will have through iron om. 24. but the steps of this in years. 25. but the — born] But the one who has the mesembolēma on the horoscope. 26. E. ἀπρόκοπος] ἀπόκοπος ἔσται. coming together with men] approaching as a male. rage. 27. εἴι om. and performs the works of men] and the men's ἔ. forming.

P. 57, 1. The dodecatemory after Virgo was named by all the more ancient writers Libra, and they use this sign for it —, but Ptolemy calls it Chelae, and its sign is as follows: . This dodecatemory is assigned to the hips. 2. καί ἐστιν. exaltation...] exaltation Saturn around degree 20. It is equinoctial, medium, masculine, tropical, subordinate, human, like a balance, and vocal, Syrian, and in general... 6. and the northern parts. 7. ἔνικμα] ἄνικμα. 8–23, and and clime Ares 60] Of the stars in it, as it is catalogued under the Chelae according to Ptolemy, those at the very tips dispose them similarly to Jupiter and Mercury, while those in the middle dispose them to Saturn and slightly to Mars. The regions associated with it according to the ancients are Cyrenaica and Italy, and according to Ptolemy, Bactria, Caspiria, Serica, Thebais, Oasis, Troglodytice; but as the more ancient writers distinguished in detail: for those in the region of the forehead, Rome and the areas around it; for those toward the middle, Arabia, Egypt, Ethiopia, Carthage; for those in the hinder parts, Libya, Cyrene and the regions adjacent to it; for those on the right, Sparta and the mountain of Smyrna; toward Libya, for those around (f. 109r) the head, Tyre, the Thaconian island, the all-fruitful one lying toward Arabia; for those toward (l. 1.toward) the breast, Cilicia; for those toward the belly, Sinope. The order of the terms of this sign according to the Egyptians and Dorotheus: Saturn, 6, 6; Mercury, 8, 14; Jupiter, 7, 21; Venus, 7, 28; Mars, 2, 30; and according to Ptolemy: Saturn, 6, 6; Venus, 5, 11; Mercury, 8, 19; Jupiter, 5, 24; Mars, 6, 30. 23. Its bright degrees are 2; and of its decans, the first is called οὐχω, the second πτιχώς,

ὁ δὲ γ^ος χονταρέ. 25. ὁ γεννῶμενος — ἔσται] καὶ τὸν μὲν α^ον ὁ ἔχων ὡροσκοποῦντα... ἔσται.

P. 58, 1. ἐπανέρχεται] ἐπανελεύσεται. 2-4. Τὰ δὲ σημεῖα — οὐ τελευτήσει] om. 5. τοῦ θεοῦ] αὐτοῦ εἰσιν. ὁ δὲ — γεννώμενος] ὁ δὲ τὸν β^ον. 6. λαμπρὸς ἔσται καὶ πλ. καὶ ἀρχ. καὶ ἐπ' ἐλπίσι χρησταῖς ἔκδημος. 7. συμβίῳ]· καὶ γυναικὶ. περιπεσεῖται. 8. ὁ τοιοῦτος om. καὶ εὑρήματα εὑρήσει. 9. θεωρήσει. Τὰ δὲ σημεῖα — ὑπ' αὐτοῦ om. 11. κλιμακτῆρες δὲ τούτου εἰσὶν ἔτος θ'. 12. ὁ δὲ — γεννώμενος] ὁ δὲ τὸν γ^ον. 13. εὐσήμων] εὐσχήμων. 14. ἔσται om. 15. ὑπὸ θεῶν om. κατὰ τὴν γυν. προειλκυμένην. 16. στεφανηφορήσουσι καὶ ἄρξουσι. 17. τὰ δὲ σημεῖα — τὰ νευρικὰ om. 19. τοῦ θεοῦ] τούτου. — νθ'] ν'. 20. οθ'] ος'. ὁ δὲ — γεννώμενος] ὁ δὲ τὸ μεσεμβόλημα τούτου τε καὶ τοῦ ἐφεξῆς ζῳδίου ὡροσκοποῦν ἔχων. 21. βροχοκήλας. 22. ἢ σκιρροὺς ἢ κυρσούς. 23-28. Τὸ δὲ ἐφεξῆς τούτῳ δωδεκατημόριον ὠνόμασαν Σκορπίον· καὶ τούτῳ τὴν κυρείαν τῶν αἰδοίων ἀνέθεσαν· ἔστι δὲ τὸ ζῴδιον οἶκος Ἄρεως, καὶ σχηματίζεται τριγωνικῶς σὺν τῷ νυχθημέρῳ καὶ τοῖς Ἰχθύσι. Ἔστι δὲ στερεόν, θ., χέρσον, ἡμ., ἄφ., ὑποτασσόμενον, καὶ καθόλου μέν ἐστι... 30. καὶ τὸ μὲν βόρεια καυσῶδη, τὰ δὲ ν. ἔνικμα. Hic pergit cod. 24-26. Τοῦτο δὲ κέντρον — Γαλαζίᾳ] καὶ τὸ μὲν κ. αὐτοῦ ἀσπ. πεφυκέναι καὶ ὁ. π. ὑποχ. τε κ. λ. ποιεῖ διὰ τοὺς ἐν αὐτῷ νεφ. ἀστ· οἳ καὶ παράκειντα τῷ Γαλ, μᾶλλον δὲ τῶν ἐν αὐτῷ ἀστέρων οἱ μὲν ἐν τῷ μετώπῳ λαμπροὶ τὸ αὐτὸ ποιοῦσι τῷ τε τοῦ Ἄρεως καὶ ἡρέμα τῷ τοῦ Κρόνου, οἱ δὲ ἐν τῷ σώματι τρεῖς, ὧν ὁ μὲν ὑπόκιρρός ἐστι καὶ λαμπρότερος, ὃς καλεῖται Ἀντάρης τῷ τοῦ Ἄρεως καὶ ἡρέμα τῷ τοῦ Διός· οἱ δὲ ἐν σπονδύλοις, τῷ τε τοῦ Κρόνου καὶ ἡρέμα τῷ τοῦ Ἑρμοῦ· οἱ δὲ ἐπὶ τοῦ κέντρου τῷ τε τοῦ Ἑρμοῦ καὶ τῷ τοῦ Ἄρεως. Ἡ δ' ἑπομένη νεφελοειδὴς συστροφὴ τῷ τε τοῦ Ἄρεως καὶ τῇ Σελήνῃ. Προσῳκείωνται δὲ αὐτῷ χῶραι κατὰ μὲν τοὺς ἀρχαίους Τύρος, Λιβύη, Καρχηδὼν καὶ Σικελία. κατὰ δὲ Πτολεμαῖον Μετ., Μαυρετανία...

P. 59, 4-7. Κομμαγηνίς· ὡς δὲ κατὰ μέρος οἱ ἀρχαιότεροι διωρίσαντο (f. 110^r) τοῖς μὲν ἔμπρ. Ἰτ., τοῖς δὲ μέσοις Ἰκαρία καὶ οἱ συν. ταύτῃ τόποι. τοῖς δὲ πρὸς τὸ μέτωπον Ῥώμη καὶ Βατερνία. 7-12. τὰ δὲ ὅρια οὕτως ...] Ἡ δὲ τάξις τῶν ὁρίων αὐτοῦ ἔχει οὕτως· κατὰ μὲν τοὺς Χαλδαίους καὶ τὸν Δωρόθεον, Ἄρης, ζ', ζ', Ἀφροδίτη, δ', ια, Ἑρμῆς, η', ιθ', Ζεύς, ε', κδ', Κρόνος, ς', λ'. Κατὰ δὲ τὸν Πτολεμαῖον Ἄρης, ς', ς', Ζεύς, η', ιδ', Ἀφροδίτη, ζ', κα', Ἑρμῆς, β', κζ', Κρόνος, γ', λ'· λαμπραὶ δὲ μοῖραι αὐτοῦ ζ'... 12-14. Οἱ δὲ δεκανοὶ ...] Τῶν δὲ τριῶν δεκανῶν αὐτοῦ ὁ μὲν α^ος στπχνηε (*sic*), ὁ β' σεσμέ, ὁ γ' σισιεμέ. 14. ὁ γεννώμενος ...] Ὁ οὖν τὸν πρῶτον ὡροσκοποῦντα ἔχων ἔσται ἀγχίνους ... 15. καὶ διαστήσει] διαστήσει δὲ — καὶ τόπους ἀλλάσσει ...] καὶ τόπους ἐκ τόπων ἀμείψει καὶ κτημάτων κυριεύσει καὶ πολλὰ χαρίσεται. 17. ὁ om. — χρ. κ. ἀργ. ἤτοι μεταλλων ἔσται τεχνίτης. 18. εὐνοηθήσεται. 19-21. Τὰ δὲ σημεῖα — ἐν τῇ δεξιᾷ χειρί om. 22. εἰσὶ δὲ οἱ τοῦ θεοῦ κλιμ...] Οἱ δὲ κλιμ. τούτου εἰσὶν ἔτος... 23. πε'] πθ'. Ὁ δὲ τὸν β^ον ἔσται μέγας... 24. ἀρχ. τε καὶ πεπ. 26. καὶ μάλιστα μουσικῆς ἔσται εἰδήμων καὶ παλαίστραις εὐδοκιμήσει· ἔσθ' ὅτε καὶ ν. γ. 27. ἐὰν δὲ ὑπὸ Ἄρεως θεωρηθῇ, τομὰς καὶ καύσεις καὶ σπαύσεις (l. σπάσεις) καὶ σπαλμοὺς (l. παλμοὺς?) ... πείσεται.

The 3rd one, however, is a note. 25. the one born is] and me if I have beauty-point... will be.

P. 55, 1. ἐπανέρχεται] επανελεύσεται. 24. Τὰ δὲ σημεῖα - οὐ τελευτήσει] om. 5. τοῦ θεοῦ] αὐτοῦ εἰσιν. ὁ δὲ – γεννώμενος] ὁ δὲ τὸν βον. 6. λαμπρὸς ἔσται καὶ πλ. καὶ ἀρχ. καὶ ἐπ' ἐλπίσι χρησταῖς ἔκδημος. 7. συμβίψ]· καὶ γυναικί. περιπεσεῖται. 8. ὁ τοιοῦτος om. καὶ εὑρήματα εὑρήσει. 9. θεωρήσει. Τα δὲ σημεῖα — ὑπ' αὐτοῦ om. 11. κλιμακτῆρες δὲ τούτου εἰσὶν ἔτος θ'. 12. ὁ δὲ γεννώμενος] ὁ δὲ τὸν γον. 13. ευσήμων] ευσχήμων. 14. ἔσται om. 15. ὑπὸ θεών om. κατὰ τὴν γυν. προειλκυμένην. 16. στεφανηφορήσουσι καὶ ἄρξουσι. 17. τὰ δὲ σημεῖα - τά νευρικά om. 19. τοῦ θεοῦ] τούτου. νθ'] ν'. 20. οθ'] ος'. ὁ δὲ γεννώμενος] ὁ δὲ τὸ μεσεμβόλημα τούτου τε καὶ τοῦ ἐφεξῆς Ζωδίου ὡροσκοποῦν ἔχων. 21. βροχοκήλας. 22. ἡ σκιρροὺς ἢ κυρσούς. 23-28. The next twelfth-part after this they named Scorpio; and to it they assigned the rulership of the genitals; the sign is the house of Ares, and it is configured in a triangular manner with the nocturnal and with Pisces. It is fixed, nocturnal, terrestrial, diurnal, unfavorable, subordinate, and in general it is... 30. and the northern parts are fiery, while the southern are moist. Hic pergit cod. 24-26. Τοῦτο δὲ κέντρον - Γαλαζία] and its center is naturally ashen and causes hypochondriac and leprous conditions on account of the nebulous stars in it. stars which also lie beside the Galaxy; and more specifically, of the stars within it, those in the forehead are bright and act in the manner of Mars and gently of Saturn; those in the body, three in number, of which one is somewhat reddish and brighter, called Antares, act in the manner of Mars and gently of Jupiter; those in the vertebrae, in the manner of Saturn and gently of Mercury; those at the sting, in the manner of Mercury and of Mars. The trailing nebulous cluster acts in the manner of Mars and the Moon. The regions associated with it are, according to the ancients: Tyre, Libya, Carthage, and Sicily; according to Ptolemy: Met., Mauretania...

P. 59, 4-7. Commagenian: but as the ancients distinguished in detail (f. 110') for the front parts Ita., for the middle parts Icaria and the places surrounding it, for the forehead parts Rome and Baterna. 7-12. The boundaries are as follows ...] The arrangement of its boundaries is as follows: according to the Chaldeans and Dorotheus, Ares, 7, 7, Venus, 4, 11, Mercury, 8, 19, Jupiter, 5, 24, Saturn, 6, 30. According to Ptolemy: Ares, 6, 6, Jupiter, 8, 14, Venus, 7, 21, Mercury, 2, 27, Saturn, 3, 30; and its bright degrees are 7... 12-14. The decans...] Of the three decans the first is stane (sic), the second sesme, the third sisieme. 14. The one born ...] He who has the first horoscope will be shrewd ... 15. and will separate] will separate — and changes places ...] and will change places from places and will master possessions and will bestow many things. 17. d' om. — will be a craftsman of chr. and arg. that is of metals. 18. will be well-disposed. [illegible]-21. The signs – in the right hand om. 22. and the climacteric years of the god...] The climacteric years of this [illegible]e are the year... 23. 85, 89. He who has the second will be great... 24. both ruling and experienced. 26. and especially he will be knowledgeable in music and will be held in esteem in wrestling-schools; and sometimes also n. g. 27.but if he is observed by Ares, he will suffer cuts and burnings and convulsions (l. spasms) and twitchings (l. palpitations?) ... he will suffer.

P. 60, 1-3. Τὰ δὲ σημεῖα — καὶ τὴν ὄσφυν om. 3. Εἰσὶ δὲ οἱ κλιμ.] Οἱ δὲ τούτου κλιμ. εἰσὶν ζ'... 4. πθ'] ϛθ'. — Ὁ δὲ ἐπὶ τοῦ τρίτου γεννώμενος] Ὁ δὲ τὸν γ^ον^. 5. καὶ ξενιτείας. 7. εἰς δὲ τὸ κατὰ γυν. 8. ἢ σῖνος] καὶ σ. — μίγνυται] μιγήσεται. 9. τόπων] τόπον. 10. ἐσχάτης] ἔσχατον. καλῆς] καλῆς γυναικός. ἐὰν δὲ καὶ Ἀφροδίτη ἐπιμαρτυρήσῃ, ἐπ. ἔσται. 11. καὶ φήμην ἕξει περὶ πράξεις διά τε μουσικῆς καὶ ῥυθμῶν χρυσοῦ τε καὶ ἀργύρου. 12-14. Τὰ δὲ σημεῖα — τελευτήσει om. 14. οἱ δὲ κλιμ. αὐτοῦ ἔτος... 15. Ὁ δὲ τὸ μεσ. τούτου τε καὶ τοῦ ἑφεξῆς ζῳδίου ἐμβολιμαῖος ἔσται ὑπὸ τ. γ. 16-18. ἐὰν δὲ καὶ ὑπὸ τοῦ Διὸς ἐπιθεωρηθῇ, πάλιν ἀνακάμψει πρ. τ. γ. ἢ πρὸς ἑτέρους τινὰς οἰκείους. 19-20. Τὸ δὲ ἐπὶ τούτῳ δωδεκατημόριον ἐκάλεσαν Τοξότην καὶ τοὺς μηροὺς τούτῳ ἀνέθεσαν· ἔστι δὲ οἶκος τοῦ Διός. 20. στειρῶδες, ὑποτασσόμενον, πτ. 21. καὶ ἀπὸ μέρους] ἐξ ἡμισείας ἀνθρ. καὶ φωνήεν. 24. τὰ δὲ β.] καὶ τὰ μὲν β. 26-30. ἕστρωται — κατὰ δὲ τὸν Ἵππαρχον] Τῶν δὲ ἐν αὐτῷ ἀστέρων ὁ μὲν ἐπὶ τῆς ἀκίδος τοῦ βόλους (l. βέλους) ὅμοιον ἔχει τὸ ποιητικὸν τῷ τε τοῦ Ἄρεως καὶ τῆς Σελήνης· οἱ δὲ περὶ τὸ τόξον καὶ τὴν λαβὴν τῆς χειρὸς τῷ τε τοῦ Διός· ἡ δ' ἐν τῷ (f. 110^v^) προσώπῳ συστροφὴ τῷ τε Ἡλίῳ καὶ τῷ τοῦ Ἄρεως· οἱ δὲ ἐν ταῖς ἐφαπτίσι καὶ τῷ νώτῳ τῷ τοῦ Ἄρεως καὶ ἡρέμα τῷ τοῦ Ἑρμοῦ· οἱ δὲ ἐν τοῖς ποσὶ τῷ τοῦ Διός καὶ τῷ τοῦ Κρόνου. Προσῳκείωνται δὲ αὐτῷ χῶραι κατὰ μὲν τοὺς ἀρχαίους αἵ τε Γαλλίαι καὶ Κρήτη ἡ νῆσος, ἔτι δὲ καὶ Μυσία ἡ κατὰ τὴν Εὐρώπην· κατὰ δὲ τὸν Πτολεμαῖον Κυρρηνία, Κ., Ἱσπανία καὶ Ἀ. ἡ Εὐδαίμων· κατὰ δὲ τὸν Ἵππαρχον...

P. 61, 1. τὸ μέσον] τὰ μέσα. 2. ὡς δὲ Ὠδαψὸς καὶ ἄλλοι — Κρήτη] ὡς δὲ καὶ ἔτι οἱ ἀρχαιότεροι τοῖς μὲν ἐμπροσθίοις Κρ. 3. ἀριστερὰ] καὶ τοῖς μὲν ἀριστεροῖς μέρεσι. δεξιὰ Κύπρος] τοῖς δὲ δεξιοῖς Κ. νῆσος. κατὰ δὲ τοὺς ὀπισθίους πόδας Οὐζιομάται, Τυρρηνοί·] τοῖς δὲ ὀπισθίοις ποσὶ Τυρρηνία. 4. κατὰ δὲ τὴν ῥάχιν Κασπιανοὶ] τῇ ῥάχῃ Κασπάνιοι. 5. κατὰ τὴν οὐρὰν] τῇ οὐρᾷ. 6. καὶ ἡ Λιβυκὴ θάλασσα] καὶ θ. ἡ Λ. κατὰ δὲ τὴν κεφαλὴν] τῇ δὲ κεφαλῇ. 7. ὁ τοῦ Ἀδρία κόλπος] κόλπος ὁ Ἀδρίας. κατὰ δὲ τὸ στῆθος] τῷ δὲ στήθει. κατὰ δὲ τὴν φαρέτραν Ἀτλαντικὸν πέλαγος] τῇ δὲ φαρέτρᾳ πέλ. τὸ Ἀτλ. 8. κατὰ δὲ τὴν κοιλίαν] τῇ δὲ κοιλίᾳ. 9. ἐπὶ τοῖς ἐμπροσθίοις ποσὶ] τοῖς δὲ ἐμπ. π. 10. τὰ δὲ ὅρια οὕτως. — Ἄρης ἕξ.] Ἡ δὲ τάξις τῶν ὁρίων ἔχει οὕτως· κατὰ μὲν τοὺς Αἰγυπτίους καὶ τὸν Δωρόθεον Ζεύς, ιβ', ιβ', Ἀφροδίτη, ε', ιζ', Ἑρμῆς, δ', κα', Κρόνος, ε', κς', Ἄρης, δ', λ'· κατὰ δὲ τὸν Πτολεμαῖον Ζεύς, η', η', Ἀφροδίτη, ς', ιδ', Ἑρμῆς, ε', ιθ', Ἄρης, ς', κς', Κρόνος, δ', λ'. 16. Αἱ δὲ λαμπραὶ μοῖραι] λαμπραὶ δὲ μ. αὐτοῦ. οἱ δὲ τρεῖς αὐτοῦ δεκανοὶ — κομμέ] τῶν δὲ τριῶν αὐτοῦ δεκανῶν ὁ μὲν α^ος^ ῥηουα, ὁ δὲ β^ος^ σεισμέ, ὁ δὲ γ' κομμέ. 18-24. ὁ γεννώμενος — εὐνοοῦνται] καὶ τούτων τὸν μὲν α^ον^ ὁ ἔχων ὡροσκοποῦντα ἔσται καὶ ἐπικερδὴς καὶ αὖ ἀναλίσκων αὐτά, ὡς T' (l. τοξότης) ἀποβάλλων οἰστοὺς καὶ πάλιν δεχόμενος ἀπὸ τῶν ἐναντίων, θεόγνωστος, εὐχρημάτιστος, συγγενῶν δ' ὑποίσει θανάτους, καὶ εἰς κίνδυνον καταστὰς ὑπὸ θεοῦ σωθήσεται, καὶ πολλοὺς τρέψει δι' ἀγαθότητα καὶ ἐγγὺς μεγιστάνων ἔσται. Τινὲς δὲ τῶν τοιούτων καὶ ἱπποτροφοῦσι καὶ στρατηγοῦσι καὶ ἀγορανομοῦσι, καὶ ὑπὸ γυναικῶν εὐνοοῦνται, οἱ δὲ καὶ ἀρχιερεῖς γίνονται. 24-26. τὰ δὲ σημεῖα — περὶ τὴν πλευρὰν ἕξει om. 26. εἰσὶ δὲ οἱ τοῦ θεοῦ κλιμακτῆρες] οἱ δὲ τούτου κλιμ. 27. μθ'] μς'. ὁ δὲ ἐπὶ τοῦ δευ-

P. 60, 1-3. Τὰ δὲ σημεῖα – καὶ τὴν ὄσουν om. 3. Εἰσὶ δὲ οἱ κλιμ.] Οἱ δὲ τούτου κλιμ. εἰσὶν Ζ'...4. πθ'] θ'. Ὁ δὲ ἐπὶ τοῦ τρίτου γεννώμενος] Ὁ δὲ τὸν γον,
5. and sojourning abroad. 7. εἰς δὲ τὸ κατά γυν. 8. ἢ σῖνος] καὶ σ. [illegible]μίγνυται] μιγήσε
ται. 9. τόπων] τόπον. 10. ἐσχάτης] ἔσχατον. καλῆς] καλῆς γυναικός. but if
and Venus bears witness, he will be distinguished. 11. and he will have fame concerning his activities through
music and rhythms, and gold and silver. 12-14. The signs — will end
om. 14. and his climacteric years... 15. But the one whose midheaven belongs to this and the following
the intercalary sign will be under the third. 16-18. but if he is also regarded by Jupiter,
he will return again to his homeland or to certain other relatives. 19-20. The twelfth-part sign following this
they called Sagittarius and assigned to it the thighs; and it is
the house of Jupiter. 20. barren, subordinate, mutilated. 21. and in part] from half
human and vocal. 24. τὰ δὲ β.] and the two. 26-30. ἔστρωται — κατὰ δὲ
τὸν Ιππαρχον] Of the stars in it, the one on the point of the dart
(read: arrow) has an influence similar to that of both Mars and the Moon; those around
the bow and the grip of the hand are like that of Jupiter; and the cluster in the
face (f. 110*) is like the Sun and Mars; those on the tangents and the back are like
Mars and gently like Mercury; those on the feet are like Jupiter and
Saturn. The regions associated with it are, according to the ancients, the Gauls and
the island of Crete, and also Mysia in Europe; according to Ptolemy,
Cyrene, C., Spain, and Arabia Felix; and according to Hipparchus...

P. 61, 1. τὸ μέσον] τὰ μέσα. 2. ὡς δὲ Ὠδαψὸς καὶ ἄλλοι - Κρήτη] ὡς δὲ καὶ ἔτι οἱ ἀρχαιότεροι τοῖς μὲν ἐμπροσθίοις Κρ. 3. ἀριστερὰ] καὶ τοῖς μὲν ἀριστεροῖς μέρεσι. δεξιὰ Κύπρος] τοῖς δὲ δεξιοῖς Κ. νῆσος. κατὰ δὲ τοὺς ὀπισθίους πόδας Οὐζιομάται, Τυρρηνοί·] τοῖς δὲ ὀπισθίοις ποσὶ Τυρρηνία. 4. κατὰ δὲ τὴν ῥάχιν Κασπιανοί] τῇ ράχη Κασπάνιοι. 5. κατὰ τὴν οὐράν] τῇ οὐρᾷ. 6. καὶ ἡ Λιβυκή θάλασσα] καὶ θ. ἡ Λ. κατὰ δὲ τὴν κεφαλήν] τῇ δὲ κεφαλῇ. 7. ὁ τοῦ Ἀδρία κόλπος] κόλπος ὁ Ἀδρίας. κατὰ δὲ τὸ στῆθος] τῷ δὲ στήθει. κατὰ δὲ τὴν φαρέτραν Ἀτλαντικόν πέλαγος] τῇ δὲ φαρέτρα πέλ. τὸ Ἀτλ. 8. κατὰ δὲ τὴν κοιλίαν] τῇ δὲ κοιλίᾳ. 9. ἐπὶ τοῖς ἐμπροσθίοις ποσί] τοῖς δὲ ἐμπ. π. 10. τὰ δὲ ὅρια οὕτως. — Ἄρης ἕξ.] Ἡ δὲ τάξις τῶν ὁρίων ἔχει οὕτως· κατὰ μὲν τοὺς Αἰγυπτίους καὶ τὸν Δωρόθεον Ζεύς, ιβ', ιβ', Ἀφροδίτη, ε', ιζ', Ἑρμῆς, δ', κα', Κρόνος, ε', κς', Ἄρης, δ', λ'· κατὰ δὲ τὸν Πτολεμαῖον Ζεύς, η', η', Ἀφροδίτη, ς', ιδ', Ἑρμής, ε', ιθ', Ἄρης, ς', κς', Κρόνος, δ', λ'. 16. Αἱ δὲ λαμπραί μοῖραι] λαμπραὶ δὲ μ. αὐτοῦ. οἱ δὲ τρεῖς αὐτοῦ δεκανοί — κομμέ] τῶν δὲ τριῶν αὐτοῦ δεκανῶν ὁ

οἱ δὲ τρεῖς αὐτοῦ δεκανοί — κομμέ] τῶν δὲ τριῶν αὐτοῦ δεκανῶν ὁ
μὲν αος ρηουα, ὁ δὲ βος σεισμέ, ὁ δὲ γ' κομμέ. 18-24.ὁ γεννώμενος
εὐνοοῦνται] and of these, the one who has [the first decan] rising on the horoscope will be gainful
and in turn spending them, like a Sagittarius casting arrows and receiving them back
from opponents, known to god, prosperous in means, but will endure the deaths of relatives,
and having fallen into danger will be saved by god, and will turn many [to good] through his
goodness and will be close to great men. Some of such persons also breed horses
and serve as generals and market overseers, and are well regarded by women, and some also
become high priests. 24-26. τὰ δὲ σημεῖα – περὶ τὴν πλευρὰν ἕξει om. 26. εἰσὶ δὲ οἱ τοῦ θεοῦ κλιμακτήρες] οἱ δὲ τούτου κλιμ. 27. μθ'] μς'. ὁ δὲ ἐπὶ τοῦ δευ

τέρου γεννώμενος] ὁ δὲ τὸν $\beta^{ον}$. 28-29. πενίᾳ καὶ κακοπαθείᾳ. 29. καὶ ξενιτεύσει ἐν τόποις οἷς οὐ προσδοκήσει, ψυχικὸν δὲ μετεωρισμὸν ἕξει.

P. 62, 1. ὑπὸ δὲ συμβίου. αἱμαγμοῦ om. 2 εἰ] ἐὰν. ἀγαθοποιῶν] ἀγαθῶν. 3. πράττει] μετελεύσεται. 4-6. τὰ δὲ σημεῖα — ἄσαρκος ἔσται om. 6. εἰσὶ δὲ οἱ τοῦ θεοῦ κλιμακτῆρες] οἱ δὲ τούτου κλιμ. 7. ἐα'] ἐγ'. ὁ γεννώμενος ἐπὶ τοῦ τρίτου] ὁ δὲ $\gamma^{ον}$. 8. καὶ ἔσται ἐκ μεγάλων γονέων] ἐκ γὰρ μεγ. ἔσται γ. 9. καὶ κύριος ἔσται ζωῆς καὶ θανάτου] κύριος καταστὰς ζ. κ. θ. τῶν πταιόντων. 10. καὶ ἐπιτροπεύσει βασιλικῶν προσταγμάτων] καὶ ἐπίτροπος ἔσται βασ. πραγμάτων. 11. Ἐὰν δὲ ὁ δεκανὸς μαρτυρηθῇ παρὰ Διός] ἐὰν (δὲ om.) ὑπὸ Διὸς μαρτ. ὁ τοιοῦτος δεκανός. 12. ἐὰν δὲ ὑπὸ Κρόνου μαρτυρηθῇ ἡ συνανατέλλη αὐτῷ Κρόνου μοῖρα. f. 111r) 14. καὶ ἐπιβουλὰς] καὶ om. 15-17. τὰ δὲ σημεῖα αὐτοῦ — τὴν ἀριστερὰν κνήμην om. 17. εἰσὶ δὲ οἱ τοῦ θεοῦ κλιμακτῆρες] εἰσὶ δὲ οἱ κλιμ. τούτου 19. τὸ δὲ τὸ μεσεμβόλημα — ἐπίψογον] ὁ δὲ τὸ μεσ. τούτου τε καὶ τοῦ ἐφεξῆς ζῳδίου ὡροσκοποῦν ἔχων ἐν νέᾳ ἡλικίᾳ ἐπίψογος ἔσται. ἐὰν δὲ] δὲ om. θηλείας ἢ τὸ θέμα] θήλεια ἢ. 20-22. ἔσται ἐν ἑταιρίᾳ — τεύξεται] ἑταιρικῶς διάξει καὶ μεγάλῳ ἀνδρὶ συγκοιμηθήσεται καὶ φιληθήσεται καὶ ἔσται σὺν αὐτῷ τοῦ προτέρου ἀποστᾶσα βίου καὶ τέλους καλοῦ τεύξεται. 23. τὸ δὲ τοῦ Αἰγοκέρωτος δωδεκατημόριον — Ἄρεως] τὸ δὲ ἐφεξῆς δωδ. ὃ εἰς τὰ γόνατα παραλαμβάνεται, ὠνόμασαν Αἰγόκερω καὶ ἐστιν οἶκος μὲν Κρόνου, ὕψωμα δὲ Ἄρεως. 28. τὰ δὲ βόρεια] καὶ ἔτι τὰ β. νότια] ν. αὐτοῦ. 30. Τῷ δ' ὑπὸ Κιμμερίῃ — πανέρημος] Τῶν δὲ ἐν αὐτῷ ἀστέρων, οἱ μὲν ἐπὶ τῶν κεράτων ὡσαύτως ἐνεργοῦσι τῷ τῆς Ἀφροδίτης καὶ ἠρέμα τῷ τοῦ Ἄρεως· οἱ δὲ ἐν τῷ στόματι τῷ τε τοῦ Κρόνου καὶ ἠρέμα τῷ τῆς Ἀφροδίτης· οἱ δὲ ἐν τοῖς ποσὶ καὶ τῇ κοιλίᾳ τῷ τοῦ Ἄρεως καὶ τῷ τοῦ Ἑρμοῦ· οἱ δὲ ἐπὶ τῆς οὐρᾶς τῷ τοῦ Κρόνου καὶ τῷ τοῦ Διός. Προσῳκείωνται δὲ αὐτῷ χῶραι κατὰ μὲν τοὺς παλαιοὺς Κίμμεροί τε (*sic*) καὶ ἡ πανέρημος.

P. 63, 1. τὸν Πτολεμαῖον. 2. ὡς δὲ κατὰ μέρος ἄλλοι διωρίσαντο. τὰ πρὸς ἑσπέραν καὶ μεσημβρίαν om. 3. δέ] μέν. 4. καὶ Κόρινθος] ἔτι δὲ καὶ Κ. κατὰ δὲ τὴν Ζώνην. 5. καὶ Τυρρ. 7. οὕτως] ἔχουσιν οὕτως. 8-11. ἑπτὰ δὲ τὰς πρώτας — κατὰ δὲ Πτολ. οὕτως] κατὰ μὲν τοὺς Αἰγυπτίους Ἑρμῆς, ζ', ζ', Ζεύς, ζ', ζ', Ἀφροδίτη, η', κβ', Κρόνος, δ', κς, Ἄρης, δ', λ', κατὰ δὲ τὸν Πτολεμαῖον (οὕτως om.). 11. Ἀφροδίτη, ς', ς', Ἑρμῆς, ς', ιβ', Ζεύς, ζ', ιθ', Ἄρης, ς', κε', Κρόνος, ε', λ'. 12. Αἱ δὲ τοῦ ζῳδίου λαμπραὶ μοῖραι] λαμπραὶ δὲ μοῖραι αὐτοῦ. 13-14. Οἱ δὲ τρεῖς αὐτοῦ δεκανοὶ — ὁ τρίτος] τῶν δὲ τριῶν δεκανῶν αὐτοῦ ὁ μὲν $\alpha^{ος}$ σμάγ, ὁ $\beta^{ος}$ σρῶ, ὁ $\gamma^{ος}$ ἰσρὼ κέκληνται. 14. ὁ γεννώμενος — φρονίμοι] καὶ ὁ μὲν ἔχων τὸν $\alpha^{ον}$ ὡροσκοποῦντα ἔσται πρωτότοκος ἢ πρωτότροφος, φρόνιμος. 16. ὑποτάσσει] ὑποτάξει. τοὺς ἐχθροὺς αὐτοῦ (l. αὐτοῦ). κινδυνεύσας ἀποθανεῖν. 19. τῷ δεκανῷ τούτῳ. ἐσχάτης καλῆς] τέλους καλοῦ. 20. τὰ δὲ σημεῖα αὐτοῦ — περὶ τὴν μασχάλην om. 22. εἰσὶ δὲ οἱ τοῦ θεοῦ κλιμακτῆρες] εἰσὶ δὲ οἱ κλιμ. τούτου. 23. ὁ δὲ — γεννώμενος] ὁ δὲ τὸν $\beta^{ον}$. 26. συναναστραφήσεται. 28. καὶ δούλαις καὶ χήραις. 29. ἐσχάτης καλῆς] τέλους καλοῦ. Τὰ δὲ σημεῖα — καὶ πονηρός om. 31. οἱ δὲ κλιμακτῆρες] οἱ δὲ κλιμ. αὐτοῦ εἰσὶν (*sic*).

P. 64, 1. νβ'] νγ'. ὁ δὲ — εὐγενῶν] ὁ δὲ τὸν $\gamma^{ον}$ ἐκ μεγάλων καὶ εὐγενῶν

τέρου γεννώμενος] ὁ δὲ τὸν βον. 28-29. in poverty and hardship. 29. and will travel abroad in places he does not expect, and will have mental elation.

P. 62, 1. ὑπὸ δὲ συμβίου. αἱμαγμού om. 2 εἰ] ἐὰν. ἀγαθοποιῶν] ἀγαθῶν. 3. πράττει] μετελεύσεται. 46. τὰ δὲ σημεῖα - ἀσαρκος ἔσται om. 6. εἰσὶ δὲ ο ι τοῦ θεοῦ κλιμακτῆρες] οἱ δὲ τούτου κλιμ. 7. Εα'] ἔγ'. ὁ γεννώμενος ἐπὶ τοῦ τρί- του] ὁ δὲ γον. 8. καὶ ἔσται ἐκ μεγάλων γονέων] ἐκ γὰρ μεγ. ἔσται τ. 9. καὶ κύριος ἔσται ζωῆς καὶ θανάτου] κύριος καταστὰς Ζ. κ. θ. τῶν πταιόντων. 10. καὶ ἐπιτροπεύσει βασιλικών προσταγμάτων] καὶ ἐπίτροπος ἔσται βασ. πραγμάτων. 11. Ἐὰν δὲ ὁ δεκανός μαρτυρηθῇ παρὰ Διός] ἐὰν (δέ om) ὑπὸ Διός μαρτ. ὁ τοιού- τος δεκανός. 12. ἐὰν δὲ ὑπὸ Κρόνου μαρτυρηθή ἡ συνανατέλλη αὐτῷ Κρόνου μοίρα. 1. 1117) 14. καὶ ἐπιβουλάς] και om. 15-17. τὰ δὲ σημεῖα αὐτοῦ — τὴν ἀρι στεραν κνήμην om. 17. εἰσὶ δὲ οἱ τοῦ θεοῦ κλιμακτῆρες} εἰσὶ δὲ οἱ κλιμ. τούτου 19. τὸ δὲ τὸ μεσεμβόλημα – ἐπίψογον] ὁ δὲ τὸ μεσ. τούτου τε καὶ τοῦ ἐφεξῆς ζωδίου ὡροσκοποῦν ἔχων ἐν νέᾳ ἡλικίᾳ ἐπίψογος ἔσται. ἐὰν δὲ] δε om. θηλείας ἢ τὸ θέμα] θήλεια ἡ. 20-22. ἔσται ἐν ἑταιρίᾳ — τεύξεται] will live a companion's life and will sleep with a great man and will be loved and will be with him, having departed from her former way of life, and will attain a good end. 23. τὸ δὲ τοῦ Αἰγοκέρωτος δωδεκα- τημόριον – "Αρεως] τὸ δὲ ἐφεξῆς δωδ.it is assigned to the knees, they named it Capricorn and it is the house of Saturn, and the exaltation of Mars. 28. τὰ δὲ βόρεια] and also the northern ones. νότια] its southern ones. 30. Τῷ δ᾽ ὑπὸ Κιμμερίη πανέρημος] Of the stars in it, those on the horns act in the same manner as that of Venus and gently as that of Mars; those in the mouth act as that of Saturn and gently as that of Venus; those at the feet and belly act as that of Mars and that of Mercury; those at the tail act as that of Saturn and that of Jupiter. The regions associated with it are, according to the ancients, the Cimmerians and the utterly desolate land.

P. 63, 1. τόν Πτολεμαῖον. 2. ὡς δὲ κατὰ μέρος ἄλλοι διωρίσαντο. τὰ πρὸς ἑσπέραν καὶ μεσημβρίαν om. 3. δε] μέν. 4. καὶ Κόρινθος] ἔτι δὲ καὶ Κ. κατὰ δὲ τὴν ζώνην. 5. καὶ Τυρρ. 7. οὕτως ἔχουσιν οὕτως. 8-11. ἑπτὰ δὲ τὰς πρώτας – κατὰ δὲ Πτολ. οὕτως] κατὰ μὲν τοὺς Αἰγυπτίους Ἑρμῆς, Ζ', Ζ', Ζεύς, Ζ', Ζ', Αφροδίτη', η', κβ', Κρόνος, δ', κς, "Αρης, δ', λ', κατὰ δὲ τὸν Πτο λεμαῖον οὕτως om.). 11. Αφροδίτη, ς', ς', Ἑρμῆς, ς', ιβ', Ζεύς, Ζ', ιθ', "Αρης, ς', κε', Κρόνος, ε', λ'. 12. Αἱ δὲ τοῦ Ζῳδίου λαμπραί μοῖραι] λαμπραὶ δὲ μοῖραι αὐτοῦ. 13-14. Οἱ δὲ τρεῖς αὐτοῦ δεκανοὶ — ὁ τρίτος] τῶν δὲ τριῶν δεκανῶν αὐτοῦ ὁ μὲν ας σμάγ, δ βος σρ ῶ, ὁ γος ἱδρὼ κέκληνται. 14. ὁ γεννώμενος - φρονίμοι] καὶ ὁ μὲν ἔχων τὸν τον ὡροσκοποῦντα ἔσται πρωτότοκος ἢ πρωτό- τροφος, φρόνιμος. 16. ὑποτάσσει] ὑποτάξει. τοὺς ἐχθροὺς αὐτοῦ (Ι. αὐτοῦ). κινδυνεύσας ἀποθανεῖν. 19. τῷ δεκανῷ τούτῳ. ἐσχάτης καλῆς] τέλους καλού. 20. but his signs about the armpit om. 22. εἰσὶ δὲ οἱ τοῦ θεοῦ κλι- μακτῆρες] εἰσὶ δὲ οἱ κλιμ. τούτου. 23. ὁ δὲ — γεννώμενος] ὁ δὲ τὸν βον. 26. συν- αναστραφήσεται. 28. καὶ δούλαις καὶ χήραις. 29. ἐσχάτης καλῆς] τέλους καλού. τὰ δὲ σημεῖα καὶ πονηρός om. 31. οἱ δὲ κλιμακτήρες] οἱ δὲ κλιμ. αὐτοῦ εἰν (sic).

P. 64, 1. νβ'] νγ'. the de - of the noble] and the son of the great and noble

γονέων γεγονώς. 2. καὶ τραφήσεται] καὶ om. 4. ἀκαταστατήσει δὲ] καὶ ἀν. 5. κατὰ τὴν γυναῖκα. 6. τὰ δὲ σημεῖα — βιώσεται om. 8. εἰσὶ δὲ οἱ τοῦ θεοῦ κλιμακτῆρες] εἰσὶ δὲ οἱ κλιμ. τούτου. 9. ὁ δὲ θάνατος αὐτῷ ὀξὺς καὶ ἐπὶ ξένης ἔσται. τὸ δὲ μεσεμβόλημα — θηριοβρώτους] ὁ δὲ τὸ μεσ. τούτου τε καὶ τοῦ ἐφεξῆς ζῳδίου ὡροσκοποῦν ἔχων ἐστὶν ἐκβολιμαῖος καὶ θηριόβρωτος. 11. Τὸ δὲ τοῦ Ὑδροχόου δωδεκατημόριον — οἰκός ἐστι Κρόνου] Τὸ δὲ ἐφεξῆς τούτῳ δωδ., ὃ εἰς τὰς κνήμας παραλαμβάνεται, Ὑδροχόον ὠνόμασαν· ἔστι δὲ ο. Κρ. 12-13. στερεόν, νυκτερινόν, λογικόν, φωνῆεν, ἀνθρωπόμορφον, ὑποτακτικόν καὶ καθόλου... 15. τὰ δὲ βόρεια] καὶ τὰ μὲν β. 16-26. ὑπόκειται δὲ αὐτῷ — μοῖραι αὐτοῦ] τῶν δ' ἐν αὐ<τῷ> ἀστέρων οἱ μὲν ἐν τοῖς ὤμοις ὅμοιον διατιθέασι τῷ τε τοῦ Κρόνου καὶ τῷ τοῦ Ἑρμοῦ σὺν τοῖς ἐν τῇ ἀριστερᾷ χειρὶ καὶ τῷ ἱματίῳ· οἱ δὲ ἐπὶ τῶν μηρῶν, μᾶλλον μὲν τῷ τοῦ Ἑρμοῦ· ἧττον δὲ τῷ τοῦ Κρόνου· οἱ δὲ ἐπὶ τῆς οὐρᾶς καὶ τοῦ νοτίου λίνου τῷ τοῦ Κρόνου καὶ ἠρέμα τῷ τοῦ Ἑρμοῦ· οἱ δὲ ἐν τῇ ῥύσει τοῦ ὕδατος τῷ τε τοῦ Κρόνου καὶ ἠρέμα τῷ τοῦ Διός. Προσῳκείωνται δὲ χῶραι κατὰ τοὺς ἀρχαίους ἥ τε Αἴγυπτος καὶ ἡ Μεσοποταμία, κατὰ δὲ τὸν Πτολεμαῖον Σαυρομματική, Ὠξιανή, Σογδιανή, Ἀραβία, Ἀζανία, μέση Αἰθιοπία· ὡς δὲ οἱ ἀρχαιότεροι διεῖλον κατὰ μέρος τῇ μὲν ἀριστερᾷ χειρὶ καὶ τῷ στήθει αὐτοῦ Συρία, τοῖς δ' ὑπὸ τὴν δεξιάν Εὐφράτης καὶ Τίγρις, τῇ δ' ἐκχύσει τοῦ ὕδατος Τάναϊς· καὶ οἱ πρὸς νότον καὶ ζέφυρον ῥέοντες. Τὰ δὲ ὅρια οὕτως· κατὰ μὲν Αἰγυπτίους καὶ Δωρόθεον Ἑρμῆς, ζ', ζ', Ἀφροδίτη, ς', ιγ', Ζεύς, ς', κ', Ἄρης, ε', κε', Κρόνος, ε', λ'· κατὰ δὲ τὸν Πτολεμαῖον Κρόνος, ς'. ς', Ἑρμῆς, ς', ιβ', Ἀφροδίτη, η', κ', Ζεύς, ε', κε', Ἄρης, ε'. λ'. Λαμπραὶ δὲ μοῖραι αὐτοῦ... 27-28. Οἱ δὲ τρεῖς αὐτοῦ δεκανοὶ — ὁ τρίτος] Τῶν δὲ τριῶν αὐτοῦ δεκανῶν ὁ μὲν $α^{ος}$ πτιαῦ καλεῖται, ὁ δὲ $β^{ος}$ ἀεύ, ὁ δὲ $γ^{ος}$ πτιβιοῦ. 29. ὁ γεννώμενος — καὶ ὑπὸ γυναικὸς εὐνοηθήσεται] ὁ οὖν τὸν $α^{ον}$ ἔχων ὡροσκοποῦντα ἔσται παρρησιαστικός, μισοπόνηρος. δικαιοκρίτης, καὶ πολλοὶ ἐπ' αὐτὸν καταφεύξονται διὰ τὸ ἀντιποιεῖσθαι τοῦ δικαίου καὶ ὑ. γ. ε.

P. 65, 4-6. τὰ δὲ σημεῖα — ἐπικαμπεῖς om. 6. εἰσὶ δὲ οἱ κλιμακτῆρες] οἱ δὲ κλιμ. αὐτοῦ εἰσιν. 7. ὁ γεννώμενος — δευτέρου] ὁ δὲ τὸν $β^{ον}$. 8-11. κακοπαθήσει — γυναῖκα] κακοπ. σωματικῶς καὶ εἰς τὰ κατὰ τὸν βίον ἐγκλήματα ἕξει φαρμακοποσίας καὶ συκοφαντίας καὶ χρημάτων ἀποβολὴν καὶ ἐμπρησμοὺς καὶ ναυάγια ὑποστήσεται, καὶ ἀκαταστατήσει κατὰ τὴν γυναῖκα. 12-15. τὰ δὲ σημεῖα — διεσταλμένοι om. 16. κλιμακτῆρές εἰσιν] -τῆρες εἰσὶν cod. (f. 112r) 17-19. ὁ δὲ ἐπὶ τοῦ τρίτου — ὑπακούσεται] ὁ δὲ τὸν $γ^{ον}$ ἔσται μέγας καὶ ἰσοθέοις τίμαις τιμηθήσεται, καὶ κοσμοκράτωρ ἔσται, καὶ πάντα αὐτῷ ὑπ. 20-22. ἔσται δὲ αὐτοῦ τὰ σημεῖα — μασχάλην om. 23. ἔτος — οδ', π' om. (locus vacuus XX litterarum capax). ὁ δὲ ἐπὶ τοῦ μεσεμβολήματος — γεννώμενος] ὁ δὲ τὸ μεσεμβόλημα αὐτοῦ τε καὶ τοῦ ἐφεξῆς ζῳδίου ὡροσκοποῦν ἔχων. 24. ἐκβόλιμος. 25. ὁλόλευκος om. 26. Τὸ δὲ τῶν Ἰχθύων δωδεκατημόριον] Τὸ δὲ ἐφεξῆς τούτῳ δωδ. καὶ βάσιν om. 27. Post περὶ μοίρας κζ'] τρίγωνον σὺν τῷ Καρκίνῳ καὶ τῷ Σκορπίῳ. 28. φωλίδοτον, κοπτόμενον om. 29. ἄφωνον, ὑποτακτικόν. 31. τὰ δὲ βόρεια] καὶ τὰ μὲν β.

P. 66, 1-13. ὑπόκειται δ' αὐτῷ — λαμπραὶ αὐτοῦ μοῖραι] Τῶν δὲ ἐν αὐτῷ ἀστέρων οἱ μὲν ἐν τῇ κεφαλῇ τοῦ νοτιωτέρου Ἰχθύος τὸ αὐτὸ ποιοῦσι τῷ τοῦ Ἑρμοῦ

parents in fact. 2. and is fed] and om. 4. make a mess] and ἀν.n5. against the woman. 6. the δὲ points are experienced om. 8. and you are the climbers of God] and you are the climbers. thereof. 9. but death is bitter to him and to a stranger it is. and the middle sign - beast-eating] but the middle of this and of the sign of the zodiac they are divination, having been a beast-eating and beast-eating one. 11. The twelfth house of Aquarius is Saturn. 12-13. fixed, nocturnal, logical, vowel, anthropomorphic, subjunctive and not at all...n15. and the north] and those with b. 16-26. but it is subject to him - fate of him] tnnd' in him> of the stars in the shoulders similar to that of Saturn and that of Hermes with those in the left hand and the garment, but those on the thighs, rather not that of Hermes, and the eighth of Saturn, those on the And the sky of the southern linen belongs to Saturn and the wind to Hermes, but those in the natural water belong to Saturn and the wind to Zeus. According to the ancients, Egypt and Mesopotamia, but according to Ptolemy Saurommatic, Axiana, Sogdiana, Arabia, Azania, middle Ethiopia, as the most ancient ones were on the left hand side and on his breast the Syrians on the right Euphrates and Tigris, at the fourth outpouring of the water of Tanais, and those flowing towards the south and Zephyr.And the limits are thus according to the Egyptians and Dorotheon Hermes, g', g', Aphrodite, s', l', Zeus, s', k', 'Mars, e', ke', Kronos, e', l' and according to Ptolemy Kronos, s'. s', Hermes, s', 15', 'Aphrodite, h', nk', Zeus, e', ke', "Ares, e'. l'. Bright, but his destiny ... 27-28. But the three decans of him - the third] And of his three decans, the one of his three decans) is called, where vos 29. He who is born of a woman is therefore a righteous man, and many flee from him because of the adversary.

P. 65, 4-6. τὰ δὲ σημεία – ἐπικαμπεῖς om. 6. εἰσὶ δὲ οἱ κλιμακτῆρες] οἱ δὲ κλιμ. αὐτοῦ εἰσιν. 7. ὁ γεννώμενος - δευτέρου] ὁ δὲ τὸν βον. 8-11. κακοπαθήσει – γυναῖκα] will suffer physically and will incur accusations regarding his life, will experience poisonings and false accusations and loss of money and arsons and shipwrecks, and will be unstable in regard to his wife. 12-15. τὰ δὲ σημεῖα – διεσταλ μένοι om. 16. κλιμακτηρές εἰσιν] -τῆρες εἰσὶν cod. (Γ. 112€) 17-19. ὁ δὲ ἐπὶ τοῦ τρίτου – ὑπακούσεται] but the one born under the third will be great and will be honored with honors equal to those of the gods, and will be ruler of the world, and everything will be subject to him. 20-22. ἔσται δὲ αὐτοῦ τὰ σημεῖα μασχάλην om. 23. ἔτος - οδ', π' om. (locus vacuus XX litterarum capax). ὁ δὲ ἐπὶ τοῦ μεσεμβολήματος - γεννώμενος] but the one having the mesembólema of it and of the next zodiac sign rising as ascendant. 24. ἐκβόλιμος. 25. ὁλόλευκος om. 26. Τὸ δὲ τῶν ᾽Ιχθύων δωδεκατημόριον] But the next dodecatemory to this one καὶ βάσιν om. 27. Post περὶ μοίρας κα'] triangle together with Cancer and Scorpio. 28. φωλίδοτον, κοπτόμενον om. 29. ἄφωνον, ὑποτακτικόν. 31. τὰ δὲ βόρεια] καὶ τὰ μὲν β.

P. 66, 1-13. ὑπόκειται δ' αὐτῷ — λαμπραί αὐτοῦ μοῖραι] Of the stars in it, those in the head of the more southern Fish produce the same effect as that of Mercury

καὶ ἠρέμα τῷ τοῦ Κρόνου· οἱ δὲ ἐν τῷ σώματι τῷ τοῦ Διός καὶ τῷ τοῦ Ἑρμοῦ· οἱ δὲ ἐπὶ τῆς οὐρᾶς καὶ τοῦ νοτίου λίνου τῷ τοῦ Κρόνου καὶ ἠρέμα τῷ τοῦ Ἑρμοῦ· οἱ δὲ ἐν τῷ σώματι καὶ τῇ ἀκάνθῃ τοῦ βορείου Ἰχθύος τῷ τοῦ Διός καὶ ἠρέμα τῷ τῆς Ἀφροδίτης· οἱ δὲ ἐν τῷ βορείῳ λίνῳ τῷ τοῦ Κρόνου καὶ τῷ τοῦ Διός· οἱ δὲ ἐπὶ τοῦ συνδέσμου λαμπροὶ τῷ τοῦ Ἄρεως καὶ τῷ τοῦ Ἑρμοῦ. Ὑπόκεινται δὲ αὐτῷ χῶραι ἥ τε Ἐρυθρὰ θάλασσα καὶ τὰ περὶ τὸν Ὠκεανόν· κατὰ δὲ τὸν Πτολεμαῖον Φαζανία, Νασαμωνῖτις, Γαραμαντική, Λυδία, Κιλικία, Παμφυλία· ὡς δὲ κατὰ μέρος οἱ ἀρχαιότεροι διεῖλον, τοῖς μὲν ἐμπροσθίοις Εὐφράτης καὶ Τίγρις, τοῖς δὲ μέσοις Συρία, Ἐρυθρὰ θάλασσα, Ἰνδικὴ μέση, Περσίς· τοῖς δὲ ὑπὸ τὸν νῶτον Ἀραβικὴ θάλασσα, καὶ Βορυσθένης· <ἐν> τῷ συνδέσμῳ τοῦ βορείου Ἰχθύος, Θρᾴκη, τῷ δὲ τοῦ νοτίου Ἀσία καὶ Σαρδώ. Τὰ δὲ ὅρια οὕτως· κατὰ μὲν τοὺς Αἰγυπτίους, Ἀφροδίτη, ιβ', ιβ', Ζεύς, δ', ις', Ἑρμῆς, γ', ιθ', Ἄρης, θ', κη', Κρόνος, β', λ'· κατὰ δὲ τὸν Πτολεμαῖον Ἀφροδίτη, η', η', Ζεύς, ς', ιδ', Ἑρμῆς, ς', κ', Ἄρης, ς', κς', Κρόνος, δ', λ'· λαμπραὶ δὲ αὐτοῦ μοῖραι... 14-15. οἱ δὲ τρεῖς αὐτοῦ δεκανοὶ — πτιβίου] τῶν δὲ τριῶν αὐτοῦ δεκανῶν ὁ α^ος βιοῦ, ὁ β^ος χονταακρετπιβιοῦ, ὁ γ^ος βιοῦ. 15. ὁ γεννώμενος — μέγας] καὶ ὁ μὲν τὸν α^ον δεκανὸν ἔχων ὡροσκοποῦντα ἔσται μέγας. 16. πολὺν ὄχλον ὑφ' ἑαυτὸν ἕξει. ἔσται δὲ μονότονος om. εὐποιῶν τοὺς ὑποτεταγμένους. 17. θεοσεβὴς δὲ ἔσται] ἔ. δὲ θ. εὐχρηματίστος δὲ] δὲ om. 18. κινδυνεύσει — ἐκφεύξεται] περὶ τράχηλον κινδυνεύσας θάνατον ὑποστῆναι ἐκφ. τινῶν — ἀποστεροῦνται] τινὲς δὲ τῶν τοιούτων καὶ τῶν γυναικῶν ἀποστ. 19. διεκδραμῶν — ἕξει] διεκδρ. δὲ τὰς τοιαύτας τοῦ δεκανοῦ δυσκολίας ἀγαθοὺς καιροὺς ἕξει. 20-23. τὰ δὲ σημεῖα — τοὺς πόδας om. 23. τοῦ θεοῦ] τούτου. 24. ογ', πβ' om. ὁ δὲ ἐπὶ τοῦ δευτέρου γεννώμενος] ὁ δὲ τὸν β^ον. 25. μειωθήσεται] μειώσει. 26. πολλὰ] ἕτερα. πῶς om. 27. οὐράνιά τε εἰδῶς καὶ ἡσύχια. 28. ἀπὸ] ὑπό.

P. 67, 1. ἐπίδῃ] ἐπιμαρτυρήσῃ. (f. 112r) 2. γαμήσει μετὰ ταῦτα. 3-5. τὰ δὲ σημεῖα — περὶ τὸν ὀμφαλόν· om. 5. εἰσὶ δὲ οἱ τοῦ θεοῦ] εἰσὶ τούτου οἱ. 6. ὁ δὲ ἐπὶ τοῦ τρίτου γεννώμενος] ὁ δὲ τὸν γ^ον. 9. τὸ ζῆν) διατριβήν. ἐν θαλάσσῃ. 11. πολλὰ μὲν κτήσεται, ἀναλώσει δὲ ταῦτα ὡς τρυφητής. τὰ δὲ σημεῖα — αἰλουρόφθαλμος om. 12 τοῦ θεοῦ] τούτου εἰσίν. 14. ἐπὶ δὲ τοῦ μεσεμβολήματος — αὐτόχειρ] ὁ δὲ τὸ μεσεμβόλημα τοῦτο τε καὶ τοῦ Κριοῦ ὡροσκοποῦν ἔχων αὐτόχειρ. 15. ποτίμῳ φαρμάκῳ] φαρμακοποσίᾳ. ἢ καὶ ἀπάγξεται] καὶ om. — ἢ κατακρηνισθήσεται — ἀποκεφαλισθήσεται om.

[F. 113r.] Περὶ ἀκτινοβολίας.

P. 74, 7 (Libri I cap. 16). ἐν τοῖς εὐων. om. 8. ἐν τοῖς δεξιοῖς] κατά τι σχῆμα. οἷον ἐν Κριῷ κατὰ μὲν τετράγωνον τὸν Αἰγόκερων, τὸν δὲ ἐν Τοξότῃ τριγωνικῶς. 12. Post verba εἰς τοὐπίσω] καὶ ἐνταῦθα δὲ θεωρεῖν χρὴ πότερον ζῳδιακῶς μόνον ἀκτινοβολεῖ ἢ καὶ μοιρικῶς· πλὴν εἰδέναι χρέων ὡς β' αἱρέσεις γεγόνασι περὶ τούτου· οἱ μὲν γὰρ ἔθεσαν ἐπὶ τῶν κατὰ τετραγώνων σχηματιζομένων τὸν προηγούμενον ἐπὶ τὸν ἑπόμενον βάλλειν τὴν ἀκτῖνα, τὸν δὲ ἑπόμενον θεωρεῖν τὸν προηγούμενον· οἷον ὁ ἐν τῷ Καρκίνῳ ἀκτινοβολεῖ τὸν ἐν τῷ Κριῷ ἢ ζῳδια-

and gently to that of Saturn; others in the body of Jupiter and of Mercury; others on the tail and the southern cord to that of Saturn and gently to that of Mercury; others in the body and the spine of the northern Fish to that of Jupiter and gently to that of Venus; others in the northern cord to that of Saturn and to that of Jupiter; the bright ones on the knot to that of Mars and to that of Mercury. Subject to it are the regions of the Red Sea and those around the Ocean; and according to Ptolemy, Phazania, Nasamonitis, Garamantica, Lydia, Cilicia, Pamphylia; but as the more ancient authorities divided it by parts, to the forelimbs the Euphrates and Tigris, to the middle parts Syria, the Red Sea, middle India, Persia, to those under the back the Arabian Sea and the Borysthenes; at the knot of the northern Fish, Thrace, and at that of the southern Fish, Asia and Sardinia. The terms are as follows: according to the Egyptians, Venus, 12, 12, Jupiter, 4, 16, Mercury, 3, 19, Mars, 9, 28, Saturn, 2, 30; according to Ptolemy, Venus, 8, 8, Jupiter, 6, 14, Mercury, 6, 20, Mars, 6, 26, Saturn, 4, 30; its bright degrees... 14–15. the three decans of it [ptibiou] of the three decans of it, the first bious, the second chontakretpibiou, the third bious. 15.the one born great] and the one who has the first decan rising will be great. 16. He will have a great multitude under himself. He will be monotonous, omitting: benefiting those subordinate to him. 17. He will be god-fearing] he will be g.-f. profitable in financial matters] de omitted. 18. he will be in danger — he will escape] having been in danger of suffering death around the neck, he will escape. some are deprived of] some of such persons and of their wives are deprived. 19. having run through — he will have] having run through such difficulties of the decan, he will have good opportunities. 20–23. the signs — the feet omitted. 23. of the god] of this one. 24. 73, 82 omitted. the one born under the second] the one with the second. 25. will be diminished] will diminish. 26. many] other. somehow omitted. 27. knowing both heavenly and tranquil things. 28. from] by.

P. 67, 1. ἐπίδη] ἐπιμαρτυρήσῃ. (F. 112') 2. γαμήσει μετὰ ταῦτα. 3.5. τὰ δὲ σημείά – περὶ τὸν ὀμφαλόν om. 5. εἰσὶ δὲ οἱ τοῦ θεοῦ] εἰσὶ τούτου οἱ. 6. ὁ δὲ ἐπὶ τοῦ τρίτου γεννώμενος] ὁ δὲ τὸν γον. 9. τὸ ζῆν] διατριβήν. ἐν θαλάσσῃ. 11. πολλὰ μὲν κτήσεται, αναλώσει δὲ ταῦτα ὡς τρυφητής. τὰ δὲ σημεῖα [illegible] αἰλουρόφθαλμος om. 12 τοῦ θεοῦ] τούτου εἰσίν. 14. ἐπὶ δὲ τοῦ μεσεμβολήματος — αὐτόχειρ] ὁ δὲ τὸ μεσεμβόλημα τοῦτο τε καὶ τοῦ Κριοῦ ὡροσκοποῦν ἔχων αὐτόχειρ. 15. ποτίμῳ φαρμάκῳ] φαρμακοποσία. ἢ καὶ ἀπάγεται] καὶ om. [illegible] ἢ κατακρηνισθήσεται [illegible] ἀποκεφαλισθήσεται om.

[F. 113.] On the Casting of Rays.

P. 74, 7 (Book I, ch. 16). ἐν τοῖς εὐων. om. 8. ἐν τοῖς δεξιοῖς] according to some aspect. For example, in Aries, squarely with Capricorn, and with that in Sagittarius in a trine aspect. 12. After the words εἰς τοὐπίσω] and here too one must consider whether it casts rays only sign-wise or also degree-wise; yet one should know that two schools of thought have arisen concerning this: for some held that in the case of those configured in square aspects, the preceding planet casts its ray upon the following, while the following beholds the preceding; for instance, the one in Cancer casts rays upon the one in Aries, either sign-wise

κῶς ἢ μοιρικῶς· ὁ δὲ ἐν τῷ Κριῷ θεωρεῖ τὸν ἐν τῷ Καρκίνῳ, ὃν δῆλον τὸν θεωροῦντα, ὃν καὶ ἀναιρεῖν φασιν ἐν ταῖς γενέσεσιν εἰ κακοποιός εἴη· ὁ γὰρ ἀκτινοβολῶν ἀναιρεῖ, οὐχ ὁ ἐπιθεωρῶν· ὁ μέντοι κατὰ τρίγωνον οὐκ ἀκτινοβολεῖ· ἐπερείδεται γὰρ τὴν ἀκτῖνα ἐπὶ τὸ τετράγωνον τὸ σύνεγγυς ὑπάρχον μᾶλλον τοῦ τριγώνου· καὶ οἱονεὶ παύεται τῆς κατὰ τὸ τρίγωνον ἐνεργείας. Ταῦτα μὲν οὖν τινες..... Θράσυλλος[1] δὲ τὴν ἀκτινοβολίαν, ἣν καὶ ἀναίρεσιν λέγει κατὰ τετράγωνον, καὶ οὗτος διάστασιν καὶ διάμετρον· τῆς τῶν τριγώνων μοίρας μὴ λαμβανομένης εἰς ἀναίρεσιν· ὁπόθεν δ' ἂν ἐπιφέρωσι, φησί, τὴν ἀκτῖνα οὐ διοίσει πότερον ἐκ δεξιῶν ἢ ἐξ εὐωνύμων ἡ ἀκτινοβολία γίνεται· ἄλλοι δὲ καὶ τὸν ἐν εὐωνύμοις ἀστέρα ἀκτινοβολεῖν εἶπον τὸν ἐν τοῖς δεξιοῖς, καὶ ἀκολούθως τὸν ἐν τοῖς δεξιοῖς θεωρεῖν τὸν ἐν τοῖς εὐωνύμοις, δεξιὰ λέγοντες τὰ προηγούμενα, εὐώνυμα δὲ τὰ ἑπόμενα. (f. 113ᵛ) 12-14. Ὁ δὲ κατυπερτερῶν — ἐν τῷ Καρκίνῳ.] Περὶ ἐπιδεκατευόντων. Ἐπιδεκατεύειν δὲ λέγεται ἀστὴρ ἀστέρα ὅταν μεταξὺ τῶν δύο ζῳδίων ἐν οἷς ἐστιν (l. εἰσὶν) οἱ ἀστέρες ἢ ζῴδιον ὦσιν· οἷον ὁ ἐν τῷ Κριῷ ἐπιδεκατεύει τὸν ἐν Αἰγόκερῳ καὶ ἐν Καρκίνῳ· καὶ οἱ ἐν Τοξότῃ καὶ Καρκίνῳ τὸν ἐν Κριῷ, καὶ ἐπὶ τῶν ἄλλων ὁμοίως. Περὶ καθυπερτερούντων[2]. Καθυπερτερεῖ δὲ πᾶς ἀστὴρ ὁ ἐν τῷ δεξιῷ ἤτοι προηγουμένῳ τριγώνῳ, ἢ τετραγώνῳ, ἢ ἑξαγώνῳ τυγχάνων τὸν ἐν τῷ εὐωνύμῳ ἤτοι ἑπομένῳ. ἔρχεται γὰρ ἐπ' αὐτόν· οἷον ὁ ἐν Αἰγόκερῳ καθυπερτερεῖ τὸν ἐν Ταύρῳ τριγωνικῶς καὶ τὸν ἐν Κριῷ τετραγωνικῶς καὶ τὸν ἐν Ἰχθύσι ἑξαγωνικῶς. αὐτὸς δὲ ὁ ἐν τοῖς ἑπομένοις καθυπερτερεῖται ὑπὸ τοῦ ἐν τοῖς προηγουμένοις. λέγουσι δὲ δυνατωτέρας εἶναι τὰς καθυπερτερήσεις, εἴτε τρίγωνοι, εἴτε τετράγωνοι εἶεν· ὁ γὰρ οὕτως καθυπερτερῶν ἀστὴρ ἰσχυρότερός ἐστιν, ἄν τε ἀγαθοποιὸς ᾖ καὶ ἐπίκεντρος, ἄν τε κακοποιός. ἀγαθοποιὸς μὲν γὰρ ὢν ἐπίσημον τὴν γένεσιν δείκνυσι, φθοροποιὸς δὲ ἄσημον· καὶ καθόλου πᾶς ἀστὴρ ὁ ἐν τῷ δεξιῷ καθυπερ(f. 114ʳ)τερεῖ τὸν εὐώνυμον ἐφ' ὃν φέρεται. ὁμοίωσις δὲ λέγεται ὅταν ἐν τοῖς αὐτοῖς ὁρίοις ἀστέρες ὦσιν ἢ συναφῆς ἤγουν κολλήσεως γεγενημένης ἢ καὶ κατὰ σχῆμα οἱονδήποτε ἐφορῶντες ἀλλήλους ἐν τοῖς αὐτοῖς ὁρίοις.

[F. 114ʳ.] Hephaest., I, 17. Περὶ δορυφορίας[3].

P. 74, 16. ἐστὶ] εἰσὶ. τινὰ ἀστέρα. 17. ἕτερος ἐπίκεντρος. ἢ ὑψώματι κείμενος. βαλὼν] βάλλων. 19. ἐν Ὑδροχόῳ ὤν. 20. ἢ Ζεὺς] ἢ τὸν Δία. κατὰ τρίγωνον. πάλιν om. Δία] ὁ Ζεύς. ἐν Καρκίνῳ ὤν τὸν Ἄρεα ἐν Αἰγόκερῳ ὄντα ἴδῃ κατὰ διάμετρον, ὁμοίως καὶ κατὰ λοιπὰ τῶν σχημάτων. 21. γένος om. κατὰ τὴν λεγομένην ἀκτινοβολίαν. 22-25. οἷον ἐὰν ἐπίκεντρον — τὴν ἀκτῖνα βαλὼν] ὅταν τῶν φωστήρων τινὰ ἐν ὡροσκόπῳ ἢ ἐν τῷ μεσουρανήματι ὄντα

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[1] Thrasyllus celeberrimus imperatoris Tiberii astrologus esse videtur, de quo v. Th. H. Martin, *Recherches sur les quatre personnages appelés Thrasylle* (*Annali di scienze mathem. e fisiche di Tortolini*, VIII, 1857, p. 428 ss.). [F. C.]

[2] Cf. *Exegetes anonymus*, p. 74 Wolf.

[3] Cf. Th. Gale (*Not. in Iamblichum*, p. 311) hoc capitulum referens; Porphyrius, *Isagoge*, p. 190. — Vid. Boll, *Catal. Florent.*, p. 156, nº 7.

or degree-wise; while the one in Aries beholds the one in Cancer — it is clear that the beholding one is also said to destroy in nativities if it is a malefic; for the one casting rays destroys, not the one beholding; the one in trine, however, does not cast rays, for it directs its ray rather toward the square that lies nearby than toward the trine; and it is as if it ceases from its activity with respect to the trine. These things, then, some [say] ..... but Thrasyllus [considers] the casting of rays, which he also calls destruction, to occur by square, and he likewise [speaks of] separation and diameter, with the portion of the trines not being taken into account for destruction; from wherever they bring the ray, he says, it will make no difference whether the casting of rays occurs from the right or from the left; but others also said that the star on the left casts rays upon the one on the right, and correspondingly that the one on the right beholds the one on the left, calling the preceding signs the right and the following signs the left. (f. 113') 12–14. But the one that overcomes — in Cancer.] On Planets Casting Rays by Decimation. A star is said to cast rays by decimation upon another star when between the two signs in which the stars are (I. are the stars) there is one sign; for instance, the one in Aries casts rays by decimation upon the one in Capricorn and in Cancer; and those in Sagittarius and Cancer upon the one in Aries, and similarly for the others.On Planets Overcoming. Every star that is in the right, that is the preceding, trine, or square, or hexagon, overcomes the one in the left, that is the following; for it advances upon it. For instance, the one in Capricorn overcomes the one in Taurus in a trine manner, and the one in Aries in a square manner, and the one in Pisces in a hexagonal manner. But the one in the following signs is itself overcome by the one in the preceding signs; and they say that the overcomings are more powerful whether they be trines or squares, for the star that thus overcomes is stronger, whether it be a benefic and in an angular house, or a malefic; for when it is a benefic it renders the nativity notable, but when destructive, insignificant; and in general every star in the right (f. 114) overcomes the left one toward which it moves. Assimilation is said to occur when stars are in the same terms, either because a conjunction, that is a bonding, has taken place, or also when beholding one another in any aspect whatsoever while in the same terms.

[F. 1145.] Hephaest., I, 17. On Doryphory.

P. 74, 16. ἐστὶ δίσί. τινὰ ἀστέρα. 17. ἕτερος ἐπίκεντρος. ἢ ὑψώματι κείμενος. βαλών) βάλλων. 19. ἐν Ὑδροχόῳ ὤν. 20. ἡ Ζεύς) ἢ τὸν Δία. κατά τρίγωνον. πάλιν οιη. Δία] ὁ Ζεύς. ἐν Καρκίνῳ ὢν τὸν "Αρεα ἐν Αἰγόκερῳ ὄντα ἴδῃ κατά διάμετρον, ὁμοίως καὶ κατὰ λοιπὰ τῶν σχημάτων. 21. γένος om. κατὰ τὴν λεγομένην ἀκτινοβολίαν. 22-25. οἷον ἐὰν ἐπίκεντρον τὴν ἀκτῖνα βαλών] ὅταν τῶν φωστήρων τινὰ ἐν ὡροσκόπῳ ἢ ἐν τῷ μεσουρανήματι ὄντα

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[1] Thrasyllus appears to have been the most celebrated astrologer of the emperor Tiberius, concerning whom see Th. H. Martin, Recherches sur les quatre personnages appelés Thrasylle (Annali di scienze mathem. e fisiche di Tortolini, VIII, 1857, p. 428 ff.). [F. C.]

8 Cf. Anonymous Exegetes, p. 74 Wolf.

* Cf. Th. Gale (Vol. on Iamblichus, p. 311) referring to this chapter; Porphyry, Isagoge, p. 190. — See Boll, Catal. Florent., p. 156, no. 7.

ἕτερός τις ἀστὴρ τῆς αἱρέσεως μὲν ὢν ἑκατέρας, καὶ ἐν ἀλλοτρίῳ δὲ οἴκῳ καὶ ὑψώματι κείμενος, ἐὰν τὸν μὲν Ἡλίον ἀκτινοβολῇ ἐπὶ τὴν προαναφερομένην αὐτοῦ μοῖραν, τὴν δὲ Σελήνην ἐπὶ τὴν ἐπαναφερομένην. 25. αἱ τρίγωνοι καὶ ἑξάγωνοι. 26. αἱ δὲ] πλὴν δὲ αἱ... 27. ἀσθενέστεροι. 27-29. τρίτον γένος — ἑπόμενοι] τρ. γ. ἐστὶν ἐὰν ἐν ἡμερινῇ γενέσει ἀστέρα τινὰ ὄντα ἐν ὠκοσκόπῳ ἢ ἐν μεσουρανήματι ἡμερινοὶ ἀστερέρες (l. ἀστέρες), ἐν νυκτερινῇ δὲ νυκτερινοὶ ἀστέρες δορυφορήσωσι προηγούμενοι ἢ ἑπ. 31. παραιρέται] οἱ παρ' αἵρεσιν. 32. μοίρας ιε'.

P. 75, 1. κατὰ ταυτὰ (*sic*) δὲ καὶ ὁ Ἥλιος. τὸν συναιρετιστὴν (συναιρετίτην Porph.) αὐτοῦ ἐπίκεντρος ὢν. 4. ἐὰν] ἑπὰν. ποιεῖ τοὺς γεννωμένους.

Hephaest., I, 18. Περὶ τῶν δωδεκατημορίων τῶν κατὰ μοίρας[1].

P. 93, l. 2 Oliv. δύο] β ς''. 4. τοιαύτας] τοσαύτας. 5. δύο] β s''. 6. τοῖς <ἐφεξῆς> (add. Kroll)] τοῖς ζῳδίοις. 9. μερίζομαι (μεριζόμ<εν>αι corr. Ol.)] μεριζόμεναι. δύο] β s''.

Post hoc fragmentum, ita pergit codex noster: Περὶ τοῦ δωδεκατημορίου τῆς Σελήνης. Ἰδίως δὲ τὸ τῆς Σελήνης δωδεκατημόριον λαμβάνεται καὶ ἄλλως· τὰς γὰρ τῆς πρὸς τὸν Ἡλίον ἀποχῆς αὐτῆς μοίρας λαμβάνοντες, καὶ ὅσαι ἂν περιέχωνται αὐταῖς τριακοντάδας ἀφαιροῦντες καὶ τὰς λοιπὰς ἀνὰ β' s'' μερίζοντες καὶ τὰς ἐκ τούτου γινομένας μερίδας ἀπὸ τοῦ κατὰ τὴν ἐποχὴν ζῳδίου προσεκβάλλοντες, ὡς ἀνωτέρω εἴρηται τὸ τῆς Σελήνης δωδεκατημόριον λαμβάνεται, ἀλλὰ καὶ τὸ τοῦ (f. 114ᵛ) ὡροσκόπου δωδεκατημόριον τῶν προαναφερομένων αὐτοῦ μοιρῶν τοῦ ζῳδίου εἰς τὰς β' s'' μοίρας μεριζομένων.

[F. 114ᵛ.] Hephaest., I, 20. Περὶ καθολικῶν ἐπισκέψεων καὶ ἀποτελουμένων[2].

P. 75, 22 Engelbr. ἑπομένους τῷ θείῳ Πτολεμαίῳ om. 27. ἐπισκεπτόμεθα *. θεασώμεθα] ὁρῶμεν. 29. καὶ Ἄρεος.

P. 76, 1. ποιήσουσιν *. 2. δεήσει προγινώσκειν om. 3. τὸ σύμπτωμα σκοποῦμεν. 4. θεωρήσομεν om. 5. τὰς χώρας *. 6. ποῖα τ. συνοικειοῦται. κατὰ τρίγωνον ἢ καὶ τετράγωνον. 7. καὶ οἱ ὡρυσκόποι. 8. φωσφοροῦσι] συμφωνοῦσι *. πόλεων οἱ χρόνοι. 9. οὐχ εὑρίσκονται] ἀγνοοῦνται. κατὰ καιρὸν ἐν αὐτῆς ἀρχ. τῷ μεσουρανήματι χρησόμεθα (ἐπισκηπτέον om.). 10. τὸν αὐτὸν τῆς ἐκλείψεως τόπον. 11. δὴ οὖν χωρῶν ἢ πόλεων εὑρήσομεν τὴν συνοικείωσιν ταύτην. 13. περὶ τὰς (quod scripsit Engelbr. pro mendis codd.). (f. 115ᵛ) 19. ἑπίτασιν] παρά-

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[1] Hoc capitulum edidit Olivieri, *Catal. Florent.*, p. 93, ex cod. Laurent. 28, 34 (L), f. 45.

[2] Asterisco notantur variae lectiones huic codici et Laurentiano 28, 34 communes (cf. Olivieri, *Studi ital. di filolog.*, VI (1897), p. 9) quae textui Engelbrechtii praeferendae sunt.

another star that belongs to the sect of either one, and being placed in a foreign house and exaltation, if it casts its ray upon the Sun toward its preceding degree, and upon the Moon toward its following degree. 25. the trines and sextiles. 26. but the] except the... 27. weaker. 27-29. third kind — following] third kind it is when in a diurnal nativity some star being in the descendant or in the midheaven, diurnal stars (I. stars), and in a nocturnal one, nocturnal stars act as bodyguards preceding or following. 31. παραιρέται] those contrary to sect. 32. 15 degrees.

P. 75, 1. κατὰ ταυτά (sic) δὲ καὶ ὁ Ἥλιος. the convenor (convenorPorph.) of his epicenter. 4. ἀὰν] against. it hurts the born.

Hephaest., I, 18. On the twelfth-parts according to degrees.[1]

P. 93, 1. 2 Oliv. δύο] β ς'. 4. τοιαύτας) τοσαύτας. 5. δύο] β α'. 6. τοῖς <ἐφεξῆς> (add. Kroll)] τοῖς Ζωδίοις. 9. μερίζομαι (μεριζόμεναι corr. Ol.)] μεριζόμεναι. δύο] β ς".

After this fragment, our codex continues as follows: On the twelfth-part of the Moon. The twelfth-part of the Moon is taken in a special way and also otherwise: for taking the degrees of her distance from the Sun, and subtracting however many groups of thirty are contained in them, and dividing the remainder by 2½ degrees, and projecting the resulting portions from the zodiacal sign of the epoch onward, as stated above, the twelfth-part of the Moon is obtained; but also the twelfth-part of the (f. 114ᵛ) Ascendant is obtained by dividing its degrees of the zodiacal sign that rise before it by 2½ degrees.

[F. 114.] Hephaest., I, 20. On universal observations and outcomes.

P. 75, 22 Engelbr. ἑπομένους τῷ θείῳ Πτολεμαίῳ om. 27. we visit θεασώμεθα] ὁρῶμεν. 29. καὶ "Αρεος.

P. 76, 1. ποιήσουσιν.[2] 2. δεήσει προγινώσκειν om. 3. τὸ σύμπτωμα σκοπούμεν. 4. θεωρήσομεν om. 5. τὰς χώρας * 6. ποῖα τ. συνοικειοῦται. κατά τρί γωνον ἢ καὶ τετράγωνον. 7. καὶ οἱ ὡροσκόποι. 8. φωσφοροῦσι] συμφωνούσι *. πόλεων οἱ χρόνοι. 9. οὐχ εὑρίσκονται] ἀγνοοῦνται. κατὰ καιρὸν ἐν αὐτῆς ἀρχ. τῷ μεσουρανήματι χρησόμεθα (ἐπισκηπτέον om.). 10. τὸν αὐτὸν τῆς ἐκλείψεως τόπον. 11. δὴ οὖν χωρῶν ἢ πόλεων εὑρήσομεν τὴν συνοικείωσιν ταύτην. 13. περὶ τὰς (quod scripsit Engelbr. pro mendis codd.). (F. 115ᵛ) 19. ἐπίτασιν] παρά-

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[1] This chapter was edited by Olivieri, Catal. Florent., p. 93, from cod. Laurent. 28, 34 (L), f. 45.

2 Asterisks mark the variant readings common to this codex and Laurentianus 28, 34 (cf. Olivieri, Studi ital. di filologia, VI (1897), p. 9) which are to be preferred over the text of Engelbrecht.

τασιν. 22. πρὸς δὲ τὸ μεσουράνημα. 27. συσχηματιζομένων. αὐτοῖς *. 28. ἀποτελέσματος. 29. συσχηματιζόμενοι *. ποιῶνται (quod correxit Engelbr. ex ποιοῦνται). 30. ἀνατέλλοντες μὲν *. 32. φάσεις] στάσεις.

P. 77, 9. Post πρὸ τῆς ἐκλείψεως] Περὶ οἰκοδεσποτίας (hic et ubique) τῶν πλανωμένων. 7. συσχηματισμούς. 8. τὴν κυριότητα. 9. λήψεται μόνος] λέγεται μ. ἔχειν. 10. ἀλλὰ δύο, τὸν ἔχοντα πλείονας συνοικειώσεις. 12. εἰ δὲ πλείονας εὑρίσκοιντο καθ' ἑκάτερον. 13. χρηματιστικώτερον *. 14. εἰς om. 14-15. τῶν λαμπρῶν. 17. ἢ συνανατείλαντα * (ἢ om.)] συμμεσουρανήσαντα *. 19. θεωρηθέντων δὲ *. 20. ἐπισκεψόμεθα — τυγχάνουσιν om. 26. καὶ πάλιν om. 28. οἷον ἵππους, βοῦς, πρόβατα καὶ τὰ τοιαῦτα. 31. ἐκ om. * χύσεις. 32. πτερωδῶν μορφώσεσιν. 34. εἰς τὴν τροφὴν διελεύσεται. ἐὰν] ἐν.

P. 78, 1. καὶ τοὺς ἰχθύας. δελφίν. 2. στολῶν] πλοίων. 6. τῆς om. *. 9. ἰδίως. 10. τὴν μετ. ἰσημ. τὴν χειμ. τροπήν. 12. προσέτι] καὶ. περὶ θεόν. 13. ἐπισημαίνει. ταῖς om. ἑτῶν. 16. τὰ μὲν *. ἔχ. τ. θ. μᾶλλον. 17. καὶ καρπούς. 18. γῆν *. 19. βασιλέας. Post ἡλικίαν] καὶ καρπούς καὶ θεμελίους (homoeoteleuton). 22. περὶ πόστον (corr. ex πόσον). 29. αὐτό *. ἀγαθόν *. ἐ. ἢ ἐναντίον. 32. καταμανθάνομεν. 33. ἐπισημηνάμενον. 33-34. ὅτι οὐ μόνον ἐν τ. συγκρ.

P. 79, 2. τόπους] τύπους. 4. διατέτακται. τῶν ἄλλων εἰσὶ αἴτιοι om. 5. ἀνδρίας] ἀδρανείας (ἀδρανίας L.). ἀφείστωσαν. 10. καὶ ὑγρὰς ἀλλοιώσεις καὶ τεταρταίους φαγεδαίνας τε καὶ ἀπορίας. 11. καὶ συνοχὰς om. 12. περὶ δὲ τὰ εὔχρηστα τῶν ἀλόγων. 14. διαφθείρονται. 17. στόλων] πλοίων. Post θαλάσσεις (sic)] ἀμπώτεις. 18. καὶ κακώσιν. 21. κυρίαν] οἰκοδεσποτίαν. 22. περὶ μὲν *. 23. καὶ εὐθηνίας] εὐθ. τε καὶ εὐεξίας. 24. καὶ ψυχικὰς om. βασιλευόντων] ὄντων (L : ὄντων καὶ βασιλ.). 25. ἁπλῶς εἰπεῖν. τὰ μὲν] τῶν μὲν. 26. ἀνθρώπων. 29. ἐργάζεται, πλοίων δέ. 32. μέν ἐστι. 34. τούς τε] καὶ.

P. 80, 1. πυρεκτικὰς. 2. ἐπισημασίας om. 3. καὶ μάλιστα. βίας τε. 5. θερμά τε καὶ λ. 6. στόλων] πλοίων. 7. τῶν τε ἀλόγων * (ζώων om.). σπάνιν. 7-8. εἰς χρῆσιν ἀνθρωπίνην om. 8. ἢ βρόχου om. 9. ἀποθέσεσιν. 10. Post γενόμενος] ἐπισημαίνει. τοῦ συμβ. om. 11. ποιεῖ om. 12. πρὸς] περὶ. Post τιμὰς] καὶ πολυτεκνώσεις (l. 13). 14. κτήσεων] κτημάτων. καθαρείους. καὶ τὰ σεβάσμια τίμια om. 15. Περὶ δὲ τὸν ἀέρα εὐκράτους καὶ ὑγρὰς καὶ θρεπτικὰς καταστάσεις. 16. γονίμυιν *. 17. εὐπλοίας om. 18. ζῴων] οἴνων *. 20. ὡς ἐὰν] ᾧ ἂν [1]. 21. Post τῶν ἄλλων] τῇ ἐκείνου οἰκειοῦται φύσει. 22. ἀνθρωπίνοις] ἀν. 23-24. εὐμηχάνως. 25. καὶ ἐν τοῖς. 26. ἐφημερινῶν (ἐπισημασιῶν om.). 27. περὶ τὰ ἱερατικὰ. καὶ τὰς τ. θ. θρησκείας om. 28. προόδους καὶ τὰς ... ἐναλλοιώσεις. 29. τῇ om. 29-30. πρὸς τὰς ἐκ. τῶν ἄλλων συγκράσεις· περὶ ...

P. 81, 1. δὲ om. 2. καὶ ὀξέων om. 3. πρηστηρίων. 7. Ἰδίας μὲν οὖν τῆς (L δὲ om.). τῆς post μὲν). 12. ἀπείρου *. 13-14. ὁποιονδήποτε. 19. καὶ συνοικειούμενοι. 25-30. Verba καὶ τῶν ἀνθρώπων — τῶν φώτων om. (habet L).

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[1] ῶ, littera ι non subscripta hic et ubique.

tasin 22. to the middle of the day. 27. associates. αὐτοῖς *.
* ἀποτελέσματος. 29. συσχηματιζόμενοι. ποιώνται (which Engelbrecht corrected to ποιοῦνται). 30. ἀνατέλλοντες μὲν *. 32. φάσεις] στάσεις.

P. 77, 9. After πρὸ τῆς ἐκλείψεως] Περὶ οἰκοδεσποτίας (here and throughout) τῶν wandering. 7. συσχηματισμούς. 8. τὴν κυριότητα. 9. λήψεται μόνος]
it is called m. ἔχειν. 10. but two, the one having multiple cohabitations. 12. if not most of them were separately. 13. monetary ". 14. εἰς om.n14-15. τῶν λάμρον.17. The synanateilanda * (ἢ om.)] simmesuranisānta.n20. visit - tyghanusin om. 26. 19. considered not *. again om.n31. ἐκ om. * pours. 32. fly-
n23. Whose horses, oxen, sheep, and the like.
34. it passes into the food. ἐὰν] ἐν.nR. 78, 1. and the fishes.
dolphin 2. uniforms] of ships.n10. the registered office 6. of om. *. 9. in the winter now 12. prefix] καὶ.nmaine. τῖς ομ. years. especially about God. 13. episis-n16. τὰ ὅν ". ἀχ. τ. ἐ. ἀλλον. 17. and fruits. n18. γιν *. 19. king. Post age] and fruits and foundations (homoeote-nleulon). 22. about poston (corr. ex how much). 29. this good *. ἀ. ἔ ον-n33-34. that not only in
minus. 32. we understand. 33. signatory. v.
compare

P. 79, 2. τόπους] τύπους. 4. διατέτακται. τῶν ἄλλων εἰσὶ αἴτιοι om. 5. ἀνδρίας] αδρανείας (Αδρανίας L.). ἀφείστωσαν. 10. καὶ ὑγρὰς ἀλλοιώσεις καὶ τεταρταίους φαγεδαίνας τε καὶ ἀπορίας. 11. καὶ συνοχάς om. 12. περὶ δὲ τὰ εὐχρηστα τῶν ἀλόγων. 14. διαφθείρονται. 17. στόλων] πλοίων. Post θαλάσ σεις (sic)] αμπώτεις. 18. καὶ κακώσιν. 21. κυρίαν] οἰκοδεσποτίαν. 22. περὶ μὲν *. 23. καὶ εὐθηνίας] εὐθ. τε καί εὐεξίας. 24. και ψυχικάς om. βασιλευόντων] ὄντων (L: ὄντων καὶ βασιλ.). 25. ἁπλῶς εἰπεῖν. τὰ μὲν] τῶν μὲν. 26. ἀνθρώπων. 29. ἐργάζεται, πλοίων δέ. 32. μέν έστι. 34. τούς τε] καί.

P. 80, 1. πυρεκτικάς. 2. Επισημασίας om. 3. καὶ μάλιστα. βίας τε. 5. θερμά τε καὶ λ. 6. στόλων] πλοίων. 7. τῶν τε ἀλόγων ζώων om.). σπάνιν. 7-8. εἰς χρῆσιν ἀνθρωπίνην om. 8. ἢ βρόχου om. 9. ἀποθέσεσιν. 10. Post γενόμενος] ἐπισημαίνει. του συμβ. om. 11. ποιεῖ om. 12. πρὸς] περί. Post τιμάς] καὶ πολυτεκνώσεις (l. 13). 14. κτήσεων] κτημάτων. καθαρείους. καὶ τὰ σεβάσμια τίμια om. 15. Περὶ δὲ τὸν ἀέρα εύκράτους καὶ ὑγρὰς καὶ θρεπτικὰς καταστάσεις. 16. γονίμυιν *. 17. ευπλοίας om. 18. ζῷων] οίνων *. 20. ὡς ἐάν] ᾧ ἂν l.
21. Flows of others] belong to that nature. 22. anthropinois] ἀν. 23-24. the machine. 25. and in the ears. 26. ἐφημερινῶν (ἐπισμασιον om.). 27. about the sacred. and the t. i. religion om. 28. advances and ... changes. 29. the nom. 29-30. to the of the other comparisons about ...

P. 81, 1. δε om. 2. καὶ ὀξέων om. 3. πρηστηρίων. 7. Ιδίας μὲν οὖν τῆς (L δέ om.). τῆς post μέν). 12. ἀπείρου ". 13-14. οποιονδήποτε. 19. καὶ συνοικειούμενοι. 25-30. The words καὶ τῶν ἀνθρώπων — τῶν φώτων om. (found in L).

ω, the letter i not subscript here and everywhere.

[F. 117r.] Hephaest., I, 21. Ἀποτελέσματα τῶν γενομένων ἐκλείψεων καὶ τῶν κομητῶν [1].

P. 82, 1. Περὶ ἀποτελεσμάτων ἀπὸ τῶν ἐκλείψεων καὶ τῶν κομητῶν. 3. Αἰγύπτιοι τὰ ἐκ τῶν ἐκλ. γιν. ἀποτελέσματα. 4. ὧν om. παραθησόμεθα οὖν. 5. ἔχοντα οὕτως. 6, 7, 8. λοιμόν. margo : περὶ χρωμάτων τῶν ἐκλείψεων. 8. ἰοειδὲς * πόλεμον καὶ * λοιμόν. 9. λοιμὸν καὶ *, θάνατον. 10. marg. : περὶ ἀνέμων. τῶν δὲ ἐν ἐκλείψεσιν ἀνέμων. ἢ καὶ * τοῦ ὁρίζοντος om. 11. ἐν τῷ καιρῷ — ἐκείναις] πρὸς ὃ ἥτε ἔμπτωσις καὶ ἡ μονὴ ἀφορᾷ. 12. τὴν ταπείνωσιν. 13 ἀνακαθάρσει. ὑφ' αὐτούς. 14 αὐξήσουσιν *. 15. ἡ] ἢ. 16. καὶ τῆς ταύτης] καὶ τῇ τῆς *. 17. κρατήσασα om. 21-22. οὐδεὶς ... ἐπικρατήσει] ὁ κατ' αὐτῆς στρατεύσας ἐχθρός. οὐ μέντοι ταύτης ἐπικρατήσει. 23. Σεληνιακῆς δὲ οὔσης τῆς ἐκλείψεως, ὅταν... 24. μηνύει. 25. ἅλως. ἐκλειπούσης. 26-27. ἔσται — ἐκλελοιπυίας om.

P. 82-83. Verba ἐκλείποντος δὲ Ἡλίου — σημαίνει post ὁ χρόνος (83, 16) in cod. ponuntur.

P. 83, 2. ἡ ἔκλειψις. καὶ διακρατήσῃ εἰς γ' ὥρας om. 3-6. ἄχρι — ὁ χρόνος] καὶ ἄχρι τοῦ τέλους τῆς ἀνακαθάρσεως γ' ὧραι παρέλθωσιν, τὰ σημαινόμενα κατὰ τὴν ἔκλειψιν ἔσται, τριμήνου παρελθόντος· ἐὰν δὲ ἀπὸ βας ὥρας γένηται ἡ ἔκλειψις, παρατείνει δὲ ἄχρι δύο ὡρῶν, ἑξαμήνου παρελθόντος, ἔσται τὰ σημαινόμενα, καὶ ἕως τῆς ιβ' ὥρας, ἤγουν τῆς δύσεως ὁμοίως συγκρίνεται ὁ χρόνος. 7. δὲ] οὖν. marg. : περὶ ἐκλείψεως Σελήνης [2]. 9. ἐν Λέοντι δὲ. 11. καὶ νόσου] ἢ σήψεως. 12. ἐν δὲ Τοξότῃ. ἐν Αἰγόκερῳ δὲ. 13. ἔσεσθαι καὶ ἀνέμους μείζονας om. ἐν Ὑδροχόῳ δὲ εὐθηνίαν τῶν ἄλλων, σίτου δὲ. 16. τὸν δὲ Ἥλιον ἐκλείποντα ἐν μὲν * Κριῷ ... — marg. : περὶ ἐκλείψεως Ἡλίου (item Mm). 17. ἀποδεικνύναι om. 18 et 20. λοιμόν. 20. ἐν δὲ Ζυγῷ * [2]. 22. Post ὀλίγον] καὶ ταῦτα μὲν κατὰ τὸ ὁλοσχερέστερον. 23. ἔσεσθαι post κακὰ (24). 24. ἐν Αἰγύπτῳ *. 25. δοκούντων] ἐνδόξων. 27-28. τῷ ἡγουμένῳ] τῶν ἡγεμόνων. καὶ τοῖς πρὸς ἀνατολὰς] τοῖς τε πρὸς ἀνατολὰς οἰκοῦσι. 28. καὶ τοῖς πρὸς ἑσπέραν. 29. ἐν Αἰγύπτῳ ἀφορίαν (cf. infra, p. 86, 15).

P. 84, 1-2. κατὰ δὲ Μηδικὴν καὶ Ἐλυμαΐδα. 3. πανηγύρεις ἑορτὰς καὶ πάντων τῶν χρειώδων πολυπλήθειαν (πολυπάθειαν Mm). Post ἐκλείψεως breve spatium vacuum. 6. ἀπολέσθαι. 9. Post τελευτήσειν] ὡρίσαντο· καὶ τοὺς πρωτοστατοῦντας (πρωτοστατητοῦντας L, teste Oliv., et Mm) ὑπὸ τῶν ὄχλων (ὀχέων Mm) κατακοπήσεσθαι * (κακοποιήσεσθαι Mm). 11. οἰκοῦσι *. 14. κατὰ σφαγὰς male. 15. τρίτῃ] ᾗ. 18. Ἥλιον ἐκλείποντα] Ἡλίου ἐκλείποντος. σημαίνειν post οἰκοῦσιν (l. 20) (* post δύσεως L) ἐν ᾗδήποτε. 20. τῆς δὲ Σελήνης (item Mm). 21. ὑπό τε *. 23. ὑπὸ σεισμῶν ... ἀναιρεθήσεσθαι om. 24. τοῖς δευτέροις male καὶ

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[1] Cf. infra variae lectiones eaedem atque in cod. 21, in cod. 26 (Mm), f 39-41; ceterae in Appendice edentur.

[2] Quodque zodiaci signum in margine comparet. Absunt ea omnia quae ad Scorpium et Sagittarium pertinent; item in ceteris libris.

[F. 117.] Hephaest., 1, 21. Outcomes of the eclipses that have occurred and of the comets I.

P. 82. 1. On the outcomes from eclipses and from comets. 3. The Egyptians on the outcomes arising from eclipses. 4. ὧν om. παραθησόμεθα οὖν. 5. ἔχοντα οὕτως. 6, 7, 8. λοιμόν, margin: on the colors of eclipses. 8. Ἰοειδές πόλεμον καὶ λοιμὸν. 9. λοιμὸν καὶ θάνατον. 10. marg.: on winds. τῶν δὲ ἐν ἐκλείψεσιν ἀνέμων. ἢ καὶ τοῦ ὁρίζοντος om. 11. Ἐν τῷ καιρῷ ἐκείναις] πρὸς ὁ ἥτε ἔμπτωσις καὶ ἡ μονὴ ἀφορᾷ. 12. τὴν ταπείνωσιν. 13. ἀνακαθάρσει. ὑφ' αὐτούς. 14. αὐξήσουσιν *. 15. ἡ ἡ. 16. καὶ τῆς ταύτης] καὶ τῇ τῆς. 17. κρατήσασα om. 21-22. οὐδεὶς ... ἐπικρατήσει] ὁ κατ' αὐτῆς στρατεύσας ἐχθρός. οὐ μέντοι ταύτης ἐπικρατήσει. 23. But when the eclipse is lunar, when... 24. μηνύει. 25. ἅλως. ἐκλειπούσης. 26-27. ἔσται — ἐκλε- λοιπυῖας om.

P. 82-83. The words ἐκλείποντος δὲ Ἡλίου – σημαίνει after ὁ χρόνος (83, 16) are placed in the codex.

P. 83, 2. ἡ ἔκλειψις. καὶ διακρατήσῃ εἰς γ' ὥρας om. 3-6. ἄχρι -- ὁ χρόνος] καὶ ἄχρι τοῦ τέλους τῆς ἀνακαθάρσεως γ' ὡραι παρέλθωσιν, τὰ σημαινόμενα κατά τὴν ἔκλειψιν ἔσται, τριμήνου παρελθόντος· ἐὰν δὲ ἀπὸ βας ὥρας γένηται ἡ ἔκλειψις, παρατείνει δὲ ἄχρι δύο ὡρῶν, ἐξαμήνου παρελθόντος, ἔσται τὰ σημαινόμενα, καὶ ἕως τῆς ιβ' ὥρας, ἡγουν τῆς δύσεως ὁμοίως συγκρίνεται ὁ χρόνος. 7. δὲ] οὖν. marg. : concerning the eclipse of the Moon 3. 9. but in Leo. 11. καὶ νόσου) or of putrefaction. 12. but in Sagittarius. but in Capricorn. 13. ἔσεσθαι καὶ ἀνέμους μείζονας om. but in Aquarius abundance of the rest, but of grain. 16. but the Sun eclipsed in * Aries ... — marg. : concerning the eclipse of the Sun likewise Μπ). 17. ἀποδεικνύναι om. 18 and 20. plague, 20. but in Libra 9. 22. Post ὀλίγον] and these things indeed according to the more general account. 23. ἔσεσθαι post κακά (24). 24. in Egypt. 25. δοκούντων] of the distinguished. 27-28. τῷ ἡγουμένῳ] of the rulers. and to those toward ἀνατολάς] and to those dwelling toward the east. 28. and to those in the evening. 29. in scarcity in Egypt (cf. infra, p. 86, 15).

P. 84, 1-2. but according to Media and Elymais. 3. festivals, feasts, and of all things an abundance of necessary things (πολυπάθειαν Μπ). After ἐκλείψεως a brief blank space vacant. 6. to perish. 9. Post τελευτήσειν] they ordained; and those who were leading (πρωτοστατητοῦντας L, as attested by Oliv., and Nm) to be cut down by the crowds (σχέων μπ) * (κακοποιήσεσθαι M. 11. οἰκοῦσι *. 14. according to slaughters, incorrectly. 15. τρίτη] γη. 18. Sun being eclipsed] of the Sun being eclipsed. σημαίνειν post οἰκοῦσιν (l. 20) (* post δύσεως L) in whatever. 20. but of the Moon (likewise Μπ). 21. ὑπό τε *. 23. by earthquakes ... ἀναιρεθήσεσθαι om. 24. τοῖς δευτέροις incorrectly and 23. by earthquakes ... ἀναιρεθήσεσθαι om. 24. τοῖς δευτέροις incorrectly and

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1 Cf. below various readings the same as in cod. 21, in cod. 26 (Mm), f 3941; others will be published in the Appendix.

2 Each sign of the zodiac is compared in the margin. All that belongs to Scorpio and Sagittarius is absent; likewise in the other books.

τελευταίαις. 25. καὶ ἀφανισμόν. δὲ om. 26. ἐκλείποντος τοῦ Ἡλίου. 27. στρατείαν (στρατείας M^m). 28. μηνύει (item M^m) ἐν Αἰγύπτῳ.

P. 85, 1. ἁρπαγάς. ἐν δὲ τῇ τρίτῃ ... Κιλικίαν] κατὰ δὲ τὴν τρίτην τρίωρον ἐν Φρυγίᾳ καὶ Κιλικίᾳ. 3. ἐπισχύσειν (item M^m) κατὰ δὲ τὴν $\delta^{\eta\nu}$ τρίωρον, τουτέστι δύνοντος τοῦ Ἡλίου. 4. σημαίνειν] $\overline{\sigma\eta}$ (f. σημαίνει) (σημαίνει M^m). Σελήνης δὲ ἐκλειπούσης κατὰ τὴν $\alpha^{\eta\nu}$ τρίωρον (item M^m). 5. ἐν Λέοντι om. 6. Κύπρῳ (item M^m). 8. καὶ] τοὺς δὲ. αὐτῶν. 10. κατὰ δὲ τὴν $\beta^{\alpha\nu}$ τρίωρον. ἔσεσθαι μηνύει. 11-12. κατὰ δὲ τὴν τελευταίαν τρίωρον ἐν Συρίᾳ καὶ Αἰγύπτῳ ὄχλων συγκρίσεις. 12. καὶ ἐν τοῖς. 13. τῆς om. περὶ δακτύλους δύο ἀπὸ νότου κατὰ τὴν $\alpha^{\eta\nu}$ τρίωρον. σημαίνειν] ἔσεσθαι. 16. γενήσεσθαι. 17. κατὰ δὲ τὴν $\beta^{\alpha\nu}$ τρίωρον. 18. ἐκλειπούσης om. τῷ ἡμίσει ... τῷ τρίτῳ. 19. στρατείαν. $\overline{\sigma\eta}$ (f. σημαίνει) (item M^m). 20. προδοσίας (item M^m) ἔσεσθαι. 21. ἐὰν om. ἐν δὲ — ἐκλείπῃ om. 22. ἀπεργάζεται] ἔσεσθαι. τὰ αὐτὰ δὲ. 24. ἐν δὲ Ζυγῷ. τοῦ Σκορπίου om. τοῦ Ἡλίου. 25-26. κατὰ τὴν $\alpha^{\eta\nu}$ ἢ $\beta^{\alpha\nu}$ τρίωρον. ἐν τοῖς πρὸς β. παραθαλασσίοις τ. ὡς τοὺς καρποὺς μὴ δυν. συγκομίσαι. 27. καὶ Αἰθιοπίᾳ. 28-29. ἐὰν δὲ ἀπὸ $\delta^{\eta\varsigma}$ ὥρας ἕως $\varsigma^{\eta\varsigma}$ γένηται ἔκλειψις καὶ περὶ τὰ τέλη τοῦ ζῳδίου, γένηται δὲ καὶ ἡ ἀνακάθαρσις. 30. μῆνας θ'. 31. ἐν om. ante Μακεδονίᾳ *.

P. 86, 3. βασιλέα om. * (item M^m). 5. ἐκλείποντος Ἡλίου om. (hab. L). 7. ἢ] καὶ. 8. τῆς δὲ Σελήνης ἐκλειπούσης κατὰ τὴν $\alpha^{\eta\nu}$ τρίωρον πᾶσαν δυσ. 10. ἐγγενᾶν] ἐμποιεῖν. 11-12. ἀπὸ δὲ ... ἐκλείπουσαν] κατὰ δὲ τὴν $\beta^{\eta\nu}$ τρίωρον. 13-14. δεκάτῃ ... ἐκλείπουσαν] κατὰ δὲ τὴν τελευταίαν τρίωρον. 14. θορύβους. 15. σημαίνειν om. (hab. L). 16. Post Σκορπίῳ] Ἡλίου ἐκλείποντος (Ἥλ. ἐκλ. om.). περὶ ...] κατὰ τὴν $\alpha^{\eta\nu}$ καὶ $\beta^{\alpha\nu}$ ὥραν (ὥραν *). 17. Γαλάταις πρ. Ἕλλ. ἔσεσθαι. 18. ἀπὸ δὲ τῆς $\gamma^{\eta\varsigma}$ ὥρας ἄχρι τῆς $\epsilon^{\eta\varsigma}$ ἐκλείψας σημαίνει om. 20. κατὰ δὲ τὴν $\gamma^{\eta\nu}$ τρίωρον. ἐκλείψας τῇ om. τῇ πρὸς ἑσπέραν χώρᾳ. 21. πόλεις (f. l. πολίτας) εἰς ἑτέρας πόλεις ... κατὰ δὲ τὴν τελευταίαν τρίωρον. 22. ἐκλείψας καὶ δύς] δύναντος τοῦ Ἡλίου. 23. ἀφανισθήσεσθαι * (item M^m). αὐτῆς μηνύει om. 23-24. ἡ δὲ Σελήνη — ἐκλείψασα] τῆς δὲ Σελήνης κατὰ τὴν $\alpha^{\eta\nu}$ καὶ $\beta^{\alpha\nu}$ τρίωρον. ἐκλειπούσης. 24. τῶν ἐνόντων. 25. δηλοῖ om. κατὰ δὲ τὴν $\gamma^{\eta\nu}$ καὶ $\delta^{\eta\nu}$ καὶ $\epsilon^{\eta\nu}$. καὶ Φοινίκῃ καὶ * Κιλικίᾳ. 26. ἔσεσθαι om. 27. κατέδεσθαι (καταδαίσασθαι M^m). 28. ἐὰν δὲ ὀγδόῃ ἢ ἐννάτῃ] ἀπὸ δὲ $\eta^{\eta\varsigma}$. ἐκλείψῃ om. 28-29. τοὺς μὲν ὄχλους τῆς Αἰγύπτου. 30. ἐν Εὐβοίᾳ. συμφοράν (item M^m).

P. 87, 1-2. Ἡλίου ἐκλείποντος ἐν τῇ α^{η}, β^{α}, γ^{η} καὶ δ^{η} ὥρᾳ τὴν Κρήτην. 2. πολέμους. 3. ε' δὲ καὶ ς' καὶ ζ' ὥρᾳ Ἰβερία καὶ Σκυθία πρὸς Ἕλληνας πόλεμον. 4. ἐπίλυσιν] ἐφοδον. Βαβυλωνίᾳ * (Βαβυλῶνος M^m). 5. παραθαλασσίας. 8. καταδρομὴν ὑποστήσεσθαι (σημαίνει om.). 9. κατὰ τὰς δ' πρώτας ὥρας. 13. παρὰ] περὶ (item M^m). μέχρι καὶ. 17. ἐπιγραφὰς] ἁρπαγάς. 18. ἀρχομένης om. 19. παρὰ] περὶ *. σημαίνει om. 21. δηλοῖ om. 22. Ἐν δὲ Αἰγόκερῳ Ἡλίου ἐκλείποντος κατὰ τὴν α' τρίωρον. 23. τὴν $\beta^{\alpha\nu}$. κακὰ om. 24. τοῖς Ἐλυμαίοις, τῇ Π., τῇ Μ., τῇ Γ., τῇ Ἰ. δηλοῖ om. ἀνατολὴν *. 25. κατὰ δὲ τὴν $\gamma^{\eta\nu}$ τρίωρον. 26. alterum τοῖς om. 27. σημαίνει om. καὶ] ἔτι δὲ * (item M^m). alterum καὶ om. κατὰ δὲ τὴν τελευταίαν τρίωρον. 28-29. Τῆς δὲ Σελήνης ἐκλειπούσης κατὰ τὴν $\alpha^{\eta\nu}$ τρίωρον. 30. στρατεύσεσθαι. 31. ἕξειν.

last ones. 25. and annihilation. don't om. 26. missing the Sun. 27. soldier (of army B). 28. sues (item =) in Egypt.

P. 85, 1. rapagas. in the third ... Cilician] in the third trihour in Phrygia and Cilicia. 3. speed up (item B) according to the three-hour period, of the Sun's strength. 4. means] दी सी(f. means) (means B). Moon not eclipsed during the third hour (item Mm). 5. in Leo om. 6. Cyprus (itemnM=). 8. and] the de. of them. 10. but according to the three-hour van. ἔsesthai menyei.n11-12. and according to the last three hours in Syria and Egypt there are comparisons of crowds.n12. and in the 13. of om. about two fingers from the south clockwise. means] ἔsesthai. 16. be born. 17. but according to the three-hour van.n18. eclipse om. to the half ... to the third. 19. soldiers. sign (1. means)n(item M-). 20. treason (item M=) ἔsesthai. 21. if om. ἐν δὲ — omitted om.n22. works] ἔsesthai. these things 24. in Libra. of Scorpio om. of the Sun. 25-26. according to the aen or van three hours. in the words of b. parathalas-nsioiis t. as the fruits not dyn. you have harvested 27. and Ethiopia. 28-29. if not

from the 8th hour until the eclipse occurs near the end of the zodiac sign, and the purification also takes place. 30. 9 months. 31. ἐν om. ante Μακεδονία *.

P. 86, 3. βασιλέα om. item Μπ). 5. of the waning Sun om. (hab. L). 7. 1) in καὶ. 8. When the Moon is eclipsed the three-hour period every evening. 10. νἂν] ἐμποιεῖν. 11-12. ἀπὸ δὲ... they were born] but after three hours. 13-14. δεκάτη ... ἐκλείπουσαν] κατὰ δὲ τὴν τελευταίαν τρίωρον. 14. θορύβους. 15. σημαίνειν om. (hab. L). 16. Post Σκορπίῳ] Ηλίου ἐκλείποντος ("Ηλ. έκλ. om.). περί ...] κατὰ τήν αὴν καὶ βαν ὥραν (ὥραν *). 17. To the Galatians before the Greeks it will be. 18. ἀπὸ δὲ τῆς γης ὡρας ἄχρι τῆς τῆς ἐκλείψας σημαίνει om. 20. κατὰ δὲ τὴν την τρίωρον. ἐκλείψας τῇ om. τῇ πρὸς ἑσπέραν χώρα. 21. πόλεις (f. 1. πολίτας) εἰς ἑτέρας πόλεις... κατὰ δὲ τὴν τελευταίαν τρίωρον. 22. ἐκλείψας καὶ δὺς] δύναντος τοῦ Ἡλίου. 23. ἀφανισθήσεσθαι * (item Μπ). αὐτῆς μηνύει om. 23-24. ἡ δὲ Σελήνη ἐκλείψασα] τῆς δὲ Σελήνης κατὰ τὴν σὴν καὶ βαν τρίωρον. ἐκλειπούσης. 24. τῶν ἐνόντων. 25. δηλοῖ om. κατὰ δὲ τὴν γην και δην και την καὶ Φοινίκη καὶ * Κιλικία. 26. ἔσεσθαι om. 27. κατέδεσθαι (καταδαίσασθαι Μη). 28. ἐὰν δὲ ὀγδόη ἢ ἐννάτη] ἀπὸ δὲ γῆς, ἐκλείψη om. 28-29. τοὺς μὲν ὄχλους of Egypt. 30. In Euboea. a calamity (item Μπ).

P. 87, 1-2. When the Sun is eclipsed in the 1st, 2nd, 3rd, and indeed hour, Crete. 2. wars. 3. But in the 5th and 6th and 7th hour, Iberia and Scythia war against the Greeks. 4. relief] invasion. Babylonia * (Βαβυλῶνος Μm). 5. coastal regions. 8. will suffer a raid (σημαίνει om.). 9. during the first 4 hours. 13. beside] around (item Μπ). up to and. 17. inscriptions] plunderings. 18. beginning om. 19. beside] around σημαίνει om. 21. δηλοῖ om. 22. But when the Sun is eclipsed in Capricorn during the 1st three-hour period. 23. the 2nd. κακά om. 24. to the Ely- κακά om. 24. to the Ely- maeans, to P., to M., to G., to I. three-hour period. 26. alterum Τοῖς om. alterum καὶ om. but during the being eclipsed during the 1st three-hour period. 30. will campaign. 31. will have. ὀηλοῖ om. rising 25. but during the 3rd

27. σημαίνει om. and] but furthermore (item Μπ).

last three-hour period. 28-29. But when the Moon

P. 88. 1. σημαίνει om. 2. καὶ — ἄλλους] τοὺς δὲ ἄλλους ἀποστατῆσαι *. 4. ἐν δὲ * ταῖς ἑξῆς ἄχρις τ. ο. ὤ. 5. ἐκλειπούσης om. 9. σημαίνει om. στρατεύματα. 10. καὶ ὁπότερον δυναστεῦον ἀπὸ τῶν τοῦ ἑτέρου ἰδίων ἐγκαταλειφθέν. 13. Ἡλίου ἐκλείποντος κατὰ τὴν $\alpha^{\eta\nu}$ τρίωρον. 14. Post μέρει] κακὰ σημαίνει *. 15. πᾶσαν. σημαίνει om. * (habet M^m). 16. κατὰ δὲ τὴν $\beta^{\alpha\nu}$ τρίωρον. ἐκλείπων om. 17. ποιήσει] ἔσεσθαι. γενόμενα om. κατὰ δὲ τὴν $\gamma^{\eta\nu}$ τρίωρον. 18. προμηνύει om. 19. κατὰ δὲ τὴν τελευταίαν. 20. τῆς δὲ Σελήνης ἐκλειπούσης κατὰ τὴν $\alpha^{\eta\nu}$ τρίωρον, ὅλης ἐκλελοιπυίας ἡ περὶ τὸ δίμοιρον. 21. τοῖς ἐν Κιλικίᾳ] τοῖς ἐν ἀκμῇ ἡλικίας. 22. σημαίνει om. (habet M^m). 23. ἐν δὲ τῇ] καὶ ἐν τῇ. 25. Λιβύας. 26. σημαίνει om. 28-29. ὁ Ἥλιος — τοῦ κύκλου] ἐκλείποντος τοῦ Ἡλίου ὅλου ἡ περὶ τὸ δίμοιρον ἐν τῇ α^{η} τριώρῳ.

P. 89, 1. μηνύει om. 2-3. καὶ μικρῷ πλέον τὴν ἑξ. ἄλλον ἀπολαβεῖν (παραλαβεῖν M^m). τετάρτῃ — πολλῶν] περὶ δὲ $\delta^{\eta\nu}$ ἢ $\epsilon^{\eta\nu}$ ὥραν ἐκλείποντος ὑπὸ πολλῶν. 3. καὶ τὴν Συρίαν *. 4. ἐν ζῃ. 5. δεκάτῃ — ἐκλείψας] ἐν δὲ ταῖς τελευταίαις ὥραις. 6. Post ἔσεσθαι] καὶ τοῖς Ἕλλησι ὑπὸ τῶν βαρβάρων οἰκειούντων χῶραν κάκωσιν πολλὴν, τοῖς δὲ παραθαλασσίοις (l. 7). 7. σημαίνει om. καὶ Σελήνη δὲ ἐκλ.] τῆς δὲ Σελήνης ἐκλειπούσης. 9-10. ἔσεσθαι δηλοῖ. Αἰγυπτίοις — δυναστῇ] τῷ δυναστῇ τῆς Αἰγύπτου πένθος ἐπὶ τέκνῳ (Αἰγυπτίων ἐπὶ τέκνα M^m). 11. ἀκρίδα — προμηνύει] ὑπὸ ἀκρίδος λύμην ὑποστήσεσθαι (ἀκρὶς πολλὴ M^m). 12. λῃστὰς *. πανταχοῦ σημαίνει] ἔσεσθαι. 13. μερίδι τῶν ὡρῶν] τριώρῳ ἐκλείπουσα om. σημαίνει om. 15. ἤτοι τῆς ἐκλείψεως αὐτῆς] ἐν αὐτῇ τῇ ἐκλείψει. Post ἀνθρώπων] ἔσεσθαι. σημαίνει om. 16. καθόλου. ἐν Αἰγόκερῳ. καὶ Κριῷ. 17. γινομένης corr. ex γεν. βλάβην om. *. ἐπισημαίνειν. 17-22. Pergit textus sic et hoc ordine (om. M^m) : ἐν Παρθένῳ δὲ καὶ Ζυγῷ καὶ Σκορπίῳ καὶ Τοξότῃ ἱεροῖς τόποις καὶ κοινοῖς (κ. κ. *) καὶ χώραις ιλώδεσιν (*sic*). ἐν Αἰγόκερῳ δὲ καὶ Διδύμοις καὶ Καρκίνῳ καὶ Λέοντι ὄχλων ἀκαταστασίας καὶ ταραχὰς καὶ ἔριν (ἔρις cod.). Ἐὰν δὲ ἐν τῷ αὐτῷ καὶ ἑνὶ ζῳδίῳ ἅμα γένηται ἔκλειψις Ἡλίου καὶ Σελήνης, παρετήρησαν γίνεσθαι τὰ συμπτώματα ἐκ συγκράσεως ἑκατέρας τῶν ἐκλείψεων κατὰ τὰ προεκτεθειμένα ἀποτελέσματα. 23. ἀφείσθω. 24. εὐεπιβόλως ἀφ' ἑαυτῶν δυναμένοις ἐπιγνῶναι.

[F. 119v.] Hephaest., I, 22. Περὶ τῶν ἐν ταῖς ἐκλείψεσι σημείων [1].

P. 89, 27. ἐκλείψεως σεληνιακῆς γενομένης αἴτημα] ἐκλελοιπὸς μέρος.

P. 90, 1. τῆς Σελήνης om. δηλοῦσι post πολεμίων. κατὰ τὴν χώραν προσῳκειωμένην. 2. Post τῷ ζῳδίῳ] καθ' ὃ ἡ ἔκλειψις γέγονεν. ἐν ἐκλείψει. 4. marg.: Ἥλιος ἐν Κριῷ. ὁ om. ἐκλείπων ὅλος ἐν Κριῷ ἀμαυρός. 6. marg. : signum τοῦ Αἰγόκερω et sic deinceps. 7. ἐὰν τοιοῦτος. 7-8. ἡμέραις ἢ καὶ πλείοσιν ἐπιτατικώτερον ἔσεσθαι τὸ εἰρημένον σύμπτωμα. 8. Post γενόμενος] ὡς

[1] Cf. collatio cod. Laur. 28, 34 (L) ab Oliviero edita (*l. c.*, p. 10-11). Vid. Maximus, p. 122 sqq. Ludwich.

P. 88. 1. σημαίνει om. 2. and — others] but the others to revolt. 4. but in * the following up to t. o. p. 5. being eclipsed om. 9. σημαίνει om. armies. 10. and whichever of the two is dominant, having been abandoned by the resources of the other. 13. When the Sun is eclipsed during the 1st three-hour period. 14. After μέρει] κακά σημαίνει.

15. all. σημαίνει om. * (habet Μπ). 16. but during the 2nd three-hour period. being eclipsed om. 17. will produce] to be. having occurred om. but during the 3rd three-hour period. 18. fore- warns om. 19. but during the last. 20. but when the Moon is eclipsed during the 1st three-hour period, having been wholly eclipsed or about two-thirds. 21. to those in Cilicia] to those in the prime of age. 22. σημαίνει om. habet Μπ). 23. but in the] and in the. 25. of Libya. 26. σημαίνει om. 28-29. the Sun – of the circle] when the Sun is eclipsed wholly or about two-thirds in the 1st three-hour period.

P. 89, 1. μηνύει om. 2-3. καὶ μικρῷ πλέον τὴν ἐξ. ἄλλον ἀπολαβεῖν (παραλαβεῖν Μπ). τετάρτη - πολλῶν] περὶ δὲ δὴν ἢ ἡτὴν ὥραν ἐκλείποντος ὑπὸ πολλῶν. 3. καὶ τὴν Συρίαν. 4. ἐν ζη. 5. δεκάτη – ἐκλείψας] ἐν δὲ ταῖς τελευταίαις ὥραις. 6. Post ἔσεσθαι] καὶ τοῖς Ἕλλησι ὑπὸ τῶν βαρβάρων οἰκειούντων χώραν κάκωσιν πολλὴν, τοῖς δὲ παραθαλασσίοις (I. 7). 7. σημαίνει om. καὶ Σελήνη δὲ ἐκλ.] τῆς δὲ Σελήνης ἐκλειπούσης. 9-10. ἔσεσθαι δηλοῖ. Αἰγυπτίοις – δυναστῇ] τῷ δυναστῇ τῆς Αἰγύπτου πένθος ἐπὶ τέκνῳ (Αἰγυπτίων ἐπὶ τέκνα Μα). 11. ἀκρίδα – προμηνύει] ὑπὸ ἀκρίδος λύμην υποστήσεσθαι (ἀκρὶς πολλὴ Μπ). 12. ληστάς *. πανταχοῦ σημαίνει] ἔσεσθαι. 13. μερίδι τῶν ὡρῶν] τριώρῳ ἐκλείπουσα om. σημαίνει om. 15. ἤτοι τῆς ἐκλείψεως αὐτῆς] ἐν αὐτῇ τῇ ἐκλείψει. Post ἀνθρώπων] ἔσεσθαι. σημαίνει om. 16. καθόλου. ἐν Αἰγόκερῳ. καὶ Κριῷ. 17. γινομένης corr. ex γεν. βλάβην om. . ἐπισημαίνειν. 17-22. Per- git textus sic et hoc ordine (on. M) : ἐν Παρθένῳ δὲ καὶ Ζυγῷ καὶ Σκορπίῳ καὶ Τοξότῃ ἱεροῖς τόποις καὶ κοινοῖς (κ. κ. *) καὶ χώραις ιλώδεσιν (sic). ἐν Αἰγόκερ δὲ καὶ Διδύμοις καὶ Καρκίνῳ καὶ Λέοντι ὄχλων ἀκαταστασίας καὶ ταραχὰς καὶ ἔριν (ἔρις cod.). But if an eclipse of the Sun and Moon occurs simultaneously in the same single sign, observers have noted that the resulting effects arise from a blending of each of the two eclipses, according to the outcomes set forth above. 23. ἀφείσθω. 24. Those who are able to discern these things readily on their own.

[F. 119.] Hephaest., 1, 92. On the signs in eclipses

signs 1.

P. 89, 27. when a lunar eclipse has occurred: request] the part that has been eclipsed. P. 90, 1. of the Moon om. they indicate after of enemies. according to the region associated. 2. After the zodiac sign] in which the eclipse has occurred. in eclipse. 4. marg.: Sun in Aries. the om. the one being eclipsed wholly in Aries, dim. 6. marg.: sign of Capricorn and so forth. 7. if such. 7.8. days or even more the said symptom will be more intensified. 8. After having occurred] as

1 Cf. collation of cod. Laur. 28, 34 (L) published by Oliviero (l. c., p. 10–11). See Maximus, p. 122 sqq. Ludwich.

καὶ. ὥστε καὶ τὰ ἑδάφη. 9. αἱμωπὸν. ἀνθρώπων πολλῶν ἔσεσθαι φόνους δηλοῖ καὶ πολλαχοῦ. 10. γένηται] ὀφθῇ. ἀνατέλλων ἢ καὶ δύνων. 11. πολλὰ κακὰ *. 12. ἐὰν om. ἐν δὲ Σκορπίῳ αἱματώδης γενόμενος *. 13. ἐὰν om. ἐν δὲ Παρθένῳ. 14. προαγορεύει om. (προσαγ. L). 15. Χήλαις] Ζυγῷ. τοὺς ὄχλους ἀποστατήσειν. 16. τῆς Λιβύης (ποιεῖ add. L). ἀνατέλλων] ἐν τῷ ἀνατέλλειν. 17. ἔν τε Λιβύῃ. καὶ Φοινίκῃ] καὶ om. 19. μηνύει] σημαίνει οἷος κομήτης ἀνατείλας. 21. δενδρικῶν καρπῶν. ἐπιτελέσει. 22. τῷ ἡγεμόνι Αἰγύπτου *. 23. χειμῶνα] δεινὰ (L : χ. καὶ δ.).

P. 91, 1. τοῖς κατὰ νότον φίλοις (om. τοῦ κατὰ νότον προαγορεύει). 2. ἐν τοῖς *. καὶ] ὁ (pro ἢ). 3. δρόμων] διαττόντων. 4. σφαγὰς] στάσεις. λέγουσι om. καὶ ἄσεμνα om. 5. ἀκαταστασίαν om. 6. Ἐπὰν. τοῦ Ἡλίου. ἡμέρας οὔσης. 7. ἡμέρας οὔσης. 8. ὀφθῇ] φανῇ. προαγορεύει] σημαίνει. 10. ταῖς om. *. 10-13. ἐν δὲ Ὑδροχόῳ — ἀνάγκας om. 15. γενομένας corr. ex γιν. τελ. ἑκλ. 17. βασιλείᾳ. 19. ἢ] καὶ. τοῖς om. 21. στ. καὶ ξηρ. 23, τοῦ Ὠκεανοῦ *. 24. τὰς om. πλημμύρας τε. 27. δύσεων. σημαίνει om.

[F. 120r.] Hephaest., I, 23. Περὶ ἐπισημασιῶν τῆς τοῦ κυνὸς ἐπιτολῆς καὶ τῶν πρὸς αὐτὴν ἀστέρων [1].

P. 91, 30-31. τῆς Σώθεως] τοῦ Κυνός. 31. Post ἐπιτολὰς] ὅστις αἰγυπτιακῶς Σῶθις καλεῖται. ἐν ταῖς εἰκοσιπέντε τοῦ μηνὸς Ἐπιφὶ om.

P. 92, 1. ὀλίγα — παρατιθέμενοι] ἡμεῖς ἐνταῦθα παραθήσομεν ὀλίγα τε καὶ εὐσύνοπτα. 3. ἀνατέλλων οὖν ὁ ἀστὴρ χρυσοειδὴς... 4. (τῇ χώρᾳ om.L, hab. Paris.). 6. τὸ σπόρον. 10. ἀνάβασιν τῶν ὑδάτων *. ἤτοι σπόρους. 12. ὁμοίως πνέοντος. 13. ἐπιστρατεύσεσθαι. ἀπαλλ. οὐ καλῶς. 14. καὶ τὰς] τὰς δὲ. 15. καὶ νότου] ἢ ν. 17. καὶ ἀπηλιώτου] ἢ ἀπ. 18. τὸν θρόνον αὐτοῦ (*sic*). 20. κρατηθῆναι δὲ τὴν Αἰθ. ὑπό τινος δυνατοῦ (l. δυναστοῦ). 23. ἐπισκεπτέον. 24. τὸ ἄστρον] τὸν ἀστέρα. 25. τὰ μὲν γὰρ χρώματα.

P. 93, 1. τῆς ἑαυτοῦ δυνάμεως τῷ ἀνωτέρῳ ἀστέρι. 2. κατωτέρω. τὰ μέσα. ἔκ. κινουμ. 4. ἀπογειότατος. 5. τυχοῦσα] οὖσα. 7. ἐπικ, ὡς ἔφην. 9. σημαίνει om. 10. τὸ ἀποτέλεσμα ἑαυτοῦ. 11. μετὰ ἀστέρων ἀπορροίας. 12. οὕτως ἔχουσιν. 13. Ὁ δὲ τοῦ Ἄρεως καὶ (ὁ τοῦ Κρόνου *) ἐκλειπτικοῖς ὅροις *. 15. Καρκίνου] τὸ στῆθος τοῦ Καρκίνου (L : καρκίνου τὸ στῆθος), τούς τε. 15-17. τὸ Φάτνιον] τὴν Φάτνην. 16. τὸ Λέοντος στῆθος καὶ περὶ τὸν ἐπὶ τοῦ μαστοῦ τῆς Παρθένου ἀμαυρόν. 18. τοῦ Σκορπίου. τοῦ Τοξότου. 19-20. καὶ τοὺς τοῦ Αἰγόκερω τοὺς. καὶ ἑκλ. — χωρὶς αὐτῶν] καὶ ἐκλείψεις δ' ὁμοίως Ἡλίου καὶ Σελήνης ἐν τούτοις τοῖς μέρεσι γινόμεναι τὰ αὐτὰ σημαίνουσιν. 21. περισχεθεῖσαι. 22. χαλεπώτατε (l. χαλεπώταται) γίνονται. 24. τοῦ Ἡλίου. 25. στερώσεις *. 26-27. τάς τε * θ. τρ. καὶ τὰς * χειμ. καὶ τὰς * ἄλλας τρ. — ἐπισκοπητέον] ἐπισκοπητέον δὲ κ αὶ τὰς γινομένας συζυγίας ἔγγιστα τῶν τοιούτων τρόπων.

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[1] Cf. Olivierus *l. c.* — Similia praebet Parisinus 2419, f. 101v, de quo videsis Engelbr., *Heph.*, p. 18.

also. so that also the grounds. 9. bloody. that there will be slaughters of many people, i.e. many more. 10. may occur] was seen. rising or also setting. 11. many bad ". 12. ἐν om. ἐν δὲ Skorpiῳ bloody born ". 13. ἀὰ om.nὲ Parthenus. 14. *in* foretells om. (adj. L). 15. Chilais] Libra. the multitudes apostatized. 16. of Libya (whose add. L). rising] in the rising. 17. ἔν te Libya. and Phoenix] and om. 19. menyei] means oἶos komitesnὰnateilas. 21. tree fruits. perform. 22. to the ruler of Egypt *.

23. winter] deina (L : x. and d.).

P. 91, 1. τοῖς κατὰ νότον φίλοις (om. τοῦ κατὰ νότον προαγορεύει). 2. In τοῖς . καὶ] δ (pro ή). 3. δρόμων] διαττόντων. 4. σφαγάς] στάσεις. they say om.6. Ἐπὶν τοῦ Ἡλίου. and obscene om. 5. ἀκαταστασίαν om. of the day being. 7. of the day being. 8. ὀφθη] fani. foretells] means. 10. to the om. . 10-13. ἐν δὲ Υδροχόω – ανάγκας om. 15. γενομένας corr. ex γιν. τελ. ἐκλ. 17. kingdom. 19. A1]] καί. τοῖς om. 21. στ. καὶ ξηρ. 23, of the Ocean *. 24. τὰς om. floods and. 27. of the settings. σημαίνει om.

[F. 120.] Hephaest., I, 23. On the significant appearances of the rising of the Dog Star and the stars associated with it 1.

P. 91, 30-31. τῆς Σώθεως] τοῦ Κυνός. 31. Post επιτολὰς] ὅστις αἰγυπτιακῶς Σώθις καλεῖται. ἐν ταῖς εἰκοσιπέντε τοῦ μηνός Επιφί om.

P. 92, 1. ὀλίγα – παρατιθέμενοι] ἡμεῖς ἐνταῦθα παραθήσομεν ὀλίγα τε καὶ εὐσύ-νοπτα. 3. ἀνατέλλων οὖν ὁ ἀστὴρ χρυσοειδής ... 4. (τῇ χώρᾳ om.L, hab. Paris.). 6. τὸ σπόρον. 10. ἀνάβασιν τῶν ὑδάτων . ἤτοι σπόρους. 12. ὁμοίως πνέον-τος. 13. ἐπιστρατεύσεσθαι. ἀπαλλ. οὐ καλῶς. 14. καὶ τὰς] τὰς δέ. 15. καὶ νότου] ἢ ν. 17. καὶ ἀπηλιώτου) ἢ ἀπ. 18. τὸν θρόνον αὐτοῦ (sic). 20. κρατη-θῆναι δὲ τὴν Αἰθ. ὑπό τινος δυνατοῦ (1. δυναστού).23. ἐπισκεπτέον.24. το ἄστρον] τὸν ἀστέρα. 25. τὰ μὲν γὰρ χρώματα.

P. 93, 1. τῆς ἑαυτοῦ δυνάμεως τῷ ἀνωτέρω ἀστέρι.2. κατωτέρω. the media. ἔκ. κινουμ. 4. ἀπογειότατος. 5. τυχοῦσα] οὖσα. 7. ἐπικ, ὡς ἔφην. 9. σημαίνει om. 10. τὸ ἀποτέλεσμα ἑαυτοῦ. 11. μετὰ ἀστέρων απορροίας. 12. οὕτως ἔχου-σιν. 13. Ὁ δὲ τοῦ Ἄρεως καὶ ὁ τοῦ Κρόνου *) έκλειπτικοῖς ὅροις *. 15. Καρκίνου τὸ στῆθος τοῦ Καρκίνου (L : καρκίνου τὸ στῆθος), τούς τε. 15-17. τὸ Φάτνιον] τὴν Φάτνην. 16. τὸ Λέοντος στῆθος καὶ περὶ τὸν ἐπὶ τοῦ μαστοῦ τῆς Παρθένου ἀμαυρόν. 18. του Σκορπίου. του Τοξότου. 19-20. καὶ τοὺς τοῦ Αἰγόκερω τους. καὶ ἐκλ. — χωρὶς [redacted] αὐτῶν] καὶ ἐκλείψεις δ᾽ ὁμοίως Ηλίου και Σελήνης ἐν τούτοις τοῖς μέρεσι γινόμεναι τὰ αὐτὰ σημαίνουσιν. 21. περισχεθεῖσαι. 22. χαλεπώτατε (1. χαλεπώταται) γίνονται. 24. τοῦ Ἡλίου. 25. στερώσεις ". 26-27. τάς τε " θ. τρ. καὶ τὰς * χειμ. καὶ τὰς ἄλλας τρ. — ἐπισκοπητέον] ἐπισκο [redacted] πητέον δὲ κ αὶ τὰς γινομένας συζυγίας έγγιστα τῶν τοιούτων τρόπων.

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1 Cf. Olivier l. c. [redacted] Parisinus 2419, f. 101, of which you have seen

P. 94, 2. Post μαρτυροῦντος] ὁμοί<ως> ἢ κατὰ παρουσίαν ἢ διαμετρικῶς ἢ τετραγωνικῶς. 3. τὰς προγεγενημένας συζυγίας. ἢ πανσελ. om. 4. σκοπεῖν. 5. καὶ * πρὸς αὐτάς. 7. συνόδου] συζυγίας. 8. μον. σχ. 9. ἀνατολικοὶ om. 10. ἐν τῷ καιρῷ — ὄντες om. 11. Ἀφροδίτη] ὁ τῆς Ἀφροδίτης. Ἑρμῆς] τοῦ Ἑρμοῦ. καὶ καλάς. 12. παρετήρησαν δὲ ἕκαστον[1]. πλανητῶν om. 13. μὲν om. *. 15. πέντε om. δωδεκατημορίοις] ιβ' ζῳδίοις. 16. ἄστρου ἀνατολὴν] Κυνὸς ἐπιτολήν. 17. καὶ] ἢ καὶ *. 18. καὶ ἐν] ἐν δὲ. γενήσεσθαι. 20. κτηνῶν δὲ. 21. ἀνθρώπων μέντοι. 23-24. καὶ δαιμόνων — θανάτους om. 26. καὶ ἱερῶν πολιορκίαν om. 27. τῷ om. 29. ἡγεμόνων ἀπογραφάς τε ἀπορρήτους.

P. 95, 1. τῶν τε *. τοῦ om. 3. τά τε ἀγάλματα ἀπολεῖσθαι om. 4. δηλοῖ om. 5. ἑαυτοὺς] ἀλλήλους. 6. καὶ τὸν] τὸν δὲ (τόν τε L). λοιμὸν δὲ. 8. ἐν δὲ Κριῷ ἐν παντὶ κόσμῳ πολλὰ ἔσονται κακά. καὶ γεννημάτων δὲ πλῆθος post φθορά (9). 10. τῶν om. 13-14. Τοῦ δὲ Διὸς ἐν Καρκίνῳ ὄντος κατὰ τὸν καιρὸν τῆς τοῦ Κυνὸς ἐπιτολῆς ἐπισημαίνεται τὸν βασιλέα ... 16. τήν τε ἀνάβασιν γενέσθαι] ἀνάβ. τε γενήσεσθαι. 17. ὀλλύρας. σημαίνει om. 19. εἶναι] ἔσεσθαι. 21. μηνύει om. (μηνύσει L). 22. μετὰ ταῦτα] πάλιν. 23. δεικνύει] ἔσεσθαι. ἀνάστασιν] ἀνάβασιν. 25. ἐν δὲ τῇ Ἐλυμαΐδι. 27. ἀπολεῖσθαι. ἀποσημαίνει om. 30. ἀστὴρ ἐν τῇ — τυχὼν om. 31. ἀποτελεῖ ἀνάβασιν] ἀνάβ. σημαίνει καὶ ὑπερέχοντος. δὲ om.

P. 96, 2. καλῶς ante ἔξειν. 3. κυούσαις] τικτούσαις. 4. σημαίνει om. 5. κατὰ τὴν Συρίαν. ἀποτελέσει om. 6. παύσεσθαι. 7. θυμάτων ὁλοκ. om. τε] δὲ. 8. αὐανθῆναι. 9. ἡγούμενον σημαίνει om. 10. μὴ om. 11. τοὺς δὲ θεοὺς — μηνύει om. 12. ἀνομβρίαν] ἀνωμαλίαν. 13. σημαίνει om. (μηνύει L). 14-16. ἀστὴρ — σημαίνει om. 16. δὲ] τῷ. καὶ τῶν] τῶν δὲ. 17. τῶν ὠνίων] τῶν τε * locus vacuus. 18. ἐν δὲ * Π. πλεονασμόν. 20. Τοῦ τε Ἑρμοῦ ὄντος] Ὁ δὲ τοῦ Ἑρμοῦ. 20-22. ἐν Διδύμοις — μηνύει om. 22-23. ἐν μὲν τῷ Λέοντι. 25. εἰρημένων. 27. ἄστρου ἀνατολῆς] Κυνὸς ἐπιτολῆς. 28. ἀνατολῇ] ἐπιτολῇ. ἐπισημαίνει τῇ χώρᾳ ἢ προσῳκ. 29. πόλεμόν τε. κυόμενα] τικτόμενα. 31, δηλοῖ om. μελαγχολώδη] μέγαν καὶ χολώδη. 32. ἔσεσθαι om.

P. 97, 1. σημαίνει om. 2. ποῖον. μέρος] ποῖον μέρος. 3. ἔτι om. 5. δυνάμεως] δύσεως. 6. παραφυλαξάμενοι] παρετήρησαν οἱ. καὶ] κατὰ. 7. πάγκακα. 9. χειμῶνα. ἀστέρος. 11. πυρρὸς. 12. αὐτοῦ. ὦσι] ὡς. μέλανες ὀφθῶσι. 12-14. μικροῦ δὲ — ἔσται om. 14. τὴν om. 14-15. μικρὰς post νεφελοειδοῦς. 16. καὶ τοῦ] καὶ om. 17. σμικρότατος τῶν κρατῶν. 18-19. γραμμῆς πυρρᾶς καὶ μακροτέρας καὶ πρὸς βορρᾶν ἀποτεινούσης ἀπὸ (τοῦ om.) νότου. 19. λυγνιώδους.

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[1] Leg. ἕκαστον sicut Parisinus et tria eius signa sqq. Κρόνον, Δία, Ἄρεα non Κρόνος etc.

P. 94, 2. Post μαρτυροῦντος] similarly> either by presence or diametrically or squarely. 3. the preceding conjunctions. The full moon om. 4. to examine. 5. and * toward them. 7. of conjunction] of syzygy. 8. mon. sch. 9. eastern om. 10. at the time [illegible] being om. 11. Venus] the one of Venus. Mercury] of [illegible] of Mercury. and beautiful. 12. but they observed each 1. of the planets om. 13. indeed [illegible] about. [illegible]. 15. five om. twelve 16. rising star] A hound. 17. and] or ". 18. and in] in de. birth. 20. of animals de.n21. of men men. 23-24. and of demons deaths om. 26. and [illegible] of holy sieges om. 27. of om. 29. of rulers you list secrets.

P. 95, 1. τῶν τε τοῦ om. 3. τά τε ἀγάλματα ἀπολεῖσθαι om. 4. δηλοῖ om. 5. ἑαυτοὺς] ἀλλήλους. 6. καὶ τὸν] τὸν δὲ (τόν τε L). λοιμόν δέ. 8. ἐν δὲ Κριῷ in all the world many(9). ἔσονται κακά. καὶ γεννημάτων δὲ πλῆθος post φθορά 10. των om. 13-14. Τοῦ δὲ Διὸς ἐν Καρκίνῳ ὄντος κατὰ τὸν καιρὸν τῆς τοῦ Κυνὸς ἐπιτολῆς ἐπισημαίνεται τὸν βασιλέα ... 16. τήν τε ἀνάβασιν γενέσθαι] ἀνάβ. τε γενήσεσθαι. 17. ὀλλύρας. σημαίνει om. 19. εἶναι] ἔσεσθαι. 21. μηνύει om. (μηνύσει L). 22. μετὰ ταῦτα] πάλιν. 23. δεικνύει] ἔσεσθαι. ἀνάστασιν] ἀνάβασιν. 25. ἐν δὲ τῇ Ἐλυμαΐδι. 27. ἀπολεῖσθαι. ἀποσημαίνει om. 30. ἀστὴρ ἐν τῇ· τυχών om. 31. ἀποτελεῖ ἀνάβασιν] ἀνάβ. σημαίνει καὶ ὑπερέχοντος. om.

P. 96, 2. καλώς ante ἕξειν. 3. κυούσαις] τικτούσαις. 4. σημαίνει om. 5. vs Syria. ἀποτελέσει om. 6. παύσεσθαι. 7. θυμάτων ὁλοκ. om. τε] δέ. 8. αὐανθῆναι. 9. ἡγούμενον σημαίνει om. 10. μή om. 11. τοὺ[illegible] δὲ θεούς [illegible] μηνύει om. 12. ανομβρίαν] ἀνωμαλίαν. 13. σημαίνει om. (μηνύει L). 14-16. ἀστὴρ - σημαίνει om. καὶ τῶν] τῶν δέ. 17. τῶν ὠνίων] καὶ τῶν] τῶν δέ. 20. Τοῦ te έρμοῦ οντος] τῶν τε * locus vacuus. 18. ἐν δὲ * Π. πλεονασμόν. Ὁ δὲ τοῦ Ἑρμού. 20-22. ἐν Διδύμοις - μηνύει om. 22-23. ἐν μὲν τῷ Λέοντι. 25. εἰρημένων. 27. ἄστρου ἀνατολῆς] Κυνὸς ἐπιτολῆς. 28. ἀνατολῇ] epitole. ἐπισημαίνει τῇ χώρᾳ ἡ προσῳκ. 29. πόλεμόν τε. κυόμενα] τικτόμενα. 31. δηλοῖ om. μελαγχολώδη] μέγαν καὶ χολώδη. 32. ἔσεσθαι om.

P. 97, 1. σημαίνει om. 2. ποῖον μέρος] ποῖον μέρος. 3. ἔτι om. 5. δυνάμεως] δύσεως. 6. παραφυλαξάμενοι] παρετήρησαν οι. and according to. 7. utterly evil. 9. winter. of the star. 11. reddish. 12. of it. ὦσι] ὡς. black in appearance. 12-14. microῦ [illegible] - ἔσται om. 14. the om. 14-15. μικρὰς post νεφελοειδούς. δὲn16. and of] and om. 17. the smallest of the rulers. 18-19. of a reddish streak and of the longer one extending northward from the south om. 19. sooty.

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1 Read ἕκαστον as in the Parisian manuscript and its three signs etc. Κρόνον, Δία, Ἄρεα then Κρόνος etc.

[F. 122r.] Hephaest., II, 2.

Περὶ μοίρας ὡροσκοπούσης ἐν τῇ συλλήψει.

Μετὰ τὸ ἐκθεῖναι τὴν τοῦ Πτολεμαίου μέθοδον αὐταῖς λέξεσιν· « Ἐπὰν ...» ταῦτα μὲν ὁ Πτολεμαῖος ἐντέχνως πάνυ καὶ φυσικῶς περὶ τῆς ὡροσκοπούσης μοίρας κατὰ τὸν καιρὸν τῆς συλλήψεως ἐκτιθεται, πλὴν καὶ ἡμεῖς ἐκθήσομεν ἐνταυθοῖ καὶ τὰ παρ' ἄλλοις περὶ ταύτης λεγόμενα φιλοκαλίας χάριν ὑπὲρ τοῦ τὸν ὡροσκόπον παχυμερῶς εὑρίσκειν, εἰ καὶ μὴ αὐτὴν τὴν μοῖραν δυνατὸν ἀκριβῶσαι, καθὼς ὁ θεῖος εἴρηκεν Πτολεμαῖος.

Φασὶν οὖν τὰς μεταξὺ τῆς πρὸ τῆς σπορᾶς γενομένης συζυγίας καὶ τῆς γενεθλιακῆς ἐποχῆς τοῦ Ἡλίου συναγομένας μοίρας ἐκβάλλονται ἀπ' αὐτοῦ τοῦ ζῳδιακοῦ, καθ' ὅ ἐστιν ἡ τοῦ Ἡλίου ἐποχὴ ἑκάστῳ ζῳδίῳ διδόντας μοῖραν α', εἰς ὃ ἂν καταντήσῃ ζῴδιον ὁ τῶν μοιρῶν ἀριθμός, ἐκεῖνο τὸ ζῴδιον φάσκειν παχυμερῶς ὡροσκοπεῖν κατὰ τὸν καιρὸν τῆς σπορᾶς.

« Ὁ δὲ Ἀνουβίων οὕτω λέγει· « Σκέπτου τὸν οἰκοδεσπότην τοῦ » ζῳδίου ἐν ᾧ ἐστιν ὁ Ἥλιος ἐπὶ τῶν ἡμερινῶν γενέσεων, καὶ ἀπ' αὐτοῦ » ἀρίθμει τὰ ζῴδια ἕως τοῦ οἰκοδεσπότου τοῦ ζῳδίου, ὃ ἐπέχει τηνικαῦτα » ἡ Σελήνη· καὶ τὴν ποσότητα τῶν ζῳδίων ἔκβαλε ἀπὸ τοῦ ζῳδίου ἐν ᾧ » ἐστιν ὁ Ἡλίος καὶ εἰς ὃ ἂν ἐκπέσῃ ζῴδιον ὁ ἀριθμός, ἐκεῖνο ἦν τὸ » ὡροσκοποῦν τὴν ὥραν τῆς σπορᾶς. ἐπὶ δὲ τῶν νυκτερινῶν γενέσεων » ἀπὸ τοῦ ζῳδίου τοῦ κατὰ τὴν ἐποχὴν τῆς Σελήνης, καὶ ἔκβαλε τὴν » ποσότητα τῶν ζῳδίων τῶν μεταξὺ τῶν οἰκοδεσποτῶν καὶ αὐτῶν ἐν » οἷς εὑρίσκονται οἱ οἰκοδέσποται, καὶ εἰς ὅπερ ἂν ζῴδιον καταλήξῃ ὁ » ἀριθμός, ἐκεῖνο λέγε ὡροσκοπεῖν κατὰ τὴν σποράν. ἐὰν δὲ ὁ Ἡλίος » τύχῃ, φησίν, ἐν ἀρχῇ τῶν ζῳδίων, σκοπεῖν χρὴ μὴ ᾗ ὁ ὡροσκόπος ἢ » εἰς τὸ διάμετρον τῆς τοιαύτης ποσότητος, ἢ εἰς τὸ τετράγωνον. »

Αὐτὴ δὲ ἡ μέθοδος συμφωνεῖ ἡμῖν σχεδὸν ἐπὶ πάντων, πλὴν ἐκθετέον καὶ ἑτέραν μέθοδον πάνυ συμφωνοῦσαν. προσδεδόσθαι χρὴ τὸ ἐν ἡμέρᾳ τετέχθαι τὸν ζητούμενον ἢ ἐν νυκτί, καὶ τούτου δεδομένου σκοπεῖν τὴν τοῦ Ἡλιοῦ μοῖραν, καὶ ταύτῃ ἀπὸ μὲν τοῦ Θὼθ ἕως τοῦ Ἀθύρ, καὶ αὐτοῦ προστιθέναι μοίρας β' s'', ἀπὸ δὲ τοῦ Φαμενὼθ ἕως τοῦ Μεσουρῆ (*sic*) ἀφαιρεῖν β' s'', καὶ τὴν γινομένην οὕτω ποσότητα τῶν μοιρῶν τοῦ Ἡλίου δωδεκάκις ποιοῦντας ἐκβάλλειν ἀπὸ τῆς τοῦ Ἡλίου μοίρας, καὶ εἰς ὃ ἂν ἐκπέσῃ ζῴδιον ὁ ἀριθμός, ἐκεῖνο λέγειν ὡροσκοπεῖν

4 Ἐπὰν additum supra versum initium videtur esse loci ab Hephaestione relati, sed ab ἐπειδὴ incipientis in astrologi codicibus (Parisinis 2417 = P, 2841 = A, 2415 = a. ταῦτα μὲν - 9 Πτολεμαῖος] similia Heph. (scil. Hephaestiones codd. omnes). Cf. Ptol., *Tetrab.*, III, 2, p, 217 Iunctinus. 10 Leg. φησὶν. 16 σκέπτου ... usque ad citati finem] sim. Heph. 17 οἴκου Heph. 20 Scholion pr. m.: διάμετρον μὲν οἶμαι τὰς μοίρας δέον (δέων cod.) λέγειν καὶ οὐχ ἁπλῶς τὰ ζῴδια. 27 Scholion pr. m.: διάμετρον μὲν οἶμαι λέγειν αὐτὸ τὸ s'' τῆς ποσότητος τῆς μοίρας, τετράγωνον δὲ τὸ τέταρτον.

[F. 122r.] Hephaest., II, 2.

On the degree of the horoscope at conception.

After setting forth Ptolemy's method in his own words: "Whenever ..." — this is what Ptolemy, most skillfully and naturally, expounds concerning the horoscopic degree at the time of conception; but we too shall set forth here what is said by others on this subject, for the sake of thoroughness, in order to find the horoscope in a rough manner, even if it is not possible to determine the exact degree, as the divine Ptolemy has stated.

They say, then, that the degrees gathered between the syzygy that occurred before the sowing and the natal position of the Sun are cast out from the very sign of the Zodiac in which the Sun's position falls, assigning one degree to each sign, and whichever sign the number of degrees lands upon, that sign is said to be rising in a rough manner at the time of sowing.

"Anubion states it thus: 'Examine the lord of the sign in which the Sun is, for diurnal nativities, and from it count the signs up to the lord of the sign that the Moon then occupies; and cast the number of signs from the sign in which the Sun is, and whichever sign the number falls upon, that was the sign ascending at the hour of sowing. For nocturnal nativities, start from the sign corresponding to the Moon's position, and cast the number of signs between the lords and the signs in which the lords are found, and whichever sign the number ends at, declare that sign to be rising at the sowing. But if the Sun happens, he says, to be at the beginning of the signs, one must consider whether the horoscope is at the opposition of such a number, or at the square.'"

This method agrees with us in almost all cases, but another method that agrees very well must also be set forth. It must be given whether the person sought was born during the day or at night, and with this given, one must examine the degree of the Sun, and to this, from Thoth up to Athyr, add 2½ degrees, but from Phamenoth up to Mesore (sic) subtract 2½ degrees, and taking the resulting quantity of the Sun's degrees and multiplying by twelve, cast it out from the degree of the Sun, and whichever sign the number falls into, declare that one to be the horoscope

4 Ἐπάν added above the line appears to be the beginning of a passage cited from Hephaestion, but beginning with ἐπειδή in the astrological codices (Parisini 2417 = P, 2841 = A, 2415 = a). ταῦτα μέν - 9 Πτολεμαῖος] similar in Heph. (i.e. Hephaestionis codd. ταῦτα μέν - 9 Πτολεμαῖος] similar in Heph. (i.e. Hephaestionis codd. omnes). Cf. Ptol., Tetrab., III, 2, p. 217 Iunctinus. 10 Read φησίν. 16 σκέπτου*** to the end of the citation] sim. Heph. 17 οἴκου Heph. 20 Scholion pr. m.: διάμετρον μὲν οἶμαι τὰς μοίρας δέον (δέων cod.) λέγειν καὶ οὐχ ἁπλῶς τὰ Ζῴδια. 27 Scholion pr. m.: διάμετρον μὲν οἶμαι λέγειν αὐτὸ τὸ 3" τῆς ποσότητος τῆς μοίρας, τετράγωνον δὲ τὸ τέταρτον.

κατὰ τὴν σποράν, ἢ ἓν τῶν λοιπῶν δύο ζῳδίων τῶν τριγωνικῶς αὐτῷ συσχηματιζομένων.

« Ἔστω δὲ τὸ περὶ τούτου δι' ὑποδείγματος σαφηνείας χάριν. ἐγεννήθη τις ἐν ἡμέρᾳ κατὰ τὴν λ$^{\eta\nu}$ τοῦ Ἀθύρ, τοῦ Ἡλίου ἐπέχοντος Τοξότου μοίρας δ'· ταύταις ταῖς δ' μοίραις προσέθηκα β' s'', καὶ ἐγένοντο ς' s''· αἱ δὲ ς' s'' δωδεκαπλασιασθεῖσαι ἐγένοντο οη'·» ταύτας ἐκβάλλων ἀπὸ τῆς τοῦ Ἡλιοῦ μοίρας καταντῶ περὶ τὰ τελευταῖα τοῦ Ὑδροχόου. ὡροσκοπεῖ οὖν κατὰ τὴν σποράν ἢ ὁ Ὑδροχόος ἢ οἱ Δίδυμοι ἢ ὁ Ζυγός· ἀλλὰ τοῦ Ἡλίου περὶ τὰς ἀρχὰς τοῦ Τοξότου τυγχάνοντος ἀπ' αὐτοῦ ἕως τῆς ἀρχῆς τῶν Διδύμων [f. 122^{v}] τὸ ὑπὲρ γῆν ἡμισφαίριον τῆς ἡμέρας ἐστίν. οὐκ ἄρα ἐν τοῖς Διδύμοις ἔσται ὁ ὡροσκόπος, ἀλλ' οὐδὲ ἐν τῷ Ζυγῷ δυνατὸν εἶναι διὰ τὸ καὶ τὸν Ζυγὸν ὑπὸ γῆν εἶναι. πιστευτέον οὖν ἐν Ὑδροχόῳ μόνῳ πίπτειν τὸν ὡροσκόπον. ἐὰν δέ ποτε δύο ζῴδια τοῦ τριγώνου ὑπὲρ γῆν ᾖ εἰς ἃ ὑπονοοῦμεν εἶναι τὸν ὡροσκόπον, καταστοχαζόμεθα ἐκ τοῦ εἴδους τοῦ ἀνθρώπου ποίῳ μᾶλλον τῶν ζῳδίων ἀπείκασται καὶ ἀποφαινόμεθα.

« Κριοῦ μὲν γὰρ ὡροσκοποῦντος οἱ τικτόμενοι τοιοῦτοί εἰσιν τῷ εἴδει ὀστώδεις, δασεῖς καὶ μέσοι μᾶλλον ἢ εὐμήκεις, ἐνίοτε δὲ καὶ τὸ προσώπῳ κάτω κύπτοντες, καὶ δειλοὶ καὶ παῖκται καὶ αἰσχρολόγοι. τοῦ δὲ Ταύρου, σιμοί, ταυρόφθαλμοι, ὑπομέλανες, πλατυμέτωποι, πλατύρρινοι, ἀνεσταλμένοι, ἔσθ' ὅτε φαλακροὶ καὶ μικρὰ ὦτα ἔχοντες, ὑποκριταί, ψευδεπιεικεῖς, τὰ χείλη ἐνίοτε μείζονα ἔχοντες τοῦ συμμέτρου καὶ τοὺς μυκτῆρας μεγάλους καὶ τὰς ὀφρῦς· τὰ δὲ ἔσχατα αὐτοῦ κιναίδους ποιεῖ. τῶν δὲ Διδύμων ὡροσκοπούντων οἱ γεννώμενοι σύμμετροι τῷ σώματι, ἐπίρρινοι, ἔσθ' ὅτε οὖλοι καὶ μεγάλα ὦτα ἔχοντες καὶ τοῖς ὤμοις εὔσαρκοι. ὁ δὲ Καρκίνος ποιεῖ ὀστώδεις, στρογγυλοπροσώπους, ἔσθ' ὅτε μέλανας ὡς πρὸς τὸ κλίμα καὶ ἀναφαλαντίας, τοὺς δὲ ὀδόντας πολλοὺς ἔσθ' ὅτε, τὸ δὲ μῆκος ἀσυμμέτρους· καὶ γὰρ τὰ κάτωθεν μέρη μείζονα ἔχουσι, τὰ δὲ ἄνωθεν ἐλάσσονα· καὶ τὴν γαστέρα ἔχουσιν ὑπὸ τὸ στῆθος προκύπτουσαν καὶ αὐτὸ τὸ στῆθος πλατύ, καὶ τοὺς ὀφθαλμοὺς ὑποκεχυμένους, μάλιστα ὅσοι τὸν ὡροσκόπον ἐγγὺς ἔχουσι τῆς Φάτνης νεφελοειδοῦς οὔσης. ὁ δὲ Λέων γλαυκούς, πυρρότριχας, ἰσχυρούς, ὑποκύρτους, πλατεῖς τὰ ἄνωθεν καὶ δυσειδεῖς, μάλιστα τοὺς ἐν ταῖς πρώταις μοίραις τικτομένους. ποιεῖ δὲ ὅλως καὶ παχυρρίνους καὶ λεοντοπροσώπους, τρώκτας, λεπτοὺς τὰς κνημάς, ἐν δὲ ταῖς τελευταίαις μοίραις περὶ τὴν ῥάχιν, ψιλοὺς τὰς τρίχας, ἀναφαλαντίας, ἔσθ' ὅτε καὶ κιναίδους. ἡ δὲ Παρθένος συμμέτρους τῇ ἡλικίᾳ καὶ μᾶλλον μικρούς, εὐπλάστους, μακροκοιλίους καὶ ὀρθοὺς καὶ

3 « ἔστω ... »] signis « ... » eos locos includo qui citata Hephaestionis ipsius esse videntur. 8 ὡροσκόπει cod., ὡροσκοπήσει Heph. 10 ὑπὲρ γῆν P. 21 Post ἀνεσταλμένοι] τὰς τρίχας add. Heph. 27 ἀναφαντίους P, ἀναφαλαντιαίους A a. 28 συμέτρους A a. 34 ὅλως] οὐλοὺς P, οὐλὰς A a. 35 τρώκτας] βόρους Heph. 36 ἀναφαλαντιέους P; A a sicut supra. 37 κυναίδους cod. fere ubique.

according to the conception, or in one of the remaining two signs that form a trine aspect with it.

«Let this be clarified through an example for the sake of clarity. Someone was born during the day on the 31st of Athyr, with the Sun occupying the 4th degree of Sagittarius; to these 4 degrees I added 2½, and they became 6½; and 6½ multiplied by twelve became 78.» Counting these off from the degree of the Sun, I arrive at around the last degrees of Aquarius. The Ascendant at conception is therefore either Aquarius, or Gemini, or Libra; but since the Sun happens to be around the beginning of Sagittarius, from that point to the beginning of Gemini [f. 129v] is the daytime hemisphere above the earth. Therefore the Ascendant will not be in Gemini, nor can it be in Libra, since Libra too is below the earth. One must therefore trust that the Ascendant falls in Aquarius alone. But if ever two signs of the trigon are above the earth, in which we suspect the Ascendant to be, we make our judgment from the physical appearance of the person as to which of the signs he most resembles, and we declare accordingly.

«For when Aries is on the Ascendant, those born are of such appearance: bony, hairy, and of medium rather than tall stature, sometimes bending their face downward, and they are timid, playful, and foul-mouthed. When Taurus is on the Ascendant, they are snub-nosed, bull-eyed, somewhat dark, broad-browed, broad-nosed, compact, sometimes bald and with small ears, hypocritical, falsely decent, sometimes having lips larger than proportionate and large nostrils and cheeks; its final degrees produce effeminates. When Gemini is on the Ascendant, those born are well-proportioned in body, aquiline-nosed, sometimes curly-haired with large ears and well-fleshed shoulders. Cancer produces bony individuals, round-faced, sometimes dark according to their climate and bald at the temples, sometimes with many teeth, and disproportionate in height; for their lower parts are larger and their upper parts smaller; and they have a belly that protrudes beneath the chest, and the chest itself is broad, and their eyes are suffused, especially those who have the Ascendant near the Manger when it is nebulous. Leo produces grey-eyed, red-haired, strong, somewhat stooped individuals, broad in the upper parts and ill-formed, especially those born in the first degrees.It also generally produces thick-nosed and lion-faced individuals, gnawing types, with slender shins, and in the last degrees problems around the spine, sparse-haired, bald at the temples, sometimes also effeminates. Virgo produces individuals well-proportioned in stature and rather small, well-formed, long-waisted, upright, and

3 « ἔστω ... »] I enclose within the signs « ... » those passages which appear to be direct quotations from Hephaestion himself. 8 ὡροσκόπει cod., ὡροσκοπήσει Heph. 10 ὑπὲρ γῆν P. 21 Post ἀνεσταλμένοι] τάς τρίχας add. Heph. 27 αναφαντίους P, ἀναφαλαντιαίους A a. 28 συμμέτρους A a. 34 ὅλως] οὐλοὺς P, οὐλὰς A a. 35 τρώκτας] βόρους Hef. 36 ἀναφαλαντιέους P; Aa sicut supra. 37 κυναίδους cod. almost everywhere

κοσμίους. ὁ δὲ Ζυγὸς εὐοφθάλμους, ὑπομέλανας, ἔσθ' ὅτε καὶ μακροὺς καὶ οὔλους τὰς τρίχας, δικαίους καὶ γνωστικούς. ὁ δὲ Σκορπίος μικροφθάλμους, ὠχρούς, ὦτα μικρὰ ἔχοντας, ἔσθ' ὅτε μαδαροὺς τὸ γένειον ἢ γλαυκοὺς τοὺς ὀφθαλμούς, τὴν δὲ φάρυγγα ἐξέχου-
5 σαν ἔχοντας καὶ τοὺς ὤμους πλατεῖς, μακροσκελεῖς καὶ ὠκεῖς, φθονεροὺς καὶ ἅρπαγας, τὰ δὲ ἔσχατα περὶ τὸ κέντρον ποιεῖ κιναίδους, ἔσθ' ὅτε δὲ καί τινας ἔχοντας ὑποχύσεις ἐν τοῖς ὀφθαλμοῖς διὰ τὸ νεφέλιον τὸ περὶ τὸ κέντρον· ποιεῖ δὲ καὶ ἀναφαλαντίας. ὁ δὲ Τοξότης μακροὺς τοῖς μηροῖς, ταῖς δὲ κνήμαις εὐπλάτους, εὐγενείους, προγάστορας,
10 εὔχρους, ταχεῖς, εὐκολύμβους, φιλοῦντας τὸ ὀχεῖσθαι ζῷα, φαλακρούς· τὰ δὲ τελευταῖα ποιεῖ κιναίδους· ἔστι δ' ὅτε τοὺς πώγωνας προπολιοῦντας. ὁ δὲ Αἰγόκερως μικροφυεῖς ποιεῖ, μάλιστα ἐν ταῖς πρώταις μοίραις, καὶ κούφους τὸ στῆθος, λεπτοὺς τὰ σκέλη, ὀξυπώγωνας, ἔσθ' ὅτε δασεῖς τὰ σκέλη, ὀστωδεῖς, κάτω κύπτοντας, ἀσελγεῖς. ὁ δὲ Ὑδρο-
15 χόος εὐσώμους, εὐγενείους, εὐυπολήπτους, ἔσθ' ὅτε δὲ καὶ προγάστορας, καί τινας ἔχοντας τὴν μίαν [f. 123r] κνήμην μείζονα τῆς ἑτέρας. οἱ δὲ Ἰχθύες ποιοῦσιν εὐρυτέρους τοῖς ὤμοις, εὐτρίχας, λευκοὺς τὸ μέτωπον, καὶ μέγα καὶ στενὸν ἔχοντας ἔσθ' ὅτε καὶ προκύπτον, μελανοφθάλμους, βραδέως φθεγγομένους, ἰδιοπράγμονας.

20 « Ταῦτα μὲν καὶ τοιαῦτα σημαίνει ζῴδια αὐτὰ καθ' ἑαυτὰ ὡροσκοποῦντα· τυχόντες δὲ ἐν αὐτοῖς καὶ οἱ πλανώμενοι ἕκαστος πρὸς τὸ ἑαυτοῦ ἰδίωμα μεταποιεῖ πως. Κρόνος μὲν γὰρ μέλανας ποιεῖ, δυσειδεῖς δὲ καὶ αὐχμηρούς. Ἄρης δὲ ξανθούς, γλαυκοφθάλμους, τετανότριχας, γοργούς, ὦτα μικρὰ ἔχοντας. Ζεὺς δὲ λευκούς, εὐσάρκους, μεγαλοφ-
25 θάλμους, εὐπώγωνας, ἀγαθοὺς τῷ τρόπῳ. ἡ δὲ Ἀφροδίτη σὺν τούτοις οἷς ποιεῖ ὁ Ζεὺς ποιεῖ καὶ ἁβροὺς καὶ εὐόπτους. ὁ δὲ Ἑρμῆς ἰσχνούς, ὠχρούς, συμμέτρους καὶ οὐλοκόμους, καλούς τε καὶ γενναίους. ὁ δὲ Ἥλιος καὶ ἡ Σελήνη συντρέπονται <μὲν>οἷς ἂν ἐντύχωσιν· ἰδίᾳ δὲ ὁ Ἥλιος εὐτραφεῖς καὶ εὐεκτοῦντας ποιεῖ· ἡ δὲ Σελήνη εὐκρά-
30 τους καὶ εὐσάρκους.

« Ἐκ μὲν οὖν τῶν προλελεγμένων τῆς τε τῶν ζῳδίων φύσεως καὶ τῶν πλανωμένων, παχυμερῶς μὲν ἔστιν εὑρεῖν τὸ ὡροσκοποῦν ζῴδιον κατὰ τὴν ὥραν τῆς σπορᾶς, τῇ συνεχεῖ πείρᾳ καὶ γυμνασίᾳ χρωμένους, τῇ τῶν ζῳδίων τε καὶ ἀστέρων φύσει καί τοῖς κλίμασι ἐπὶ τῶν ἤδη
35 τελειωθέντων ἀνθρώπων, ἐξακριβοῦν τε δὲ τὴν ὡροσκοποῦσαν μοῖραν κατὰ τὴν τοῦ θείου Πτολεμαίου μέθοδον, σχεδὸν ἐπὶ πάντων εὑρίσκομεν ἀληθεύουσαν. »

2 οὐλὰς a. γνωστικοὺς] αἰδήμονας Heph. 3 ἔχοντες cod. 8 ἀναφαλανταίους P; A a sicut supra. 7 Cf. *Catal.* V, 1, p. 169, 29. 9 εὐπλάτους cod., εὐπλάστους Heph. 10 εὐκολύμους Heph. εἰς ζῷα Heph. 13 στῆθος] ἦθος Heph. 18 μέγα στέρνον Heph. μέτωπον] ita P A, πρόσωπον a. προκόπτοντας Heph. 23 δὲ καὶ] εὐ f. l. τε καὶ. 27 γενναίους] εὐγεναίους Heph. 29 εὐστραφεῖς] συντραφεῖς P. εὐεκτοῦντας Heph. 32 ἔστιν εὑρεῖν παχ. P. τὸν ὡροσκόπον Heph. 34 κρίμασι coni. F. C.

κοσμίους. Libra produces those with fine eyes, somewhat dark complexion, sometimes also tall and with curly hair, just and discerning. Scorpio produces those with small eyes, pale, with small features, sometimes with a sparse beard or blue-grey eyes, having a protruding throat and broad shoulders, long-legged and swift, envious and rapacious; the final degrees near the centre produce sodomites, and sometimes those having cataracts in the eyes on account of the cloudiness near the centre; it also produces bald men. Sagittarius produces those with long thighs, well-proportioned in the shins, with fine beards, pot-bellied, of good complexion, swift, good swimmers, fond of riding animals, bald; the final degrees produce sodomites; and sometimes those whose beards turn grey prematurely. Capricorn produces those of small stature, especially in the first degrees, light in the chest, slender in the legs, with pointed beards, sometimes hairy in the legs, bony, stooping, licentious. Aquarius produces those of fine physique, with good beards, well-regarded, sometimes also pot-bellied, and some having one [f. 123r] leg larger than the other.Pisces produces those broader in the shoulders, with fine hair, white in the forehead, having it both large and narrow, sometimes also projecting forward, dark-eyed, slow of speech, minding their own affairs.

20 "These and such things do the signs signify when they themselves rise as the horoscope; but the wandering stars, when they happen to be in them, each transforms things somewhat according to its own peculiar quality. For Saturn makes them dark, ill-favored, and squalid. Mars makes them fair-haired, grey-eyed, with straight hair, fierce, and with small ears. Jupiter makes them white-skinned, well-fleshed, with large 25 eyes, with fine beards, good in character. Venus, in addition to what Jupiter produces, makes them also delicate and attractive in appearance. Mercury makes them lean, pale, well-proportioned and curly-haired, both handsome and noble. The Sun and the Moon conform to whatever they encounter; but individually, the Sun makes people well-nourished and in good condition; while the Moon makes them 30 well-tempered and well-fleshed."

"From the aforementioned nature of the Signs and of the wandering stars, it is possible to find, in a rough manner, the rising sign at the hour of conception, by making use of continuous experience and practice, together with the nature of the Signs and stars and the climatic zones applied to people who have already reached maturity, and to determine precisely the degree of the horoscope according to the method of divine Ptolemy — which we find to be true in nearly 35 all cases."

2 οὐλάς a. γνωστικούς] αἰδήμονας Heph. 3 ἔχοντες cod. 8 ἀναφαλανταίους P; Aa as above. 7 Cf. Catal. V, 1, p. 169, 29. 9 εὐπλάτους cod., εὐπλάστους Heph. 10 εὐκολύμους Heph. εἰς ζῷα Heph. 13 στῆθος] ἦθος Heph. 18 μέγα στέρνον Heph. μέτωπον] ita PA, πρόσωπον a. προκόπτοντας Heph. 23 δὲ καὶ] eh 1.1. te and. 27 brave] noble Heph. 29 εὐστραφείς] partners P. εὐεκ-ντοῦντας Heph. 32 is found in general. R. the auspicious Heph. 34 pity coni.nF. C.

[F. 123r.] Hephaest., II, 4. Περὶ γονέων.

Μετὰ τὸ ἐκθεῖναι τὰ τῷ θείῳ Πτολεμαίῳ περὶ τούτου κατὰ λέξιν εἰρημένα, φησί· « τὸν μέντοι χρόνον τῆς κατὰ τὸ ἀποτελούμενον ἐκβάσεως εὑρίσκομεν ἔκ τε τῆς κολλήσεως τῶν ποιούντων ἀστέρων, ἤτοι σωματικῶς ἢ καὶ κατ' ἀκτῖνα καὶ τῶν ἀνατολῶν τῶν ζῳδίων ἐφ' ὧν τυγχάνουσιν οἱ γονικοὶ τόποι· καὶ ταῦτα μὲν εὑρίσκομεν συμφωνοῦντα οἷς ἐκτίθεται φυσικῶς τε καὶ θαυμαστῶς σκεπτόμενος ὁ θεῖος οὗτος ἀνήρ. ὁ δὲ Δωρόθεος συμβουλεύει τοὺς τριγωνοκράτορας τῶν φώτων σκοπεῖν καὶ αὐτὰ τὰ φῶτα ἐν ποίοις τόποις τυγχάνουσι καὶ μοίραις καὶ τίνες τῶν ἀστέρων σύνεισιν ἢ ὁρῶσιν· καὶ πρὸς τούτους <χρὴ> ἀποφαίνεσθαι περὶ ἑκατέρου τῶν γονέων, Ἡλίου μὲν δηλονότι σημαίνοντος τὰ περὶ τὸν πατέρα, Σελήνης δὲ τὰ περὶ τὴν μητέρα. εἰ μὲν γὰρ συνῇ ὁ Ἥλιος ἀγαθοποιοῖς τόποις καὶ ἄστρασιν, ὑπονοητέον εὐτυχῆ καὶ πλουσία τὰ περι τὸν πατέρα, καὶ αὐτῷ τῷ τέκνῳ τὰ πατρῷα φυλαχθήσεσθαι. ὁμοίως δὲ καὶ ἡ Σελήνη ἐν τοιούτοις τυχοῦσα τὰ αὐτὰ περὶ τὴν μητέρα σημαίνει· τὸ δ' ἐναντίον συμβήσεται ἐν τοῖς ἐναντίοις εὑρεθέντων τῶν φώτων, τουτέστι κακωθέντων· εἴωθε γὰρ πρὸς ταῖς δυσπραγίαις καὶ σίνη ἐν τοῖς σώμασι τῶν γονέων ἐμφαίνεσθαι· ἐν δὲ ταῖς ἐσχάταις μοίραις τῶν ζῳδίων τυχόντα τὰ φῶτα, μάλιστα τῶν κακοποιῶν ὁρώντων ἄδοξα τὰ περὶ τοὺς γονέας σημαίνει. ὁμοίως δὲ καὶ ἐν τοῖς ἐκλειπτικοῖς ὅροις τυγχάνουσα ἡ Σελήνη, κἂν ἐν ἀγαθοποιοῦ ὁρίοις ᾖ.

« Ὁ μέντοι τῆς μητρὸς κλῆρος λαμβάνεται οὕτως. « τὰς ὥρας τῆς γενέσεως λαβών, ἔκβαλε ἀπὸ τοῦ ζῳδίου ἐν ᾧ ἐστιν ὁ Ἥλιος· ἑκάστῳ ζῳδίῳ ἐφεξῆς διδοὺς α' ὥραν, καὶ εἰς ὃ ἂν λήξῃ ζῴδιον [f. 123v] ὁ ἀριθμὸς ἐκεῖ<νου τὰ κέντρα>· σκόπει δὲ καὶ τὰς ἄλλας σχέσεις, καὶ οὕτως ἀποφαίν<ει> τὰ κατὰ τὴν μητέρα. »

[F. 123v.] Hephaest., II, 5. Περὶ προτελευτῆς γονέων.

« Σκέπτου ἐν τῇ γενέσει ποῖον τῶν φώτων κεκάκωται, καὶ ἀπ' ἐκείνου στοχάζου περὶ τοῦ προτελευτήσοντος τῶν γονέων· ὅρα δὲ καὶ τοὺς κλήρους αὐτῶν, καὶ τίς μᾶλλον κεκάκωται, καὶ ὁμοίως στοχάζου. Ἐπίβλεπε δὲ καὶ τοῦτο, ποῖον τῶν φώτων ἐν τῇ γενέσει στρεφομένης τῆς τοῦ παντὸς φορᾶς πρῶτον ἔρχεται εἰς τὸ ὑπόγειον, καὶ οὕτω

8 Hic Heph. Dorothei carmina duo refert. Vid. *Dorothei fragm. metrica*, ed. a G. Kroll (*Catal. Vindob.*, p. 91 sqq.). Τοὺς τριγωνοκράτορας] τὸν (l. τὴν) τριγωνοκρατορίαν cod. Vindob. phil. gr. 108, f. 246r (Engelbr. *Heph.*, I, p. 34). 23 cod. marg. : περὶ κλήρου μητρός. 26 ἐκεῖ locus vacuus σκόπει cod. ; supplevit Heph. 27 Post μητέρα] pergit capitulum in Heph. 30 προτελευτήσαντος] προλαμβάνοντος (προλαβόντος Aa) θανάτῳ Heph. Verba καὶ τοὺς κλ. αὐτῶν καὶ non habet Heph.

[F. 123.] Hephaest., II, 4. On Parents.

After setting forth what the divine Ptolemy said about this subject word for word, he says: "We find the time of the outcome of the event from the conjunction of the active stars, either bodily or by ray, and from the risings of the zodiacal signs in which the parental places happen to be; and these things we find to be in agreement with what this divine man sets forth, considering them both naturally and wondrously. But Dorotheus advises to examine the triplicity-rulers of the luminaries and the luminaries themselves — in what places they happen to be and in what degrees, and which of the stars are in conjunction with them or behold them; and with regard to these one must make pronouncements about each of the parents, the Sun of course signifying matters concerning the father, and the Moon matters concerning the mother. For if the Sun is together with benefic places and stars, one should suppose that the affairs of the father are fortunate and wealthy, and that the paternal inheritance will be preserved for the child itself.Likewise, the Moon when found in such circumstances signifies the same things concerning the mother; but the contrary will result when the luminaries are found in contrary conditions, that is, afflicted; for in addition to misfortunes, bodily defects in the bodies of the parents are also accustomed to be indicated. And the luminaries when found in the last degrees of the zodiacal signs, especially when the malefics are beholding, signify ignoble circumstances regarding the parents. Likewise also the Moon when found in the ecliptic limits, even if in the terms of a benefic.

« The lot of the mother, however, is taken as follows. « Take the hours of the birth, count them off from the sign in which the Sun is located, assigning 1 hour to each sign in succession, and whichever sign [f. 1239] the number falls upon, examine its angles; consider also the other relationships, and thus declare the matters concerning the mother. »

[F. 1234.] Hephaest., II, 5. On the prior death of parents.

« Consider in the nativity which of the luminaries is afflicted, and from that infer which of the parents will die first; look also at their lots, and which is more afflicted, and infer likewise. Observe also this: which of the luminaries in the nativity, as the revolution of the universe turns, first comes to the subterranean point, and thus

8 Here Heph. cites two poems of Dorotheus. See Dorothei fragmenta metrica, ed. by G. Kroll (Catal. Vindob., p. 91 sqq.). Τους τριγωνοκράτορας] τὸν (read τὴν) τριγωνοκρατορίαν cod. Vindob. phil. gr. 108, f. 246' (Engelbr. Heph., I, p. 34). 23 cod. I, marg.: on the lot of the mother. 26 ἐκεῖ blank space σκόπει cod.; supplied by Heph. 27 After μητέρα] the chapter continues in Heph. 30 προτελευτήσαντος] προλαμβάνοντος (προλαβόντος Aa) θανάτῳ Heph. The words καὶ τοὺς κλ. αὐτῶν καὶ are not in Heph.

λογίζου τὸν προλαμβάνοντα· σημαίνει γὰρ τὴν προτελευτὴν ὁ μὲν Ἥλιος τοῦ πατρός, ἡ δὲ Σελήνη τῆς μητρός. Ὁ Δωρόθεος δὲ καὶ τοῦτό φησιν, ὅτι « ὁ Ἄρης τυγχάνων μετὰ Κρόνου, καὶ μάλιστα ἐπίκεντροι » προτελευτᾶν ποιοῦσι τὸν πατέρα τῆς μητρός. » ὁ δὲ Ἀνουβίων οὕτω φησί· « Σελήνη πλησιφωτοῦσα, ἐὰν τύχῃ ἐν τοῖς Ἰχθύσι προτελευτᾶν » ποιεῖ τὸν πατέρα, καὶ ληξιφωτοῦσα δ' ὁμοίως καὶ πρὸς σύνοδον ἐρχο- » μένη, ἐὰν ἐν ἀρσενικῷ ζῳδίῳ, τύχῃ προτελευτᾶν ποιεῖ τὸν πατέρα, ἐὰν » δὲ ἐν θηλυκῷ ζῳδίῳ, τὴν μητέρα. »

[F. 123v.] Hephaest., II, 10. Περὶ ἀτρόφων.

Μετὰ τὸ ἐκθεῖναι τὴν τοῦ τόπου λέξιν, ὑποδειγματίζων φησίν· ἔστω Σελήνη ὡροσκοποῦσα ἐν Ταύρῳ μοῖρας κε', συνέστω δὲ αὐτῇ ἢ διαμετρείτω ὁ Κρόνος ἢ ὁ Ἄρης ἐν Σκορπίῳ μοῖρας κε'· μηδεὶς δὲ τῶν ἀγαθοποιῶν τριγωνικῶς ἢ τετραγωνικῶς ἢ ἄλλως πως ἐπιθεωρείτω τὴν Σελήνην· ἔστω δὲ καὶ ἡ Ἀφροδίτη, ἥτις οἰκοδεσποτεῖ, τοῦ Ταύρου ἐν ὁρίοις ἢ οἴκοις Ἄρεως ἢ Κρόνου· ἐξ ἀνάγκης τὸ οὕτως ἔχον ἄτροφον ἔσται. « καὶ Ἀπολλινάριος δὲ καὶ Ἀντίοχος τούτοις συμφωνοῦσιν. ἀλλ' ἔστω μὴ κατ' ἰσομοιρίαν τὸ τοῦ κακοποιοῦ διάμετρον· ἐνταῦθα οὖν πλήθους χρεία τῶν κακοποιῶν· β' δὲ οὗτοι, Ἄρης καὶ Κρόνος καὶ πλήθους τῶν κακουμένων· β' δὲ οὗτοι, Ἥλιος καὶ Σελήνης καὶ β' σχήματα ἰσχυρὰ πρὸς κακοποίησιν, τό τε διάμετρον καὶ τὸ τῆς ἐπαναφορᾶς.

« Φησὶν οὖν δηλαδὴ ὁ Πτολεμαῖος ὡς « ἐὰν μὴ κατ' ἰσοσκελίαν » ἤγουν ἰσομοιρίαν τοῦτο συμβῇ, ἀλλ' ἐγγὺς ἐπαναφέρωνται τοῖς τῶν » φώτων τόποις αἱ τῶν κακοποιῶν βολαί, καὶ ἢ τὸ ἕτερον τῶν φώτων » ἢ καὶ ἀμφότερα βλάψωσιν. » ὁ δὲ τρόπος τῆς βλάβης, φησί, κατ' ἐπαναφορὰν ἢ διάμετρον· οἷον ἐὰν ὁ Ἄρης καὶ ὁ Κρόνος διαμετρῶσι τὸν Ἡλίον ἢ τὴν Σελήνην ἢ καὶ ἀμφοτέρους ἀμφότεροι διαμετρῶσιν, ἓν μὲν δὴ τοῦτο σχῆμα, ἕτερον δέ, ἐὰν ὁ Κρόνος καὶ ὁ Ἄρης ἅμα ἐπαναφέρωνται αὐτοῖς· καὶ πάλιν ἄλλο σχῆμα, φησίν, ἐὰν μὲν τὸν Ἡλίον διαμετρῇ ὁ Ἄρης, τῇ δὲ Σελήνῃ ἐπαναφέρηται ὁ Κρόνος, ἢ ἔμπαλιν τῷ μὲν Ἡλίῳ ἐπαναφέρηται ὁ Ἄρης, τὴν δὲ Σελήνην διαμετρῆται ὁ Κρόνος· πάντα γὰρ « ταῦτα ἀχρόνων ἐστὶ σχήματα τοῦ πλήθους τῶν κακώ- » σεων ἀφανίζοντος καὶ ἐκ διαστήματος τῆς ἐπαναφορᾶς τὸ εἰς ἐπιμο- » νὴν τῆς ζωῆς φιλανθρόπου. »

1 Vocem προτελευτὴν sequitur in Heph. versus unus Dorothei. 3 Cum verbo ἐπίκεντροι desinit cap. Heph. 8 ss. Cf. Ptol. *Tetrab.* III, 9; Procl. *Hypotyp.*, III, 10. 16 Ἀπολινάριος ubique codex et Heph. — Apollinarius laudatur a Paulo Alexandrino in prooemio. [F. C.] Etiam in cod. 25 fragmento quod in Appendice edetur. Cum hac parte incipit libri II textus in P tantummodo servatus. Ideo variae lectiones omnes ad solum cod. P pertinent et siglum P omitti potuit. 22 δηλαδὴ ὁ Πτολ. non habet P. (Glossa textui inserta?). 23 ἐπαναφερόμενον. 26 κατὰ διαμέτρον. 32 κακώσεων] μεταβάσεων.

reckon the one who is taken first, for it signifies the prior death: the Sun that of the father, and the Moon that of the mother. Dorotheus also says this, that «Mars occurring with Saturn, and especially when at the angles, » cause the father to die before the mother.» And Anubion says thus: « The Moon when waxing in light, if it chances to be in Pisces, causes » the father to die first, and likewise when waning in light and approaching conjunction, » if it chances to be in a masculine sign, it causes the father to die first, but if » in a feminine sign, the mother. »

[F. 123.] Hephaest. II, 10: On those who fail to thrive.

After setting forth the wording of the passage, he gives an example, saying: let the Moon be rising as horoscopus in Taurus at 25 degrees, and let Saturn or Mars be in opposition to her in Scorpio at 25 degrees; and let none of the benefic planets aspect the Moon by trine, square, or in any other way; and let Venus, who is the house-ruler of Taurus, be in the bounds or houses of Mars or Saturn; of necessity, the child born under such a configuration will fail to thrive. "And Apollinarius and Antiochus agree with these points. But let the opposition of the malefic not be in exact degree; in this case, therefore, a multitude of malefics is needed; and these are two: Mars and Saturn; and a multitude of those harmed: and these are two: the Sun and the Moon; and two powerful configurations for doing harm: the opposition and that of the succedent house."

"Ptolemy then clearly states that 'if this does not occur in exact degree — that is, in equal degrees — but the rays of the malefics approach near to the positions of the lights, and harm either one of the lights or both of them.' And the manner of the harm, he says, is by succedence or opposition; for example, if Mars and Saturn are in opposition to the Sun or the Moon, or if both are in opposition to both — this is one configuration; and another is if Saturn and Mars are both in succedence to them; and again another configuration, he says, is if Mars is in opposition to the Sun while Saturn is in succedence to the Moon, or conversely if Mars is in succedence to the Sun while Saturn is in opposition to the Moon — for all 'these are configurations of those who do not reach their time, the multitude of malefic influences destroying and, by the distance of the succedence, that which is benevolent toward the continuation of life.'"

1 The word προτελευτὴν is followed in Heph. by one verse of Dorothaeus. 3 The chapter of Heph. ends with the word ἐπίκεντροι, 8 ss. Cf. Ptol. Tetrab. III, 9; Procl. Hypotyp., III, 10. 16 Απολινάριος everywhere in the codex and Heph. - Apollinarius is cited by Paulus Alexandrinus in the prooemium. [F. C.] Also in cod. 25 in the fragment which will be published in the Appendix. With this part begins the text of Book II preserved in P only. Therefore all variant readings pertain to cod. P alone and the siglum P could be omitted. 22 δηλαδὴ ὁ Πτολ. not in P. (A gloss inserted into the text?). 23 επαναφερόμενον; 26 κατὰ διαμέτρον. 32 κακώσεων] μεταβάσεων.

« Καὶ Ἀπολλινάριος δὲ καὶ <οἱ> Αἰγύπτιοι ἀξιοῦσι σκοπεῖν καὶ τὸ ἀνενηγμένον ζῴδιον τοῦ ὡροσκόπου, ὃ καὶ κακὸν δαίμονα προσαγορεύουσιν, καὶ τὸ ἐπαναφερόμενον, ὃ καὶ βίον καλοῦσι· τοῦ γὰρ κακοδαιμονήματος ὄντος μέγαν τὸν κίνδυνον συμβαίνει γίνεσθαι τῇ τε τικτούσῃ καὶ τῷ γεννωμένῳ, τοῦ μὲν βρέφους εἰς τὸ στόμιον τῆς ὑστέρας ἐμπίπτοντος, τῶν δὲ ἁρμῶν τῆς κυοφορούσης λυομένων, καὶ ἀμφοτέροις ἐντεῦθεν [f. 124r] κίνδυνον ἰσοθάνατον ἐπισυμβαίνειν, τῷ μὲν βρέφει διὰ τὸ συμπνίγεσθαι, τῇ δὲ τικτούσῃ διὰ τοὺς πόρους τῆς γυναικείας φύσεως ὑπὲρ τὸ δέον χαλᾶσθαι. καὶ πάλιν δὲ μετὰ τὸ γεννηθῆναι, ἐὰν κακοποιοὶ εὑρεθῶσιν ἐν τῷ βίῳ καὶ διαδέξωνται τὴν Σελήνην ἢ τὸν Ἥλιον, ἀφανίζουσι τὴν ζωὴν καὶ ὀλιγοχρόνια ποιοῦσι.

« Πάλιν δὲ λέγει ὁ Πτολεμαῖος· « βλάπτει ἐξαιρέτως κατ' ἐπαναφο-
» ρὰν Ἥλιον μὲν ὁ τοῦ Ἄρεως, Σελήνην δὲ ὁ τοῦ Κρόνου· κατὰ δὲ τὰς
» διαμετρήσεις ἢ καθυπερτερήσεις (τουτέστι κατὰ τὸ δεξιὸν τετράγω-
» νον) τὸ ἀνάπαλιν Ἥλιον μὲν ὁ τοῦ Κρόνου, Σελήνην δὲ ὁ τοῦ Ἄρεως. »
Καὶ ἄλλοι δὲ τῶν ἀρχαίων εἰρήκασι τὰ σχήματα ταῦτα φυσικῶς σκεπτόμενοι· ἀγαθὸν γὰρ τυγχάνων πῦρ ὁ τοῦ Ἄρεως ταῖς ἐπαναφοραῖς ἐντείνει τὸν Ἥλιον θερμὸν ὄντα εἰς ἀναίρεσιν, ὁ δὲ τοῦ Κρόνου ψυχρὸς τὴν Σελήνην ὑγρὰν οὖσαν ψύχει. λέγει δὲ τὴν ἐπίτασιν μάλιστα γίνεσθαι τῆς κακώσεως ὅταν οἱ κακοποιοὶ τύχωσι κατειληφότες τοὺς τόπους τῶν οἰκοδεσποτούντων τοῖς φωσίν, οἷον εἰ τὰ μὲν φῶτα εἴη ἐν Ἰχθύσι, καθυπερτερεῖ δὲ Ἄρης ἢ Κρόνος ἐν Τοξότῃ, ὅς ἐστιν οἶκος τοῦ Διός, τοῦ οἰκοδεσποτοῦντος τοῦ τύπου τῶν φώτων, τουτέστι τῶν Ἰχθύων ἐπαναφέρεσθαι δύναται, εἰ τὰ μὲν φῶτα εἴη ἐν Αἰγόκερῳ, οἱ δὲ κακοποιοὶ εἶεν ἐν Ὑδροχόῳ· διαμετρεῖν δὲ οὐκέτι δύνανται τὰ φῶτα, ἀλλ' ἢ ἄρα ἐκ τῶν ὁρίων, διὰ τὸ ἐν ἑκάστῳ ζῳδίῳ εἶναι ὅρια τῶν ε' ἀστέρων· « ἐὰν δὲ καὶ δύο διαμετρήσεις τυγχάνωσι τῶν φώτων
» ἐπικέντρων κατ' ἰσομοιρίαν, δῆλον, φησίν, ὅτι νεκρὰ καὶ ἡμιθανῆ
» τίκτεται τὰ βρέφη· ἐὰν δὲ ἀπόρροιαν ἀπό τινος τῶν ἀγαθοποιῶν
» ἔχοντα τὰ φῶτα τυγχάνῃ· καὶ ἄλλως αὐτοῖς ἐσχηματισμένα ἐν τοῖς
» προηγουμένοις αὐτῶν μέρεσι, μὴ μέντοι γε τὰς ἀκτῖνας αὐτοῖς ἐπιφε-
» ρόντων, ἐπιζήσεται τὸ τεχθέν. ἀντὶ τῶν μεταξὺ τῆς τε ἀφέσεως καὶ
» τῶν ἐγγυτέρω κακοποιῶν ἀκτίνων, ἀριθμούντων ἡμῶν τοὺς ἴσους
» μῆνας ἢ ἡμέρας ἢ ὥρας παρὰ τὸ μέγεθος τῆς κακώσεως καὶ τὴν
» δύναμιν τῶν τὸ αἴτιον ποιούντων. » ἐπὰν γὰρ ὁ Ἥλιος καὶ ἡ Σελήνη ἀπό τινος τῶν ἀγαθῶν ἀπόρροιαν ποιούμενοι τοῖς κακοποιοῖς συνάπτωσιν ἐν ταῖς ἐπαναφοραῖς αὐτῶν, ὑπάρχουσι κατὰ τὸ διάστημα τὸ πρὸς τοὺς κακοποιοὺς τῆς Σελήνης καὶ τοῦ Ἡλίου κατ' αὐτὴν τὴν

1 οἱ addo ex Heph. 2 προαν. 3 κακοδαιμονήσαντος. 7 ἐπισυμβάνειν] ὑπάρχειν. 11 ὀλιγοχρόνιον mel. 14 ἢ καθυπ. om. 15 Ptol., p. 225. 16 φυσικὰ σκεπτόμενα. 17 ἀγαθὸν] ἄκρατον. τῷ ἐπαναφορεῖν. 18 ἐπιτείνει. 19 ἐλέγετο (δὲ om.). 22 ἐν Τοξ.] ἢ τοῦ Τοξότου. 23 τόπου. 24 ἐπαναφ. δὲ. 25 εἶεν] ὦσιν. 26 ἢ]εἰ. μὴ om. Ptol. 32 ἀντὶ] ἄχρι Ptol. 33 ἐγγυτέρων. 34 παρὰ] πρὸς Ptol. 35 Ptol., ibid.

«And Apollinarius and the Egyptians also consider it necessary to examine the sign that has risen above the horoscope, which they also call the evil daemon, and the one that follows it, which they also call life; for when the evil daemon is present, great danger befalls both the mother and the newborn, as the infant falls toward the mouth of the womb and the joints of the pregnant woman are loosened, and from this a danger equal to death befalls both: to the infant through suffocation, and to the mother through the passages of the female nature being relaxed beyond what is proper. And again after birth, if malefic planets are found in the place of life and succeed the Moon or the Sun, they destroy life and make it short-lived. «Again Ptolemy says:

'Mars harms especially by its application to the Sun, and Saturn by its application to the Moon; but by oppositions or overcoming aspects (that is, by the right square), conversely, Saturn harms the Sun and Mars harms the Moon.» 15 And other ancient authors have also spoken of these configurations, examining them from a physical perspective: for the fire of Mars, being of a good nature, intensifies by its applications the Sun, which is hot, leading to destruction, while Saturn, being cold, chills the Moon, which is moist. He says that the intensification of the harm occurs especially when the malefics happen to have seized the places of the lords of the luminaries; for example, if the luminaries are in Pisces, and Mars or Saturn overcomes in Sagittarius, which is the house of Jupiter, the lord of the place of the luminaries — that is, of Pisces — it can apply by sequent position; if the luminaries are in Capricorn and the malefics are in Aquarius; but they can no longer aspect the luminaries by opposition, but perhaps only from the bounds, because in each sign there are bounds of the five planets; «but if two oppositions of the luminaries happen to be on the angles by equal degrees, it is clear, he says, that the infants are born dead and half-dead; but if the luminaries happen to have a separation from one of the benefics, and are otherwise configured with them in the degrees preceding them, yet not casting their rays upon them, the newborn will survive.instead of counting the equal months or days or hours between the aphesis and the rays of the nearer malefics, according to the magnitude of the harm and the power of those causing it.» For when the Sun and Moon, making a separation from one of the benefics, apply to the malefics in their sequent positions, during the interval between the Moon and the Sun and the malefics, according to that same

1 of addo ex Heph. 2 forward 3 ill-possessed. 7 ἀπισιμβάνειν] ὑπάρχειν. n11 ὀligochronion mel. 14 or regular om. 15 Ptol., p. 225. 16 naturally thought.n17 agathòn] ἄκρατον. to the repeater. 13 increases. 19 was also called op.). 22 inn. Tox.] or of Toxotus. 23 place. 24 ref. e. 25 εἶεν] ὦσιν. 26 h] εἰ. not om.nPtol. 32 ἀτὶ ἀχρι Ptol. 33 higher. 34 para] to Ptol. 35 Ptol., ibid.

ἀναφορὰν μεριζομένων αὐτοῖς τῶν ἐτῶν ἢ τῶν μηνῶν ἢ τῶν ἡμερῶν παρὰ τὸ μέγεθος τῆς κακώσεως γινομένης τῆς διαφορᾶς.

Ἐκτίθησι δὲ τούτου καὶ ὑπόδειγμα ὁ πολυμαθέστατος Πορφύριος. « Ἔστω, φησίν, ὁ Ζεὺς ἐν Καρκίνῳ, Σελήνη δὲ ἀπορρεύσασα
5 » ἀπ' αὐτοῦ φερέσθω ἐπὶ μοίρας η' τοῦ Λέοντος· ὁ δὲ Ἄρης ἔστω ἐπανα-
» φερόμενος τῆς Σελήνης ἐν Παρθένῳ μοίρας η'· τοσοῦτον χρόνον
» ζήσεται τὸ γεννηθὲν ὅσαι αἱ μεταξὺ μοῖραι τοῦ Λέοντος ἐπὶ ὀκτὼ
» μοίρας Παρθένου· οὐ μέντοι τῶν μεταξὺ μοιρῶν εἰς ἐνιαυτοὺς
» λογιζομένων, ἀλλ' εἰς μῆνας ἢ ἡμέρας ἢ ὥρας· κἂν μὴ ὁ Ζεὺς δὲ
10 » ἢ ἐν Καρκίνῳ, συσχηματίζηται δὲ τῇ Σελήνῃ ἐν Λέοντι οὔσῃ κατὰ
» τρίγωνον ἀκτῖνα ἀπὸ Κριοῦ ταύτην ἐπιθεωρῶν· βαλλέτω δὲ τὴν ἀκτῖνα
» μὴ εἰς τὰ μετὰ τὰς η' μοίρας τοῦ Λέοντος, ἀλλ' εἰς τὰ πρὸ τῶν η'. ἐὰν
» γὰρ μεσεμβολῶνται παρὰ τοῦ Διὸς αἱ ἀκτῖνες, οὐδὲν πείσονται. »

« Οὕτως δὲ ἐχόντων [f. 124v] τῶν κακοποιῶν κατὰ τὴν πρὸς τὰ φῶτα
15 ἐπαναφορὰν ἐπιζήσεται μὲν τὸ τεχθέν· οὕτως δὲ ὀλιγοχρονήσει ὡς τὰς
ἐπαναφερομένας μοίρας μὴ ἐτῶν παρέχειν ἀριθμόν, ἀλλὰ μηνῶν ἢ
ἡμερῶν.

Ἑξῆς δέ φησιν ὁ Πτολεμαῖος. « Ἐὰν δὲ αἱ τῶν κακοποιῶν
» ἀκτῖνες εἰς τὰ προηγούμενα φέρωνται τῶν φώτων, αἱ δὲ τῶν
20 » ἀγαθοποιῶν εἰς τὰ ἑπόμενα, τὸ γεννώμενον ἐκτεθὲν ἀναληφθήσεται
» καὶ ζήσεται. » Τοῖσδε ἐφεξῆς Ἀντίοχός τε καὶ Ἀπολλινάριος
σχεδὸν τὰ αὐτὰ λέγουσιν· « ἔστω, φασίν, ὁ Ἥλιος καὶ ἡ Σελήνη ἐν
» Λέοντι μοιρ. ι'· βαλλέτωσαν δὲ ἀκτῖνας Κρόνος μὲν <ἀπὸ> Κριοῦ ἐπὶ
» Καρκίνον τετραγωνικῶς, Ἄρης δὲ ἐπὶ τὰς πρώτας μοίρας Λέοντος
25 » κατὰ διάμετρον ἐξ Ὑδροχόου, Ἡλίου καὶ Σελήνης ἀφεστηκότων τῆς
» ἀρχῆς τοῦ Λέοντος μοίρας ι'. βαλλέτω δὲ καὶ ὁ Ζεὺς ἀκτῖνα
» τριγωνικῶς ἀπὸ Τοξότου ἐπὶ τὴν κ' ἢ ιε' τοῦ Λέοντος. τὸ οὖν οὕτως
» γεννώμενον, ἐὰν μὴ ἐκ τῆς συνόδου τῶν φώτων ἄλλως βλάπτηται,
» ἐκτεθὲν ἀναληφθήσεται καὶ ζήσεται. ἀλλὰ τοῦ μὲν Διὸς καθυπερ-
30 » τεροῦντος τριγωνικῷ σχήματι τὸν Κρόνον εἰς τεκνοποιίαν, ἀνα-
» ληφθήσεται· εἰ δὲ καθυπερτεροῖντο οἱ ἀγαθοποιοὶ ὑπὸ τῶν
» κακοποιῶν, ἀναληφθήσεται μὲν καὶ ζήσεται, πλὴν δουλεύσει τῷ
» ἀναληψομένῳ. εἰ μέντοι οἱ ἀγαθοποιοὶ ἢ τούτων τις ἀνατολικὸς εἴη
» ἢ <τὴν> συναφὴν ποιοῖτο πρὸς Σελήνην, οἱ δὲ κακοποιοὶ πρὸς δύσιν
35 » εἶεν ἢ τούτων τις, ὑπ' αὐτῶν πάλιν τῶν γονέων ἀναληφθήσεται. »

1 λέγει δέ τοῦτο. πολυμαθής. 3 Similia edidit Kroll, *Catal.*, VI, 72 ex cod. Vindobonensi 1, f. 340v. 8 οὐ μέντοι] ἀλλ' οὐχί. 10 ἢ] ἢ. συσχηματίζηται. 14 κατὰ τὴν πρ. τ. φ. ἀναφορὰν] ἢ τῶν φ. ἐπαναφορῶν. 15 οὕτος. 16 ἀναφερομένας. παρέχει. 17 Post ἡμερῶν] ἢ ὡρῶν add. 19 φέρονται cod. 20 ἐκτεχθὲν male. 21 Ptol., ibid. 23 ἐκ addo ex Heph. 27 ἐκ Τοξότου τρίγωνον. 30 τριγώνῳ. 32 ἀναληφθήσονται ... ζήσουσι ... δουλεύσουσι male. πλὴν] ἀλλὰ. 33 ἀναληψομένῳ corr. ex ἀναληφθησομένῳ cod. 34 τὴν addo ex Heph. οἱ δὲ κ.] εἰ δὲ κ. 34-35 Verba πρὸς δύσιν εἶεν in P desunt, dimidio versu lacerato. 35 ἀναληφθήσονται male.

the rising time being distributed to them of the years or of the months or of the days, the difference arising according to the magnitude of the affliction.

The most learned Porphyry also sets forth an example of this. "Let Jupiter," he says, "be in Cancer, and let the Moon, having separated 5 from him, be carried to the 8th degree of Leo; and let Mars be in the ascendant after the Moon at the 8th degree of Virgo; the newborn will live as long as there are degrees between Leo up to the 8th degree of Virgo; not, however, with the intervening degrees reckoned as years, but as months or days or hours; and even if Jupiter is not in Cancer, but is configured with the Moon when she is in Leo according to a trine ray, observing her from Aries; and let him cast the ray not into the degrees after the 8th degree of Leo, but into those before the 8th. For if the rays of Jupiter intervene, they will suffer no harm."

« Thus, when the malefics are [f. 124v] in this position with respect to the ascension toward the lights, 15 the newborn will survive; but it will be short-lived to such a degree that the ascending degrees will not yield a count of years, but of months or days.

Next Ptolemy says: « But if the rays of the malefics » are carried toward the preceding degrees of the lights, and those of the 20 » benefics toward the following degrees, the newborn, if exposed, will be taken up » and will live. » After these words, Antiochus and Apollinarius say nearly the same things: « Let, they say, the Sun and the Moon be in » Leo at degree 10; and let Saturn cast rays from Aries to » Cancer in a square aspect, and Mars to the first degrees of Leo 25 » in opposition from Aquarius, the Sun and Moon being distant from the » beginning of Leo by 10 degrees. And let Jupiter also cast a ray » in trine from Sagittarius to the 20th or 15th degree of Leo. The one thus » born, if not otherwise harmed by the conjunction of the lights, » when exposed will be taken up and will live. But when Jupiter overcomes 30 » Saturn in a trine configuration with respect to child-rearing, the child will be » taken up; but if the benefics are overcome by the » malefics, the child will be taken up and will live, yet will be enslaved to » the one who takes it up. If however the benefics or one of them should be oriental » or should make application to the Moon, while the malefics are in the west 35 or one of them, the child will be taken up again by its own parents. » 1 He says this. Learned in many things.3 Similar passages were published by Kroll, Catal., VI, 72 from cod. Vindobonensis 1, f. 340v. 8 οὐ μέντοι] ἀλλ' οὐχί. 10 ἡ] ἡ. συσχηματίζηται. 14 κατὰ τὴν πρ. τ. φ. ἀναφορὰν] ἢ τῶν φ. ἐπαναφορών. 15 οὗτος. 16 αναφερομένας. παρέχει. 17 Post ἡμερῶν ἢ ὡρῶν add. 19 φέρονται cod. 20 έκτεχθὲν male. 21 Ptol., ibid. 23 ἐκ addo ex Heph. 27 εκ Τοξότου τρίγωνον. ο τριγώνω. 32 ἀναληφθήσονται ... ζήσουσι ... δουλεύσουσι male. πλὴν] ἀλλά. 33 ἀναληψομένῳ corr. ex αναληφθησομένῳ cod. 34 την addo ex Heph. οἱ δὲ κ.] εἰ δὲ κ. 34–35 The words προς δύσιν εἶεν are absent in P, with half a line damaged, 35 ἀναληφθήσονται male.

« Κατὰ τὸν αὐτὸν δὲ τρόπον, φησί, καὶ ἐπὶ τῶν διδυμογόνων σχημά-
» των ἢ πλειστογόνων συμβαίνει ». θεωρεῖται δὲ τὸ σχῆμα τοῦτο ἀπό τε
τῶν φώτων καὶ τοῦ ὡροσκόπου τῶν τε λόγον ἐχόντων πρὸς αὐτοὺς
ἀστέρων ἢ τόπων · δισώμων γὰρ ὄντων τῶν τριῶν τόπων, καὶ μάλιστα
τῶν δεσποζόντων ἀστέρων τῶν τόπων ἐν δισώμοις ὁμοίως ὄντων, καὶ 5
τῶν περὶ τὰ φῶτα καὶ τὸν ὡροσκόπον συμπτωμάτων θεωρουμένων,
συμβαίνει δίδυμα γεννᾶσθαι. « ἐὰν δή, φησίν, ὑπὸ δύσιν τις ᾖ, (καὶ διὰ
» τοῦτο ἐλαττούμενος) τῶν κατὰ δύο ἢ πλείους συνεσχηματισμένων
» ἀστέρων, ἡμιθανὲς ἔσται τὸ συντεχθησόμενον τῷ γεννωμένῳ ἢ
» σάρκωμά τι ἀτελές, (ὅπερ ἐπικυημα καλοῦσιν). ἐὰν δὲ μὴ ὑπὸ δυσὶν ᾖ, 10
» καθυπερτερῆται δὲ ὑπὸ κακοποιῶν, ἄτροφον, φησίν, ἢ ἄχρονον ἔσται
» τὸ ὑπὸ τῆς κατ' αὐτὸν αἰτίας συγγεγεννημένον, » ὅθεν συμβαίνει τῶν
διδύμων τὸ μὲν ζῆν, τὸ δὲ παραυτίκα θνήσκειν ἢ μετ' ὀλίγον τινὰ
χρόνον.

« Λέγει δὲ καὶ ταῦτα Δωρόθεος ἐν τοῖς περὶ χρόνων ζωῆς · 15
» ἀρίθμει, φησίν, ἐπὶ τῶν νυκτὸς γεννωμένων ἀπὸ Ἄρεως ἐπὶ Κρόνον
» καὶ τοσαῦτα ἀπὸ ὡροσκόπου ἔκβαλλε· καὶ ἐὰν καταλήξῃ εἴς τι ζῴδιον
» οὗ κυριεύει Κρόνος ἐπίκεντρος ὤν, ἄτροφον γεννᾶται· ἐπὶ δὲ τῶν
» ἡμερινῶν ἔμπαλιν ἀπὸ Κρόνου ἐπὶ Ἄρεα, καὶ τὰ ἴσα ὁμοίως ἀπὸ
» ὡροσκόπου, καὶ ἐὰν <τοῦ> τόπου εἰς ὃν καταλήξει Ἄρης ἐπίκεντρος 20
» ὢν κύριος εὑρίσκηται, ἄτροφον ὁμοίως ποιήσει. Κἂν Ἄρης δὲ καὶ
» Κρόνος ὑπόγειοι ὦσιν ἐν θηριώδεσι ζῳδίοις καὶ τὴν Σελήνην ὁρῶσιν,
» τὸ παραπλήσιον ποιοῦσι. »

« Κριτόδημος δὲ ταῦτά φησιν · « οἱ φωστῆρες ἐν ταῖς ἐσχάταις μοί-
» ραις τῶν ζῳδίων ὄντες ἀχρόνους ποιοῦσι. Σελήνη ἐν <τῷ> ἐκλειπτικῷ 25
» συνδέσμῳ οὖσα καὶ ὑπὸ Ἡλίου καὶ Ἄρεως ὁρωμένη ἄχρονα ποιεῖ.
» [f. 125r] Σελήνη ἐν τῷ βορείῳ πέρατι ὁμοίως ὑπὸ Κρόνου ὁραθεῖσα
» ἄχρονα ποιεῖ. Σελήνη δύνουσα πληρουμένη μὲν Ἄρεως ὡροσκοποῦν-
» τος, μειουμένη δὲ Κρόνου ἄχρονα ποιεῖ. ἐὰν δὲ οἱ κακοποιοὶ τὰ
» κέντρα ἔχωσιν ἐν ἀλλοτρίοις τόποις, οἱ δὲ φωστῆρες ἐν ἀργῷ τόπῳ, 30
» ἄχρονα καὶ κυνόβρωτα ποιεῖ. καὶ ἐὰν οἱ κακοποιοὶ ἔχωσιν ἀνατολάς, οἱ
» δὲ ἀγαθοποιοὶ κρύψεις, τὸ αὐτὸ ποιοῦσι, καὶ ἐὰν ἐν ταῖς ἐκλείψεσιν
» Ἡλίου καὶ Σελήνης ὁ κύριος τοῦ ὡροσκόπου κρύψιν ἔχῃ ἢ μὴ χρημα-
» τίζῃ, ὀλιγοχρόνια ποιεῖ, ἐὰν δὲ μηδεὶς χρηματίζῃ, ἄχρονα. καὶ ἐὰν τοῦ

2 πλειστογονούντων. Item Ptol. ἐθεωρεῖτο. 4 ἀστέρων τε καὶ τόπων. 7 γεννᾶσθαι. δή] οὖν. in Heph. 8 ἢ] καὶ. Ptol., ibid. 13-24 Desunt verba διδύμων — Κριτόδημος δὲ, codicis P dimidio folio 81 lacerato. 15 et 24 De his et sequentibus cf. Kroll, *l. c.*, p. 72. 20 τοῦ addo e Vindob. 24 ταῦτα φησιν] Deinde textus in Heph. ita pergit : ἐν τῷ αὐτοῦ πίνακι. Πίναξ autem inscriptio Critodemei tractatus esse potuit. 25 τῷ addo ex Heph. 26 ἀχρόνους. 27 πέρατι] μειούρῳ. Post ὁραθεῖσα, haec verba, homoeoteleuti causa in cod. omissa, P restituit : μάλιστα κατὰ τετράγωνον ἢ διάμετρον ἢ ἐν τῷ νοτίῳ ὁραθεῖσα. 29 μειουμένου. ἀχρόνους. 29-p. 65, 3 Verba ἐὰν δὲ — τίκτονται non habet Vindob. 30 ἀργὸς τόπος] cf. Ptol., *Tetrab.*, III, 10. 31 ἄχρονα] ἄχρηστα. 33 σχηματίζῃ.

« In the same way, he says, the same thing happens also in the case of figures 〔producing twins〕
» or those producing multiple births ». This figure is observed from the
luminaries and the horoscope and from the stars or places that have a relation to them;
for when the three places are bicorporeal, and especially
when the ruling stars of those places are likewise in bicorporeal signs, and 5
when the circumstances concerning the luminaries and the horoscope are observed,
it happens that twins are born. « But if, he says, one is under setting, (and
» thereby diminished) among the stars configured in pairs or more,
» the co-conceived one will be stillborn alongside the one being born, or
» some incomplete mass of flesh (which they call an epikuema). But if it is not under setting, 10
» but is overcome by malefics, it will be, he says, ill-nourished or short-lived,
» the one co-born through the cause corresponding to it, » whence it happens that of
the twins, one lives, while the other dies immediately or after some
short time.

« Dorotheus also says these things in his work on the times of life: 15
» count, he says, for those born by night from Mars to Saturn
» and cast the same number from the horoscope; and if it ends in a sign
» of which Saturn is lord while being angular, the child is reared; but for
» those born by day, conversely from Saturn to Mars, and likewise the same number from
» the horoscope, and if Mars, being angular, is found to be lord 20
» of the place where it ends, it will likewise make the child ill-nourished. And if Mars and
» Saturn are below the earth in bestial signs and behold the Moon,
» they produce the same effect. »

«Critodemus says these things: «The luminaries, being in the last degrees of the Signs, produce untimely deaths. The Moon, being in the ecliptic conjunction and aspected by the Sun and Mars, produces untimely deaths. [1. 125] The Moon, being at the northern limit, similarly aspected by Saturn, produces untimely deaths. The Moon setting while waxing, with Mars on the ascendant, and while waning with Saturn, produces untimely deaths. But if the malefics occupy the angles in foreign places, and the luminaries are in an idle place, it produces untimely deaths and deaths by dogs. And if the malefics have risings, and the benefics are under the beams, they produce the same; and if at the eclipses of the Sun and Moon the lord of the ascendant is under the beams or does not act, it produces short life; but if none acts, untimely death. And if of the

2 πλειστογονούντων. Item Ptol. ἐθεωρεῖτο. 4 ἀστέρων τε καὶ τόπων. 7 γεννάσθαι. δή] οὖν. in Heph. 8 ή] καὶ. Ptol, ibid. 13-24 The words διδύμων – Κριτόδημος δέ are missing, as folio 81 of codex P is torn in half. 15 and 24 On these and the following cf. Kroll, i. c., p. 72. 20 τοῦ added from Vindob. 24 ταῦτα φησιν] The text in Heph. then continues thus: ἐν τῷ αὐτοῦ πίνακι. Πίναξ, however, could have been the title of Critodemus's treatise. 25 τῷ added from Heph. 26 ἀχρόνους. 27 πέρατι] μειούρῳ. After δραθεῖσα, the following words, omitted in the codex due to homoeoteleuton, are restored: μάλιστα κατὰ τετράγωνον ἢ διάμετρον ἢ ἐν τῷ νοτίῳ δραθεῖσα. 29 μειουμένου. ἀχρόνους. 29–p. 65,3 The words ἐὰν δὲ τίκτονται are not in Vindob. 30 ἀργὸς τόπος] cf. Ptol., Tetrab., III, 10. 31 ἄχρονα] ἀχρηστά. 33 σχηματίζη.

» ζῳδίου τὰ ἔσχατα μέρη ὡροσκοπῇ, τὰς δὲ πρώτας μοίρας κατέχωσιν
» οἱ κακοποιοί, ἄχρονα γεννᾶται, ὡς ἐπίπαν δὲ καὶ οἱ τικτόμενοι ἐν ταῖς
» ἐκλείψεσιν ἢ ἄχρονοι ἢ τυφλοὶ τίκτονται. καὶ ἐὰν ἡ Σελήνη ἀστέρι
» κακοποιῷ στηρίζοντι συνάψῃ, ὀλιγοχρονία τὰ τικτόμενα ποιεῖ. »
5 Ἰστέον δὲ ὅτι χρῆ σκεπτομένους τὸν περὶ χρόνων ζωῆς τόπον χρήσασθαι ταῖς τῶν ζῳδίων ἀναφοραῖς κατὰ Πτολεμαῖον, οὗ καὶ τῇ μεθόδῳ ὡς ἀληθεστέρᾳ χρησόμεθα καὶ φυσικωτέρᾳ. οὐχ ὑπονοητέον μέντοι ὡς τῶν ἀναφορῶν ἄλλως καὶ ἄλλως εὑρισκομένων ὑπὸ τὸν αὐτὸν παράλληλον .... πόσοι τοίνυν χρόνοι τοῦ ἰσημερινοῦ ἑκάστῳ
10 ζῳδίῳ, οἵπερ καὶ εἰς ἑνιαυτοὺς παραλαμβάνονται ἐκ τῶν κανόνων τῶν ἀναφορῶν ἑκάστου κλίματος, ἐν τοῖς ἑξῆς γνωσόμεθα ἐκ τῆς μεθόδου ἣν αὐτὸς ἐκτίθεται. εἰ δ' ἀπὸ χειρὸς ὁλοσχερῶς βουληθείημεν εὑρεῖν τὰς συναναφορὰς ἑκάστου ζῳδίου ἢ καὶ συμμεσουρανήσεις, οὕτω ποιοῦμεν. ἔστω γὰρ Κριὸν ἀνατέλλειν ἐν μοίρᾳ κα' Σκορπίου. κατὰ τὸν
15 Πτολεμαῖον γίνονται ἑνιαυτοὶ κα' καὶ μῆνες η'. ἀναλύω τὰ κα' ἔτη εἰς μῆνας, καὶ γίνονται οἱ πάντες μῆνες σξ', οὓς μερίζω παρὰ τὰς τοῦ ζῳδίου μοίρας λ', καὶ εὑρίσκω ἀνήκοντας ἑκάστῃ μοίρᾳ μῆνας η' καὶ ἡμέρας κ'· ταῖς δὲ δυσὶ μοίραις δηλονότι μῆνες ιζ' καὶ ἡμέραι ι', ταῖς δὲ γ' ὁμοίως τὸ τριπλοῦν, ἤγουν μῆνες κς', καὶ ἐφεξῆς ὁμοίως. ἢ καὶ
20 οὕτως· ἀναλύω τὰς κα' Σκορπίου μοίρας εἰς ἑξη<κοστά>, καὶ γίνονται ἑξηκοστὰ ,ατ'. ταῦτα μερίζω παρὰ τὰς λ' μοίρας τοῦ ζῳδίου καὶ εὑρίσκω ἀνήκοντα ἑκάστῃ μοίρᾳ ζῳδίου λεπτὰ πρῶτα μγ' καὶ βα κ''· καὶ τὰ μὲν μ' πρῶτα λεπτὰ ποιοῦσι μῆνας ὀκτώ, τὰ γ' πρῶτα καὶ κ'' βα ἡμέρας κ'· φανερὸν γὰρ ὡς ἑκάστῳ μηνὶ λεπτῶν πρώτων ε' ἀνηκόντων
25 ταῖς κ' ἡμέραις, γ' α' ἀνήκουσι, καὶ βα κ''· αὕτη οὖν ἡ ἔφοδος ἔστω καθ' ἕκαστον ζῴδιον καὶ κλίμα.

[F. 125r.] Hephaest., II, 11. Περὶ χρόνων ζωῆς.

Ἐκτίθησι μὲν τὴν τοῦ Πτολεμαίου λέξιν παραφράζων καί τινα διὰ τὸ σαφέστερον· καί, φησίν, ὁ περὶ χρόνων ζωῆς λόγος ἀνύεται ἔκ τε
30 τῶν ἀφετῶν καὶ τῶν ἀφετικῶν τόπων. Εἰσὶ δὲ ἀφέται μὲν ὁ Ἥλιος καὶ ἡ Σελήνη, καὶ ὁ κλῆρος τῆς τύχης καὶ ἡ σύνοδος ἢ ἡ πανσέληνος, καὶ ὁ ὡροσκόπος· ἀφετικοὶ δὲ τόποι τὰ γ' κοντάρια, τὸ ὡροσκοποῦν, τὸ

9 Post παράλληλον] ἑτέρου καιροῦ ἂν εἴη πόσοι χρόνοι... Heph. 12 ἣν] πρὸς ἣν. 13 μεσουρανήσεις. 14 ποιῶμεν. τὸν Πτολ.] τοὺς παλαιοὺς. 15 ἀναλύω] πολλαπλασιάζω. τὰ κα' ἔτη καὶ μῆνας η' εἰς μῆνας κς'. Cf. Porphyr., *Isag.*, p.196 Wolf. 19-26 ἢ καὶ οὕτως ἀναλύω — καθ' ἕκαστον ζ. κ. κλίμα] Hic ἐλλειπτικῶς supplat Heph. Etenim xxi Scorpii partes ccix mensibus respondent; quoque autem mense v partes continente, ad menses ccix partes mccc pertinent. 19 τὸ τριπλοῦν μέγεθος. Ea quae sequuntur paulo cum Heph. differunt. 27 Περὶ χρ. ζ. κατὰ τὸ ἀληθὲς καὶ Πτολεμαῖον. Cf. Ptol, *Tetrab.* III, 12; Procl. *Hypotyp.*, III, 11. 28 ἐκτίθησι] Scil. Hephaestio. Hoc fragmentum cum Hephaestionis verba ipsa refert, tum similia, quin et alia et plura praebere videtur.

"When the last degrees of a Sign are on the Ascendant, and the malefic planets occupy the first degrees, those born are short-lived; and in general, those born during eclipses are born either short-lived or blind. And if the Moon conjoins a stationing malefic star, it makes those born short-lived."

5 One must know that when examining the place concerning the years of life, one should use the ascensional times of the Signs according to Ptolemy, whose method we shall also use as more true and more in accordance with nature. One should not suppose, however, that the ascensional times are found differently under the same parallel.... How many equatorial times belong to each Sign, which are also taken as years from the tables of ascensions for each climate, we shall learn in what follows from the method which he himself sets out. But if we wish to find the co-ascensions of each sign or also the co-culminations roughly by hand, we proceed as follows. Let Aries be rising at degree 21 of Scorpio. According to Ptolemy, this makes 21 years and 8 months. I resolve the 21 years into months, and they become in all 260 months, which I divide by the 30 degrees of the Sign, and I find that 8 months and 20 days belong to each degree; and to two degrees evidently 17 months and 10 days, and to 3 degrees likewise triple, that is 26 months, and so on in like manner. Or also thus: I resolve the 21 degrees of Scorpio into sixtieths, and they become 1,260 sixtieths.I divide these by the 30 degrees of the Sign and find that 43 first minutes and 21 seconds belong to each degree of the Sign; and the 40 first minutes make 8 months, the 3 first minutes and 20 seconds make 20 days; for it is clear that since 5 first minutes belong to each month, 3 first minutes and 1 second belong to 20 days, and 21 seconds. Let this then be the method for each sign and climate.

[F. 125. Hephaest., II, 11. On the Years of Life.

He sets forth the wording of Ptolemy, paraphrasing and clarifying certain points; and he says that the account of the years of life is derived from both the aphetas and the aphetic places. The aphetas are the Sun and the Moon, the Lot of Fortune, the conjunction or the full moon, and the horoscopos; while the aphetic places are the three spear-points: the horoscopos, the

9 After παράλληλον] ἑτέρου καιροῦ ἂν εἴη πόσοι χρόνοι... Heph. 12 ἢν] πρὸς Αν. 13 μεσουρανήσεις. 14 ποιώμεν. τὸν Πτολ.] τοὺς παλαιούς. 15 ἀναλύω] πολλαπλασιάζω. τὰ καὶ ἔτη καὶ μῆνας η' εἰς μήνας κς'. Cf. Porphyr., Isag., p.196 Wolf. 19-26 ἢ καὶ οὕτως ἀναλύω καθ᾽ ἕκαστον Z. κ. κλίμα] Hic ἐλλειπτικῶς supputat Heph. Etenim xx1 Scorpii partes ccLx mensibus respondent; quoque autem mense partes continente, ad menses cclx partes ccc pertinent. 19 τὸ τριπλοῦν μέγεθος. Ea quae sequuntur paulo cum Heph. differunt. 27 Περί χρ. ζ. κατὰ τὸ ἀληθὲς καὶ Πτολεμαῖον. Cf. Ptol, Tetrab. III, 12; Procl. Hypotyp., III, 11. 28 ἐκτίθησι] Scil. Hephaestio. Hoc fragmentum cum Hephaestionis verba ipsa refert, tum similia, quin et alia et plura praebere videtur.

μεσουρανοῦν καὶ τὸ δῦνον καὶ ἡ ἐπαναφορὰ καὶ ἡ προαναφορὰ τοῦ μεσουρανήματος, ἵνα πρὸς τὸν ὡροσκόπον οἱ λοιποὶ τοὺς δ' τῶν σχημάτων ἀποδίδωσι λόγους· ὁ μὲν ἐπαναφερόμενος τῷ μεσουρανήματι τὴν τοῦ ἑξαγώνου, ὁ δὲ τοῦ μεσουρανήματος τὸν τοῦ τετραγώνου, ὁ δὲ προαναφερόμενος [f. 125v] τὸν τοῦ τριγώνου, ὁ δὲ κατὰ δῦνον διάμετρον. Δεῖ οὖν, φησί, τὸν ἀφέτην καὶ ἐν ἀφετικῷ εἶναι τόπῳ, καὶ ὁρᾶσθαι ὑπὸ τοῦ οἰκοδεσπότου, ἤγουν τοῦ κυρίου τόπου κατὰ τὸν οἶκον, ἢ κατὰ τὰ ὅρια ἢ κατὰ τὸ ὕψωμα ἢ κατὰ τὸ τρίγωνον. εἰ γὰρ μὴ θεωρεῖτο, οὐκ ἔσται ἀφέτης.

Δεῖ δὲ πρῶτον τὸν τῆς αἱρέσεως τοῦ φωτὸς ζητεῖν, οἷον εἰ μὲν εἴη ἡ γένεσις ἡμερινή, τὸν Ἥλιον, εἰ δὲ νυκτερινή, τὴν Σελήνην· καὶ εἰ μὲν εὑρεθείη τὸ τῆς αἱρέσεως φῶς, ἤγουν ἡμέρας μὲν ὁ Ἥλιος, νυκτὸς δὲ ἡ Σελήνη ἐν ἀφετικῷ τόπῳ, καὶ θεωροῖτο ὑπό τινος οἰκοδεσπότου, αὐτῷ χρησόμεθα τῷ κατὰ τὴν αἵρεσιν, εἰ δὲ μὴ εἴη, τὸν ἄλλον φωστῆρα σκοπήσομεν τὸν παρὰ τὴν αἵρεσιν, οἷον τοῦ μὲν Ἡλίου μὴ ὄντος ἐν ἀφετικῷ τόπῳ κατὰ τὴν ἡμερινὴν γένεσιν τῇ Σελήνῃ· τῆς δὲ Σελήνης μὴ οὔσης κατὰ τὴν νυκτερινὴν γένεσιν, τῷ Ἡλίῳ· εἰ δὲ μηδέτερον τῶν φώτων εἴη ἀφέτης, ὡς μὴ ἔν τινι τῶν ἀφετικῶν εὑρεθὲν τόπων, παραληψόμεθα ἐκ τῶν ε' πλανωμένων τὸν πλείους ἔχοντα λόγους οἰκοδεσποτείας πρός τε τὸν Ἥλιον καὶ τὴν πρὸ τῆς γενέσεως γεγεννημένην σύνοδον ἡμερινῆς, δηλονότι τῆς γενέσεως οὔσης, καὶ ἔτι πρὸς τὸν ὡροσκόπον. νυκτὸς δὲ εἰ μήτε ἡ Σελήνη μήτε ὁ Ἥλιος παραλήψεται τὸ ἀφιέναι ὁ πλείους ἔχων λόγους οἰκοδεσποτείας πρός τε τὴν Σελήνην καὶ τὴν προγενομένην πανσέληνον παραλήψεται τὴν κυρείαν τῆς ἀφέσεως. εἰ δὲ μηδὲ οὗτος συνοδικῆς οὔσης τῆς προγεγενημένης συζυγίας ὁ ὡροσκόπος, πανσεληνιακῆς δὲ ὁ κλῆρος τῆς τύχης· εἰ δὲ καὶ ἀμφότερα τὰ φῶτα ἢ καὶ ὁ τῆς οἰκείας αἱρέσεως οἰκοδεσπότης ἐν ἀφετικοῖς εἶεν τόποις ὁ ἐν τῷ κυριωτέρῳ τόπῳ τῶν ἀφετικῶν παραληφθήσεται· τάξιν γὰρ αὐτῶν παραδέδωκε τοιαύτην, ὥστε προκρίνεσθαι μὲν τὸ ὑπὲρ γῆν μεσουράνημα, εἶτα τὸν ὡροσκόπον, μεθ' ὃν τὸ ἐπαναφερόμενον τῷ μεσουρανήματι, εἶτα τὸ δῦνον καὶ ἐπὶ πᾶσι τὸ προηγούμενον τοῦ μεσουρανήματος.

«Ἤρτηται οὖν, ὡς ἔφημεν, τὸ πᾶν τοῦτο κεφάλαιον ἔκ τε τῶν ἀφετικῶν τόπων καὶ τῶν ἄφεσιν δυναμένων ποιεῖν τὸν χρόνον τῆς ζωῆς καὶ ἔμπαλιν τῶν ἀναιρεῖν δυναμένων. διακρίνεται δὲ ἕκαστον τούτων οὕτως. τόπους μὲν γὰρ ἀφετικοὺς ε' ὡρίσαντο, ὧν ἐν ἑνὶ χρὴ εἶναι τὸν τὴν κυρείαν τῆς ἀφέσεως λαμβάνοντα ἀστέρα, τό τε περὶ τὸν ὡροσκόπον δωδεκατημόριον ἀπὸ ε' μοιρῶν τῶν προαναφερομένων ἄχρι καὶ τῶν λοιπῶν κε' τῶν ἐπαναφερομένων τῇ ὡροσκοπούσῃ εἰσαγομένης δηλονότι καὶ αὐτῆς, καὶ ταύταις ταῖς λ' μοίραις δεξιᾶς » τουτέστιν εἰς

20 οἰκοδεσποτίας cod ubique. 34 ἄφεσιν ἔχειν δυν. 36 ὡρίσατο. 37 τὴν κυρ. τ. ἀφ.] τὴν ἄφεσιν. ἀστέρα om. 38 ἀπὸ ε' (l. ε$^{\eta\varsigma}$) μοίρας.

the midheaven, the setting, the post-ascension and the pre-ascension of the midheaven, so that the remaining points may render to the horoscopos the ratios of the four aspects: the one post-ascending to the midheaven renders the ratio of the sextile, the one of the midheaven the ratio of the square, the one pre-ascending [f. 125] the ratio of the trine, and the one at the setting the diameter. It is necessary, he says, for the apheta to be both in an aphetic place and to be observed by the lord of the place, that is, the ruler of the place according to domicile, or according to bounds, or according to exaltation, or according to triplicity; for if it is not so observed, it will not be an apheta.

One must first seek the light of the sect, that is, if the birth 10 is by day, the Sun, and if by night, the Moon; and if the light of the sect be found, that is, the Sun by day and the Moon by night, in an aphetic place, and it be observed by some domicile lord, we shall use the one according to the sect; but if it be not, the other luminary we shall consider, the one contrary to the sect, for instance, if the Sun is not in 15 an aphetic place in a daytime birth, we use the Moon, and if the Moon is not present in a nocturnal birth, the Sun; but if neither of the lights is the apheta, as neither is found in any of the aphetic places, we shall take from the wandering stars the one having the most claims of domicile lordship with respect to both the Sun and the syzygy that occurred 20 before the birth, when the birth is evidently by day, and further with respect to the horoscope. But by night, if neither the Moon nor the Sun shall take the release, the one having the most claims of domicile lordship with respect to the Moon and the preceding full moon shall take the lordship of the release.But if not even this one, when the preceding syzygy was a new moon, 25 the horoscope; and if it was a full moon, the Lot of Fortune; and if both lights or even the domicile lord of the proper sect are in aphetic places, the one in the most authoritative of the aphetic places shall be taken; for he has handed down such an order of them, so that the Midheaven above the earth is preferred first, then the horoscope, after which 30 that which rises toward the Midheaven, then the setting place, and last of all that which precedes the Midheaven.

"This entire chapter, as we said, depends on the aphetic places and on those capable of performing the release of the time of life, and conversely on those capable of destroying it. Each of these is distinguished as follows. They defined five aphetic places, in one of which the star that receives the lordship of the release must be present: the twelfth-part around the horoscope, from 5 degrees of those that rise before it up to the remaining 25 degrees that rise after the ascending degree — the latter itself being included — and to these 30 degrees of the right" — that is, toward

20) οἰκοδεσποτίας cod. everywhere. 34 ἄφεσιν ἔχειν δυν. 36 ὡρίσατο. 37 τήν κυρ. τ. ἀφ.] τὴν ἄφεσιν. ἀστέρα om. 38 ἀπό ε' (l. ες) μοίρας.

τὰ προηγούμενα, « ἑξαγώνους » μὲν τὰς τοῦ ια' τόπου, ὃν καὶ ἀγαθὸν δαίμονά φασι, τετραγώνους δὲ τὰς τοῦ ὑπὲρ γῆν μεσουρανήματος, τριγώνους δὲ τὰς τοῦ θ' τόπου, ὃς ἀπόκλιμα μέν ἐστι καὶ προαναφορὰ τοῦ μεσουρανήματος (καλεῖται δὲ θεός) καὶ διαμέτρους τὰς τοῦ
5 δύνοντος· ὡς συμβαίνειν καὶ ἐπὶ τῆς δυνούσης μοίρας ε' μὲν εἶναι τὰς προκαταδυομένας μοίρας· κε' δὲ μετ' αὐτῆς τῆς πρὸς τὴν δύσιν τὰς ἔτι ὑπὲρ γῆν καὶ ἑπομένας αὐτῇ τῇ δυνούσῃ.

Σημειωτέον δὲ ὅτι οὐκ εἶπε δωδεκατημόρια, ἀλλὰ πλευρὰς ἑξαγώνους τε καὶ τετραγώνους καὶ τριγώνους διὰ τὸ μὴ πάντοτε εἰς τὸ ἀπὸ
10 ὡροσκόπου τέταρτον ζῴδιον, ἤγουν τὸν ι' τόπον πίπτειν τὸ μεσουράνημα, μήτε εἰς τὸν ια' τὸν ἀγαθὸν δαίμονα, μήτε εἰς τὸν θ', ὃς καλεῖται θεός· διὰ γὰρ τοῦ εἰπεῖν ἑξαγώνους [f. 126r] καὶ τετραγώνους καὶ τριγώνους πλευρὰς ὑπηνίξατο ὡς μὴ δεῖν πάντοτε τριάκοντα μοίραις διακρίνειν τοὺς τοιούτους τόπους τοὺς περὶ τὸ μεσουράνημα δηλαδή·
15 ἀλλ' ἔστιν ὅτε καὶ πλείοσι τῶν λ', καὶ αὖ ἐλάττοσιν κατὰ τὸ ἀνάλογον τῆς διαστάσεως τῶν β' κέντρων τοῦ τε ὡροσκόπου καὶ τοῦ μεσουρανοῦντος, ἢ τοῦ μεσουρανοῦντος καὶ τοῦ δύνοντος· γίνεται δὲ ἡ τούτων διάκρισις οὕτως ὡς ὁ Παγχάριος ἐπεσημήνατο τὸν τόπον τοῦτον ὑπομνηματίζων καὶ φάσκων οὕτωσί· « οὐχ ἁπλῶς δεῖ λαμβάνειν τὰς
20 « προαναφερομένας ε' μοίρας καὶ ἐπαναφερομένας κε'· πολλάκις γὰρ « οὐχ εὑρίσκεται λ' μοιρῶν τελείως τὸ δωδεκατημόριον, καθάπερ οἱ « πολλοὶ ποιοῦσι μὴ κατὰ λόγον. λαμβάνειν οὖν χρὴ τὴν διάστασιν « τῶν μοιρῶν ἀπὸ τῆς μεσουρανούσης ἄχρι τῆς ὡροσκοπούσης, καὶ « ζητεῖν πότερον ἐλλείπει τῶν ϙ' μοιρῶν ἢ πλεονάζει, καὶ λαβόντας τὴν
25 « διαφορὰν σκοπεῖν πηλίκον μέρος ἐστὶν αὕτη τῶν ϙ'· καὶ τὸ τηλι- « κοῦτον μέρος ἢ ἀφαιρεῖν τῆς τριακονταμοιρίας τῶν δωδεκατημορίων, « ὅταν ἡ διάστασις τῶν κέντρων ἐλάττων ᾖ τῆς ἐνενηκονταμοιρίας « τοῦ τεταρτημορίου ἢ προστιθέναι, ὅταν δηλονότι πλείων ᾖ. καὶ « φανερὸν ὡς ὅταν ἡ διάστασις τῶν μοιρῶν τῆς τε ὡροσκοπούσης καὶ
30 « τῆς μεσουρανούσης ἐλάττων ᾖ τῶν ϙ' μοιρῶν, ἡ διάστασις τῆς « μεσουρανούσης καὶ δυνούσης πλείων ἔσται τῶν ϙ' ταῖς αὐταῖς « μοίραις αἷς ἐκείνη ἐλάττων ἐστί· συναμφότεραι γὰρ αἱ διαστάσεις « τὰς τοῦ ἡμικυκλίου περιέχουσι μοίρας ρπ'. »

Ἐκκείσθω δὲ ἡμῖν καὶ ὑπόδειγμα τούτου χάριν σαφηνείας ἕνεκεν.
35 ἔστω τινὰ ἔχειν τῶν ὡροσκόπων Ὑδροχόου μοίρας κε', τὸ δὲ μεσουράνημα μοίρας ε'· ἀριθμήσας ἀπὸ τῆς πέμπτης μοίρας τοῦ Τοξότου ἕως τῆς κεης μοίρας τοῦ Ὑδροχόου, ἔχω μοίρας π'· ἔχω γὰρ κε' τοῦ Τοξότου, καὶ Αἰγόκερω λ' καὶ Ὑδροχόου κε'· οὐκοῦν ἐλλείπουσι μοῖραι ι', αἵπερ εἰσὶ μέρος τῶν ϙ' θον. λαβὼν οὖν ἀπὸ τῆς ε' μοίρας τοῦ
40 Τοξότου ὡς πρὸς ἀνατολὰς μοίρας κε' καὶ τῶν γενομένων λ' τὸ θον,

19 De Panchario Ptolemaei commentatore cf. Kroll, *Philol.*, LVII, 1897, p. 123; *Catal.*, I, p. 118, n. 1. 35 τὸν ὡροσκόπον cod. Corrigo ex Heph. — P. 68, 1 γ' ἑξε κ' cod.

the preceding ones, "sextile" the degrees of the 11th place, which they also call the Good Daimon, "square" those of the midheaven above the earth, "trine" those of the 9th place, which is a declining place and the pre-rising of the midheaven (and is called the God), and "opposition" those of the setting sign; so that in the case of the setting degree as well, 5 degrees are those that set before it, and 25 degrees after it — including itself — are those still above the earth and following the setting degree.

It should be noted that he did not say twelfth-parts, but the sides of hexagons, squares, and triangles, because the midheaven does not always fall in the fourth sign from the horoscope, that is, in the 10th place, nor in the 11th — the Good Daimon — nor in the 9th, which is called the God. For by saying hexagonal, square, and triangular sides, he intimated that one should not always distinguish such places — namely those around the midheaven — by thirty degrees, but that sometimes the distinction requires more than 30 degrees and sometimes fewer, in proportion to the distance between the two pivots of the horoscope and the midheaven, or of the midheaven and the setting point. This distinction is made in the way that Pancharios noted when commenting on this passage and stating as follows: "One must not simply take the 5 degrees rising before and the 25 degrees rising after; for often the twelfth-part is not found to be exactly 30 degrees, as many do without proper reasoning.One must therefore take the distance in degrees from the midheaven degree to the ascendant degree, and examine whether it falls short of 90 degrees or exceeds it, and having obtained the difference, consider what fraction of 90 it represents; and subtract that same fraction from the thirty-degree division of the twelfth-parts when the distance between the pivots is less than the ninety degrees of the quadrant, or add it when it is greater; and it is clear that whenever the distance in degrees between the ascending and the culminating degree is less than 90 degrees, the distance between the culminating and the setting degree will be greater than 90 degrees by the same number of degrees by which the former falls short; for both distances together contain the 180 degrees of the semicircle."

Let an example also be set forth by us for the sake of clarity. 35 Let someone have the 25th degree of Aquarius as the ascendant, and the midheaven at the 5th degree; counting from the 5th degree of Sagittarius up to the 25th degree of Aquarius, I have 80 degrees; for I have 25 of Sagittarius, and 30 of Capricorn and 25 of Aquarius; therefore 10 degrees are lacking, which are the 9th part of the 90. Taking therefore from the 5th degree of 40 Sagittarius toward the east 25 degrees, and the 9th part of the resulting 30,

19 On Pancharius as a commentator of Ptolemy cf. Kroll, Philol., LVII, 1897, p. 123; Catal., I, p. 118, n. 1. 3) τὸν ὡροσκόπον cod. I correct from Heph. - P. 68,1 γ' ΕΞΕ κ' cod.

ὅπερ ἐστὶ μοῖραι γ' ἓξ κ' ἀφελὼν τῶν λ' μοιρῶν τὰς λοιπὰς τοῦ Τοξότου μοίρας κς' μ', ἔσχον τέλος μὲν τοῦ μεσουρανοῦντος δωδεκατημορίου, ἀρχὴν δὲ τοῦ ιαου τόπου, τουτέστι τοῦ ἀγαθοῦ δαίμονος. πάλιν δὲ τῶν τοῦ δωδεκατημορίου λ' τὸ θον, ὅ ἐστι μοῖραι γ' κ'· ἀφελὼν αὐτῶν τῶν λ' τὰς λοιπὰς κς' μ', <καὶ> προσθεὶς ταῖς εὑρεθείσαις τοῦ Τοξότου μοίραις κς' μ', καὶ τῶν γενομένων μοιρῶν νγ' κ' ἀφελὼν τὰς τοῦ Τοξότου λ', τὰς λοιπὰς κγ' κ' αἵ εἰσι τοῦ Αἰγόκερω, ἔσχον τέλος μὲν τοῦ ἀγαθοῦ δαίμονος, ἀρχὴν δὲ τοῦ κακοδαιμονήματος· καὶ ἔτι ταῖς αὐταῖς κγ' κ' τοῦ Αἰγόκερω προσθεὶς τὰς ἀποδεδειγμένας τοῦ δωδεκατημορίου κς' μ', καὶ τῶν γενομένων ν' ἀφελὼν τὰς τοῦ Αἰγόκερω λ' μοίρας, τὰς λοιπὰς κ' τοῦ Ὑδροχόου ἔσχον τέλος μὲν τοῦ κακοδαιμονήματος, ἀρχὴν δὲ τοῦ ὡροσκοποῦντος δωδεκατημορίου· εἶτα μετελθὼν εἰς τὰ πρὸς δυσμὰς β' κέντρα, τό τε μεσουράνημα καὶ τὸ δῦνον, ἐπεὶ ἡ τούτων διάστασις μοιρῶν ἐστι ρ', πλεονάζουσαι τῶν ϙ' μοίραις ι', αἵτινες πάλιν μέρος θον ἐστιν αὐτῶν, καὶ λαβὼν ἀπὸ τῆς πέμπτης μοίρας τοῦ κατὰ τὸν Τοξότην μεσουρανήματος ὡς πρὸς δυσμὰς μοίρας ιε'· καὶ ταύταις τὸ θον αὐτῶν α' μ' προσθεὶς καὶ τῶν γενομένων ις' μ' ἀφελὼν τὰς ε' τοῦ Τοξότου καὶ [f. 126v] τὰ λοιπὰ ια' μ' ἀφελὼν τῶν τοῦ Σκορπίου λ' τὰς λοιπὰς ιε' κ' τοῦ Σκορπίου ἔσχον ἀρχὴν μὲν τοῦ μεσουρανοῦντος δωδεκατημορίου, τέλος δὲ τοῦ καλουμένου θεοῦ· ταῖς δὲ τοῦ δωδεκατημορίου λ' μοίραις προσθεὶς τὸ θον μέρος αὐτῶν ὅ ἐστι μοῖραι γ' κ' καὶ τὰς γενομένας λγ' κ' προσθεὶς ταῖς τοῦ Σκορπίου ια' κ', καὶ τῶν γενομένων ὁμοῦ μδ' μ' ἀφελὼν μὲν τὰς τοῦ Σκορπίου λ', ἀπὸ δὲ τῶν τοῦ Ζυγοῦ λ' τὰς ιδ' μ', τὰς λοιπὰς ιε' κ' τοῦ Ζυγοῦ ἔσχον ἀρχὴν μὲν τοῦ θ' τόπου, τουτέστι τοῦ καλουμένου θεοῦ, τέλος δὲ τοῦ ηου, ὃν καὶ τόπον ἀργὸν καλοῦσι. πάλιν δὲ τὰς ἀποδειχθείσας τοῦ δωδεκατημορίου λγ' κ' προσθεὶς ταῖς τοῦ Ζυγοῦ ιε', καὶ τῶν γενομένων μη' κ' ἀφελὼν μὲν τὰς τοῦ Ζυγοῦ λ', ἀπὸ δὲ τῶν τῆς Παρθένου λ' τὰς ιε' κ', τὰς λοιπὰς τῆς Παρθένου ια' μ' ἔσχον ἀρχὴν μὲν τοῦ ηου τόπου, τέλος δὲ τοῦ δύνοντος δωδεκατημορίου.

« Οὕτως οὖν χρὴ ἡμᾶς ποιεῖν τὴν τῶν δωδεκατημορίων διαίρεσιν ἵνα μὴ λάθῃ ποτὲ ὁ ἀφέτης ἐκπεσὼν εἰς ἀργὸν τόπον ἢ ἐν ἀργῷ ὢν δόξῃ ἐν ἀφετικῷ εἶναι, ἢ ὄντα ἐπὶ τοῦ μεσουρανίου ἢ ἄλλης θέσεως εἰς ἑτέραν ἡμεῖς αὐτὸν παραλάβωμεν μὴ ἀληθῶς οὕτως ἔχοντα.

« Ταῦτα μὲν σαφηνείας χάριν ἡμῖν μέχρι τούτων εἰρήσθω. οὐκ ὀκνητέον μέντοι καὶ ἔτι παρεκτεῖναι τὸ σκέμμα διὰ τὴν πολυμερῆ καὶ πολυθρύλλητον αὐτοῦ θεωρίαν. τοὺς μὲν οὖν ἀφετικοὺς ε' τόπους οὕτως

20 μεσουρανήματος cod. corrigo. 32 ἡμᾶς] οἶμαι. τὴν τῶν δωδ. διαίρεσιν] τοὺς ἀφετικοὺς ε' τόπους μετ' ἀκριβείας. 33-34 ἐκπεσὼν — εἶναι ὥς φησιν ἐν (l. εἰς) ἀργὸν τόπον καὶ μὴ ὡς ἐν ἀργῷ τιθέμεθα: 34 μεσουρανήματος. ἐκθέσεως. 34-35 εἰς ἑτέραν παραλάβωμεν] παραλάβοιμεν αὐτῶν. 36 μέχρι τούτων εἰρήσθω. 37 μέντοι καὶ ἔτι] γὰρ. πόσως τὸ σκέμματ οὔτου. 38 αὐτοῦ ε' τόπους.

which is 3° 20', subtracting from the 30° the remaining degrees of Sagittarius 26° 40', I obtained the end of the midheaven dodecatemorion and the beginning of the 11th place, that is, of the Good Daemon. Again the ninth part of the 30° of the dodecatemorion, which is 3° 20'; subtracting these from the 30°, the remaining 26° 40', and adding them to the found degrees of Sagittarius 26° 40', and from the resulting 53° 20' subtracting the 30° of Sagittarius, the remaining 23° 20' which belong to Capricorn, I obtained the end of the Good Daemon and the beginning of the Malevolent Daemon; and further adding to the same 23° 20' of Capricorn the demonstrated degrees of the dodecatemorion 26° 40', and from the resulting 50° subtracting the 30° degrees of Capricorn, the remaining 20° of Aquarius I obtained as the end of the Malevolent Daemon and the beginning of the ascending dodecatemorion; then moving to the 2 western pivots, the midheaven and the setting point, since their distance is 100°, exceeding 90° by 10°, which again is their ninth part, and taking from the fifth degree of the midheaven in Sagittarius toward the west 15°; and adding to these their ninth part 1° 40' and from the resulting 16° 40' subtracting the 5° of Sagittarius and [f.126v] the remaining 11° 40', subtracting from the 30° of Scorpio the remaining 15° 20' of Scorpio, I obtained the beginning of the midheaven dodecatemorion and the end of the so-called God; and adding to the 30° degrees of the dodecatemorion its ninth part which is 3° 20', and adding the resulting 33° 20' to the 11° 20' of Scorpio, and from the resulting total 44° 40' subtracting the 30° of Scorpio and from the 30° of Libra the 14° 40', the remaining 15° 20' of Libra I obtained as the beginning of the 9th place, that is, of the so-called God, and the end of the 8th, which they also call the idle place; again adding the demonstrated degrees of the dodecatemorion 33° 20' to the 15° of Libra, and from the resulting 48° 20' subtracting the 30° of Libra and from the 30° of Virgo the 15° 20', the remaining 11° 40' of Virgo I obtained as the beginning of the 8th place and the end of the setting dodecatemorion.

« Thus we must make the division of the dodecatemoria in this way, so that the aphetes may never go unnoticed having fallen into a vacant place, or, while being in a vacant place, be thought to be in an aphetic position, or that we receive him as being at the midheaven or some other position when he is not truly so situated. 35

« Let these things be said by us thus far for the sake of clarity. One must not hesitate, however, to extend the inquiry further, on account of the many-faceted and much-discussed nature of its theory. The five aphetic places, then, thus

20 μεσουρανήματος cod. corrigo. 32 ἡμᾶς] I think, the division of the dodec.] the five aphetic places with precision. (I. 33-34 having fallen – to be as he says in into) a vacant place and not as in a vacant place do we set: 34 μεσουρανήματος. ἐκθέσ σεως. 34-35 into another we receive] we might receive of them. 36 let it be said up to this point. 37 yet indeed] for. how many the inquiry of this. 38 of it the five places.

ἔχομεν» διευκρινημένους ἕκαστον εἰς τὴν οἰκείαν ποσότητα τῶν μοιρῶν· προκρίνονται δὲ ἐν τούτοις εἰς δύναμιν ἐπικρατήσεως πρῶτον μὲν τὸ ὑπὲρ γὴν μεσουράνημα, τουτέστιν ὅλον τὸ περὶ τὴν μεσουρανοῦσαν μοῖραν δωδεκατημορίου καθὰ διακέκριται· εἶτα τὸ κατὰ τὴν ἀνατολήν, ἤγουν τὴν ὡροσκοποῦσαν μοῖραν, καὶ τοῦτό ὡς διακέκριται· εἶτα τὸ κατὰ τὴν ἐπαναφορὰν τοῦ μεσουρανήματος· εἶτα τὸ περὶ τὴν δύνουσαν μοῖραν, καὶ ἐπὶ πᾶσι τελευταῖον τὸ κατὰ τὸν θον τόπον τὸν καλούμενον θεόν. τὸ δὲ ὑπὲρ γῆν, φησί, πᾶν ἡμισφαίριον ἀθετητὸν πρὸς τὴν τηλικαύτην κυρείαν πλὴν μόνων τῶν παρ' αὐτὴν τὴν ἐπαναφορὰν εἰς φῶς ἐρχομένων, καὶ ἔτι τῶν πρὸ τῆς δυνούσης καταδεδυκυιῶν μοιρῶν, καὶ ἔτι τοῦ ὑπὲρ γῆν ἡμισφαιρίου οὔτε τὸ ἀσύνδετον τῷ ὡροσκόπῳ, ὅπερ ἐστὶ τὸ η', ὃ ἀργὸς τόπος καλεῖται, οὔτε τὸ δωδέκατον τὸ κακοδαιμόνημα λεγόμενον παραληπτέον διὰ τὸ τὰ ἄστρα, φησίν, ἐν αὐτοῖς ὄντα μετὰ τοῦ ἀποκεκλικέναι, ἔτι καὶ τὸ ἐκ τῶν τῆς γῆς ὑγρῶν ἀναθυμιάσεων παχὺ καὶ ἀχλυῶδες ἐμπόδιον ἔχειν πρὸς τὴν ἀπ' αὐτῶν ἐπὶ τὴν γῆν ἀπόρροιαν. διὸ καὶ παρὰ τὰ χρώματα καὶ τὰ μεγέθη, ἃ κατὰ φύσιν ἔχουσι, φαίνονται, ἀφέτας δ' ὡρίσατο, ἡμέρας μὲν τὸν Ἡλίον αον, εἴπερ δηλονότι ἔν τινι τῶν ἀφορισθέντων ἀφετικῶν ε' τόπων εὑρεθείη, εἰ δὲ μή, τὴν Σελήνην ὁμοίως· εἰ δὲ μηδὲ αὕτη εὑρίσκοιτο ἔν τινι τούτων τὸν δυνάμενον ἐκ τῶν ε' ἀστέρων λόγους ἔχειν οἰκοδεσποτείας πρός τε τὸν Ἡλίον, ἤγουν τὸ δωδεκατημόριον ὃ ἐπέχει ὁ Ἥλιος κατὰ τὴν προγενομένην τῆς γενέσεως σύνοδον καὶ τὸν ὡροσκόπον, οὐχ ἵν' ἐξ ἀνάγκης καὶ πρὸς τοὺς τρεῖς λόγους ἔχῃ οἰκοδεσποτείας· τοῦτο γὰρ ἀδύνατον εἰ μὴ εἴη ἡ σύνοδος κατ' αὐτὴν τὴν ὥραν [f. 127r] τῆς γενέσεως, ἢ καὶ πρὸς αὐτῆς ἔγγιστα. ἀλλὰ κἂν μὴ πρὸς τὰ τρία, ἀλλ' οὖν πρὸς τὰ β', ἢ τέως πρὸς τὸν α'· εἰ δὲ μὴ ἐκ τῶν ε' ἄστρων εὑρίσκοιτό τις τὴν κυρείαν τῆς ἀφέσεως εἰληφὼς τὸν ὡροσκόπον. ἐπισαφηνίζων δ' ἐφεξῆς ὁ Πτολεμαῖος τίνας εἶπεν οἰκοδεσποτικοὺς λόγους ἐπάγει λέγων· «ὅταν τῶν οἰκοδεσποτικῶν λόγων ε' ὄντων,» τοῦ τε κατὰ τοὺς οἴκους <καὶ> τοῦ κατὰ τὰ ὑψώματα, τοῦ κατὰ τὰ ὅρια, τοῦ κατὰ τὰ τρίγωνα, καὶ ἔτι τοῦ κατὰ τὰς φάσεις εὑρεθῇ τις τῶν ε' ἀστέρων πλείονας ἔχων λόγους πρὸς ἕνα τῶν εἰρημένων γ' Ἥλιον, Σελήνην ἢ ὡροσκόπον· καὶ οὕτω μὲν ἐπὶ τῶν ἡμερινῶν γενέσεων· ἐπὶ δὲ τῶν νυκτερινῶν, πρῶτον μὲν ἀφέτην ὡρίσαντο τὴν Σελήνην, εἴπερ ἔν τινι τῶν ἀφετικῶν τόπων εὑρίσκοιτο, εἰ δὲ μή, τὸν Ἡλίον· δῆλον δὲ ὡς οὐκ ἂν εὑρεθείη ὁ Ἥλιος ἀφέτης ἐν νυκτί, εἰ μὴ μόνον πλησίον τοῦ ὁρίζοντος ὑπὸ γῆν ἔν τε ταῖς κε' μοίραις ταῖς ἐπαναφερομέναις τῇ ὡροσκοπούσῃ καὶ ἐν ταῖς ε' ταῖς προδεδυκυίαις τῆς δυνούσης. ἐὰν δὲ μηδὲ οὗτος τύχῃ ἔν τινι τῶν ἀφετικῶν τόπων τὸν πλείονας οἰκοδεσποτείας λόγους ἔχοντα πρός τε τὴν Σελήνην καὶ τὴν προγενομένην πανσέληνον καὶ πρὸς τὸν κλῆρον τῆς τύχης, ὅστις

1 ἔχομεν ἀφορισμοὺς. Quae sequuntur fere sim. Heph. 22 κατὰ] καὶ cod.
28 Ptol., *Tetrab.*, p. 330.

we have » each distinctly defined according to its proper quantity of degrees; among these, priority in terms of predominating power is given first to the midheaven above the earth — that is, the entire dodecatemorion around the culminating degree, as it has been distinguished; then to that at the east, namely the ascending degree, and this too as it has been distinguished; then to that at the succedent of the midheaven; then to that around the setting degree; and last of all, to that at the place called the ninth, the so-called god. As for the entire hemisphere above the earth, he says, it is to be disregarded for such great authority, except only for those coming into light at its succedent, and also those degrees that have set just before the setting point; and furthermore, of the hemisphere above the earth, neither the place unconnected to the ascendant — which is the eighth, called the vacant place — nor the twelfth, called the malefic daemon, is to be accepted, because the stars, he says, when they are in those places, in addition to having declined, also have the thick and murky impediment from the moist exhalations of the earth with respect to their efflux from them to the earth.For this reason they also appear contrary to the colors and magnitudes which they naturally possess. He defined the aphetes as, for day births, the Sun first, provided of course it is found in one of the five designated aphetic places; if not, then the Moon likewise; and if neither of these is found in one of these places, then the one among the five planets that can bear relations of domicile lordship both to the Sun — that is, to the dodecatemorion which the Sun occupies at the syzygy preceding the birth — and to the ascendant; not so that it necessarily bears all three relations of domicile lordship, for that is impossible unless the syzygy occurs at the very hour of birth, or very close to it; but even if not with respect to all three, at least with respect to two, or at least with respect to one; and if none of the five planets is found to have received the lordship of the aphesis, then the ascendant.Then Ptolemy, clarifying in sequence what he called the domicile-lordship relations, proceeds to say: « when, of the five domicile-lordship relations » — those by domicile and by exaltation, those by terms, those by trigons, and further those by phases — one of the five planets is found to have more relations with respect to one of the aforementioned three: Sun, Moon, or ascendant; and thus for day births. For night births, they defined the Moon as aphetes first, provided it is found in one of the aphetic places; if not, then the Sun — though it is clear that the Sun could not be found as aphetes at night, except only near the horizon below the earth, both in the 25 degrees succeeding the ascendant and in the 5 degrees that have preceded the setting point. And if neither of these happens to be in one of the aphetic places, then the one having more domicile-lordship relations with respect to the Moon and the preceding full moon and with respect to the Lot of Fortune, whosoever

1 we have aphorimsoi. Quae sequuntur fere sim. Heph. 22 against] and cod.
28 Ptol., Tetrab., p. 330.

καὶ σαφὴς ὢν οὐ δεῖται τῆς ἡμῶν ἑρμηνείας. ἐνταῦθα δὲ ὁ Παγχάριος ἐπιστατῶν ὡς ἐν εἴδει ἀπορίας περὶ τοῦ λόγον ἔχοντος οἰκοδεσποτείας πρὸς τὴν προγεγονυῖαν πανσέληνον, τίνος χάριν εἴρηκε πανσέληνον καὶ οὐχ ἁπλῶς <πρὸς τὴν ἔγγιστα> συζυγίαν, ἴσως γὰρ ἀπίθανον δόξειεν ἂν τὸ ζητεῖν πανσεληνιακὴν συζυγίαν πρὸ τῆς γενέσεως γεγενημένην, εἴπερ συνοδικὴ γένοιτο ἐγγυτέρω· ἐπὶ μὲν γὰρ τῆς ἡμερινῆς γενέσεως κἂν ἡ ἔγγιστα προγεγενημένη συζυγία πανσεληνιακὴ εἴη, οὐκ ἀλόγως δοκεῖ ἐπὶ τὴν συνοδικὴν ἀνατρέχειν ὡς προκαταρκτικὴν μᾶλλον οὖσαν ἢ τὴν πανσεληνιακήν, ἐπὶ δὲ τῶν νυκτερινῶν τίνα λόγον ἔχει ἀφέντας τὴν ἐγγύτερον συνοδικὴν ἐπὶ τὴν πανσεληνιακὴν ἀνατρέχειν; ἀλλ' ἴσως, φησι, διὰ τὸ τῆς νυκτὸς ἀφώτιστον. ἅμα δὲ καὶ τὸ τῆς Σελήνης κατὰ τὴν σύνοδον εὔλογον εἰς τὴν πανσέληνον ἀνατρέχειν φωτὸς οὖσαν πλήρη καὶ τὸ τῆς νυκτὸς ἀφώτιστον ἀναπληροῦσαν. ἴσως δ' ὅτι καὶ οὗτος εὔλογον ἡγεῖται τὸ τὴν προγενομένην ἁπλῶς συζυγίαν ζητεῖν· καὶ οὐκ ἐξ ἀνάγκης τὴν πανσεληνιακὴν ἐκ τῶν ἐφεξῆς εἰρημένων αὐτῷ δίδωσιν ὑπονοεῖν· φησὶ γὰρ ὡς ἐὰν μηδὲ ὁ οἰκοδεσπότης εὑρίσκηται ἔν τινι τῶν ἀφετικῶν τόπων, χρῆσθαι δεῖ ἀφέτῃ, εἰ μὲν ἡ προγενομένη συζυγία πανσεληνιακὴ εἴη τῷ κλήρῳ τῆς τύχης, εἰ ἔν τινι τῶν ἀφετικῶν τόπων εἴη· εἰ δὲ συνοδική, τῷ ὡροσκόπῳ.

Σημειωτέον δ' ὅτι ὁ ὡροσκόπος οὐ μόνον ἀφετικός ἐστι τόπος, ἀλλὰ καὶ ἀφέτης ἔστιν ὅτε γίνεται. ἐπὶ τούτοις, ἐὰν δέ, φησὶν ὁ Πτολεμαῖος, συμβαίη εἶναι τὸν Ἥλιον καὶ τὴν Σελήνην κατ' ἀφετικῶν τόπων, εἶναι δὲ καὶ τὸν τῆς οἰκείας αἱρέσεως οἰκοδεσπότην, τουτέστιν ἡμέρας μὲν τὸν τοῦ Ἡλίου ἢ τὸν τῆς συνόδου ἢ τὸν τοῦ ὡροσκόπου, νυκτὸς δὲ τὸν τῆς Σελήνης ἢ τῆς πανσελήνου ἢ τοῦ κλήρου τῆς τύχης, τότε σκοποῦμεν τίς αὐτῶν τὸν δυνατώτερον ἐπέχει τόπον, καὶ πλείονας [f. 127v] οἰκοδεσποτείας λόγους ὧν ἐξηγήσατο, κακείνῳ δίδωμεν τὴν κυρείαν τῆς ἀφέσεως. τότε δὲ μόνον τὸν οἰκοδεσπότην δεῖ προκρίνειν καὶ ἀμφοτέρων τῶν λοιπῶν, ὅταν πρὸς τῷ κυριωτέρῳ ἐπεῖναι τόπῳ καὶ πρὸς ἑκατέρας τὰς αἱρέσεις οἰκοδεσποτείας λόγον ἔχῃ. μετὰ δὲ τὸ διορίσασθαι καὶ τοὺς ἀφέτας ἐπὶ τοὺς τρόπους τῆς ἀφέσεως ἔρχεται καὶ τούτους β' παραδίδωσιν, οἳ καὶ ἔστιν ὅτε εἰς τὰ ἑπόμενα μόνον τῶν ζῳδίων, ὅν φησιν ὑπὸ τὴν ἀκτινοβολίαν, περὶ ἧς ἀκτινοβολίας ἐν ταῖς ἀρχαῖς εἴρηται, ὅταν ἐν τοῖς ἀπηλιωτικοῖς, τουτέστιν ἀπὸ τοῦ μεσουρανήματος ἐπὶ τὸν ὡροσκόπον τόποις ᾖ, καὶ ὁ οὐ μόνον εἰς τὰ ἑπόμενα, ἀλλὰ καὶ εἰς τὰ προηγούμενα κατὰ τὴν λεγομένην ὡριμαίαν, ὅταν ἐν τοῖς ἀποκεκλικόσι τοῦ μεσουρανήματος τόποις ᾖ ὁ ἀφέτης. ὡριμαία δὲ ἐκλήθη ἡ τοιαύτη ἄφεσις ὅτι μόνη ἡ τοῦ δυτικοῦ κέντρου μοῖρα ἀναιρεῖ αὐτήν. προστιθέασι δὲ οἱ ἀγαθοποιοὶ καὶ

4 πρὸς τὴν ἔγγιστα add. cod. mg. et Heph. in textu. 8 F. l. ἄλογον. 33 εἰσὶν ὅτε cod. Corrigo. 34 Ptol., p. 332. 36 καὶ ὁ] καὶ τὸν. Ptol., p. 334.

And being clear, it does not require our interpretation. Here Pancharius, presiding as if in a state of difficulty concerning the account of the lord of the domicile in relation to the preceding full moon, asks for what reason he spoke of a full moon and not simply of "the nearest" conjunction — for it might perhaps seem implausible to seek a full-moon conjunction that occurred before the nativity, if a conjunction happened to be closer; for in the case of a diurnal nativity, even if the nearest preceding conjunction were a full-moon one, it does not seem unreasonable to go back to the conjunctional one as being more of a preliminary cause than the full-moon one, but in the case of nocturnal nativities, what reason is there to pass over the nearer conjunctional one and go back to the full-moon one? But perhaps, he says, because of the darkness of the night. And at the same time it is also reasonable that the Moon's conjunction should be referred back to the full moon, since it is full of light and compensates for the darkness of the night.Perhaps also because he himself considers it reasonable to seek simply the preceding conjunction; and it is not necessarily the full-moon one — this can be inferred from what he goes on to say; for he states that if the lord of the domicile is not found in any of the aphetic places, one must use as apheta, if the preceding conjunction was a full-moon one, the Lot of Fortune — if it is in one of the aphetic places — but if it was a conjunctional one, the horoscope.

It should be noted that the horoscope is not only an aphetic place, but also sometimes becomes an apheta itself. Beyond this, if, as Ptolemy says, it happens that the Sun and the Moon are in aphetic places, and also the lord of the proper sect is present — that is, for the day, the lord of the Sun or of the conjunction or of the horoscope, and for the night, the lord of the Moon or of the full moon or of the Lot of Fortune — then we consider which of them occupies the more powerful place, and the greater number of lordship considerations than he has explained, and to that one we assign the lordship of the aphesis. But the lord must be preferred over both of the remaining ones only when, in addition to occupying the more authoritative place, he also holds a lordship relation to each of the two sects.After defining the aphetas, he proceeds to the methods of aphesis and transmits two of these, which are sometimes directed only toward the following signs — that which he calls under the ray-casting, concerning which ray-casting it has been spoken of at the beginning — when the apheta is in the eastern places, that is, from the midheaven toward the horoscope; and that which proceeds not only toward the following but also toward the preceding signs according to what is called the horimaea, when the apheta is in the places declining from the midheaven. Such an aphesis was called horimaea because only the degree of the western angle destroys it, while the benefics add to it and

4 to the nearest add. cod. mg. et Heph. in textu. 8 F. I. horse. 33 is
nụte cod. Correct. 34 Ptol., p. 332. 36 and d] and ton. nPtol., m. 334.

ἀφαιροῦσιν οἱ κακοποιοὶ κατὰ τὴν ποσότητα τῶν ὡριαίων χρόνων ἑκάστης μοίρας αὐτῶν, καὶ κατὰ τὴν ἀπὸ τοῦ ὡροσκόπου ἀπόστασιν.

«Τούτων δέ, φησίν, οὕτως ἐχόντων, κατὰ μὲν τὴν εἰς τὰ προηγούμενα τῶν ζῳδίων ἄφεσιν, ἀναιρετικὴ γίνεται μοῖρα ἡ τοῦ δυτικοῦ ὁρίζοντος μόνη διὰ τὸ ἀφανίζειν τὸν κύριον τῆς ζωῆς δύνοντα δηλαδή· αἱ δὲ τῶν οὕτως ὑπαντώντων ἢ μαρτυρούντων ἀστέρων ἀφαιροῦσι μόνον καὶ προστιθέασιν ἔτη τοῖς μέχρι τῆς κατὰ δύναμιν τοῦ ἀφέτου συναγομένοις, οὐκ ἀναιροῦσι δὲ διὰ τὸ μή αὐτούς, ἤγουν τοὺς ἀστέρας ἐπιφέρεσθαι, ἤγουν ἐπέρχεσθαι ἐπὶ τοὺς τόπους τῶν ἀφετῶν, ἀλλὰ τοὺς τόπους τῶν ἀφετῶν ἐπὶ τοὺς τόπους τῶν ἄστρων. τοῦτο δέ φησιν οὐ πρὸς τὴν ἐπὶ τοῦ ζῳδιακοῦ κίνησιν τῶν ἀστέρων ἀποσκοπῶν· κατὰ ταύτην γὰρ ἀπὸ τῶν προηγουμένων ἐπὶ τὰ ἑπόμενα οἱ ἀστέρες κινοῦνται, ἀλλὰ πρὸς τὴν ἐπὶ τοῦ διαθήματος καθ' ἣν ὡς ἀπὸ τῶν ἑπομένων ἐπὶ τὰ προηγούμενα τοὺς τόπους μεταμείβουσι. διὰ τοῦτο οὖν, φησίν, ἐπὶ τῆς τοιαύτης θέσεως οὐκ ἀναιροῦσιν οἱ κακοποιοί, ἀλλὰ μόνον ἀφαιροῦσιν, ὅτι οὐκ ἔρχονται οἱ κακοποιοὶ ἐπὶ τοὺς τόπους τῶν ἀφετῶν, τουτέστιν ὡς ἀπὸ τῶν προηγουμένων ἐπὶ τὰ ἑπόμενα, ἀλλὰ τὸ ἀνάπαλιν οἱ ἀφέται ἐπὶ τοὺς τόπους τῶν κακοποιῶν ὡς ἀπὸ τῶν ἑπομένων δηλονότι ἐπὶ τὰ προηγούμενα. προστιθέασιν οὖν οἱ ἀγαθοποιοὶ ἐπὶ ταύτης τῆς θέσεως καὶ ἀφαιροῦσιν οἱ κακοποιοὶ [οἱ] τοῦ Ἑρμοῦ πάλιν ὁποτέροις ἂν αὐτῶν συσχηματισθῇ προστιθεμένου· ὁ δὲ ἀριθμὸς τῆς προσθέσεως ἢ ἀφαιρέσεως θεωρεῖται διὰ τῆς καθ' ἕκαστον μοιροθεσίας· ὅσοι γὰρ ἂν ὦσι τῆς ἑκάστου μοίρας ὡριαῖοι χρόνοι ἐν τῷ οἰκείῳ κλίματι ἡμέρας μὲν οὔσης οἱ τῆς ἡμέρας, νυκτὸς δὲ οἱ τῆς νυκτός, τουτέστιν οἱ τῇ διαμετρούσῃ παρακείμενοι μοίρᾳ, τοσοῦτον πλῆθος ἐτῶν ἔσται τὸ τέλειον, ὅπερ ἐπὶ τῆς ἀνατελλούσης μοίρας ὄντων τῶν κακοποιῶν ἢ τῶν ἀγαθοποιῶν ὅλον λογιστέον· κατὰ τὸ ἀνάλογον δὲ τῆς ἀποχωρήσεως ὑφαιρετέον ἕως ἂν πρὸς τὸν δύνοντα εἰς τὸ μηδὲν καταντήσῃ.» Ἵνα δὲ μᾶλλον καὶ [f. 128r] ἔτι σαφέστερον ποιήσωμεν τὸ τοιοῦτον ὅλον χωρίον, τουτέστι τὸ λεγόμενον ὑπ' αὐτοῦ, ὅτι ἐὰν εὑρεθῇ ὁ ἀφέτης ἐν ταῖς ἀποκεκλικυίαις τοῦ μεσουρανήματος μοίραις, ποιήσεται τὴν τῶν χρόνων ἄφεσιν ὡς ἐπὶ τὰ προηγούμενα κατὰ τὴν δύνουσαν μοῖραν, ἣν καὶ ἀναιρετικὴν καλεῖ, διὰ τὸ κατ' αὐτὴν γενόμενον τὸν ἀφέτην, ἤγουν τὸν κύριον τῆς ζωῆς καταδύεσθαι, καὶ οἷον ἀφανίζεσθαι. συνάγονται δὲ οἱ χρόνοι οἱ ἀπὸ τοῦ ἀφέτου ἄχρι τῆς δυνούσης μοίρας οὕτως· λαβόντες γὰρ τοὺς περικειμένους ἀναφορικοὺς χρόνους τῇ τοῦ ἀφέτου μοίρᾳ ἐπὶ τοῦ ὑποκειμένου κλίματος, καὶ ἔτι τοὺς περικειμένους τῇ δυνούσῃ· καὶ

3 Post ἐχόντων] ἀναιρετικαὶ γίνονται κατ. 4 Post ἄφεσιν] ἡ τοῦ δυτ. ὁρ. μόνη. 5 αἱ δὲ] οἱ δὲ. 7 ἔτη] ἔτι. Ptol., p. 334. 15 Cf. Ptol., p. 335. 21 οἱ non habet Heph. 24 ὡραῖοι. 25-26 οἱ — μοίρᾳ] οἱ διάμετροι. 26-28 ὅπερ ἐπὶ ἀνατολῆς αὐτῶν ὄντων λογιστέον. 28 ὑποχωρήσεως. 29 πρὸς τὰς δύσεις.

the malefics subtract according to the quantity of the hourly times of each of their degrees, and according to the distance from the horoscope. "These things being so, he says, in the direction toward the preceding signs of the Zodiac, the only destructive degree is that of the western horizon, because it causes the lord of life to disappear by setting; but the degrees of the stars thus encountered or bearing witness only subtract and add years to those gathered up to the potential of the apheta, yet do not destroy, because it is not they — that is, the stars — that advance upon the places of the aphetas, but the places of the aphetas that advance upon the places of the stars. He says this with an eye not toward the motion of the stars along the Zodiac — for according to that motion the stars move from the preceding toward the following signs — but toward the motion along the arc, according to which they exchange places as from the following toward the preceding signs.For this reason, then, he says, in such a position the malefics do not destroy but only subtract, because the malefics do not come to the places of the aphetas — that is, from the preceding toward the following signs — but, on the contrary, the aphetas come to the places of the malefics, clearly as from the following toward the preceding signs. The benefics therefore add in this position and the malefics subtract — Mercury again being added to whichever of them he is configured with; and the number of the addition or subtraction is determined by the degree-reckoning of each one: for however many hourly times belong to the degree of each one in the proper climate — during the day, the daytime ones; during the night, the nighttime ones, that is, those associated with the diametrically opposite degree — such shall be the complete number of years, which is to be reckoned in full when the malefics or benefics are at the rising degree; but it is to be reduced proportionally to the withdrawal until it reaches nothing at the setting point.128 in order to make this entire passage still clearer — that is, what is said by him, namely that if the apheta is found in the degrees declining from the midheaven, it will carry out the release of the times as toward the preceding signs according to the setting degree, which he also calls the destructive degree, because by it the apheta — that is, the lord of life — comes to set and, as it were, to disappear; and the times from the apheta up to the setting degree are gathered as follows: taking the ascensional times surrounding the degree of the apheta in the given climate, and also those surrounding the setting degree; and

3 Post holders] appeals are made according to 4 Post dismissal] the second dr. alone.n5 ἱ δὲ] οἱ δε. 7 years] yr. Ptol., p. 334. 15 Gf. Ptol., p. 335. 21 of non habetnHeph. 24 beautiful ones. 25-26 οἱ - degrees] οἱ diameters. 26-28 about the origin of these accounting beings. 28 of retreat. 29 towards the west.

ἀφελόντες ἀπὸ τῶν πλειόνων τὰς ἐλάσσονας τὰς λοιπὰς τοσοῦτον πλῆθος ἐτῶν ἕξομεν ἀπὸ τῆς ἀφετικῆς μοίρας ἄχρι τῆς ἀναιρετικῆς· οἷον ἔστω ἐπὶ ἡμερινῆς γενέσεως εἶναι μὲν τὸν ἀφέτην ἐν Τοξότου μοίρᾳ η'· τὴν δὲ δύνουσαν ἐν Ζυγοῦ μοίρᾳ ι'· παράκειται τῇ μὲν η' τοῦ Τοξότου ἐπὶ τοῦ δι' Ἑλλησπόντου κλίματος χρόνοι ἀναφορικοὶ σξς' με'· τῇ δὲ ι' τοῦ Ζυγοῦ ρqα' μ'. ἀφαιρουμένων δὲ τῶν ρqα' μ' ἀπὸ τῶν σξς' με', λείπονται οε' ἔγγιστα, ἃ καὶ εἰς ἔτη καταλογίζονται. μετὰ δὲ ταῦτα ζητοῦμεν καὶ τὸν ὑπαντήτορα, εἴτε ἀγαθοποιόν, εἴτε κακοποιόν, καὶ εὑρόντες τὴν μοῖραν αὐτοῦ εἰσάγομεν ταύτην εἰς τὸ αὐτὸ κανόνιον τοῦ ὑποκειμένου κλίματος καὶ τοὺς περικειμένους αὐτῇ ὡριαίους χρόνους ἔτη ἀποφαινόμεθα· καὶ ταῦτα ἔχοντες ὁλόκληρα, εἴπερ ὁ ὑπαντήτωρ ἐν τῇ ὡροσκοπούσῃ μοίρᾳ εὑρίσκεται, ἢ προστίθεμεν τοῖς τοῦ ἀφέτου ἔτεσιν, εἰ ἔστιν ἀγαθοποιὸς ὁ ὑπαντήτωρ, ἢ ἀφαιροῦμεν ἐξ αὐτῶν, εἰ ἔστι κακοποιός, καὶ τὰ οὕτω μετὰ τὴν προσθήκην ἢ ἀφαίρεσιν συναγόμενα ἔτη ἀποφαινόμεθα. οἷον ἔστω ἐπὶ τοῦ προεκτεθέντος ὑποδείγματος, ἐν ᾧ εὕρηται τὰ ἀπὸ τοῦ ἀφέτου ἔτη οε', ὁ τοῦ Κρόνου κατὰ τὴν ὡροσκοποῦσαν μοῖραν τοῦ Κριοῦ ιην, καὶ ἐπεὶ κατὰ τὸ αὐτὸ τῶν ἀναφορῶν κανόνιον ἐπὶ τοῦ αὐτοῦ κλίματος τῇ ι' τοῦ Κριοῦ παράκειται χρόνοι ὡριαῖοι ιε' s'' ἔγγιστα, τούτους ὡς ἔτη ἀφαιρῶν ἀπὸ τῶν τοῦ ἀφέτου οε'· τὰ λοιπὰ νθ' s'' φήσομεν εἶναι τὸν ὅλον χρόνον τῆς ζωῆς τοῦ γεννωμένου· εἰ δὲ ἦν ὁ ἐπὶ τῆς ὡροσκοπούσης μοίρας ὑπαντήτωρ ἀγαθοποιός, ὡς φέρε εἰπεῖν ὁ Ζεὺς ἢ ἡ Ἀφροδίτη, προσετίθεμεν ἂν τὰ ιε' s'' τοῖς οε' καὶ τὰ γενόμενα q s'' ἐλεγόμεν εἶναι τὸν χρόνον τῆς ζωῆς τοῦ γεννωμένου. καὶ ταῦτα μὲν εἰ ὁ ὑπαντήτωρ ἐπὶ τῆς ὡροσκοπούσης τύχοι μοίρας· εἰ δὲ μή, κατὰ ἀναλογίαν τῆς ἀποχωρήσεως ἔσται καὶ ἡ λῆψις τῶν ὡριαίων χρόνων· ὅσων γὰρ ἂν καιρικῶν ὡρῶν ἡ ἀπὸ τῆς ὡροσκοπούσης μοίρας ἀπόστασις τοῦ ὑπαντήτορος ᾖ, τοσαῦτα ιβα τῶν ἐκ τοῦ κανόνος ὡριαίων χρόνων ἀφελόντες, αὐτῶν τὰ λοιπὰ ἢ προσθήσομεν τοῖς τοῦ ἀφέτου ἢ ἀφελοῦμεν αὐτῶν. οἷον ἔστω ὁ Κρόνος μὴ ἐπὶ τῆς ὡροσκοπούσης μοίρας, ἀλλ' ἀφεστάτω ταύτης ὡς πρὸς δυσμὰς ὥραις καιρικαῖς γ'· ἢ ἐπεὶ αἱ γ' καιρικαὶ ὧραι γ' ιβα εἰσι τῆς ἡμέρας, εἰσὶ δὲ καὶ

7 καταλογίζονται] Ad hunc locum pertinet scholion partim a compactore erasum: Ἡμαρτημένως ἐν τ<ούτοις> γέγονεν ὁ ἐπιλ<ογισ>μός· ᾧ τινι καὶ ὁ <Πορ>φύριος κέχρητ<αι> ἀνεπιστήμως <τε> καὶ πόρρω τῆς τοῦ Πτολεμαίου διανοίας· οὐ <γάρ> ἐν τῇ η' μοίρᾳ τοῦ Τοξότου <ἐ>φέτ<ης δι' οε' ἐτῶν <ἔρ>χεται ἐπὶ τὸ δῦνον, ἀλλὰ μ'· ὁ γὰρ κ<ανὼν?> τοῦ ε' κλίματος <κατα>φορὰς οὐκ ἔχει <ἀλλ' ἀ>ναφορὰς· δεῖ <οὖν?> τοῦ δύνοντος κ<ατα>φοραῖς χρῆσθαι <ἀλ>λ' οὐκ ἀναφοραῖς· αἱ δὲ καταφοραὶ ἀ<πὸ> τῶν διαμέτρων λαμβάνονται ζω<δίου?>· ἐπεὶ οὖν ἐν τῇδε θέσει ὡροσκοπῶν Κριοῦ μ<οῖραν?> καὶ ταύτῃ παρά<κειται> χρόνος ἀναφορικός, ὁ δὲ ἀφέτης ἐν Τοξότῃ ὀφείλει λαβεῖν Διδύμων μοῖρ<αν> ἢ παράκειται χρόνοι, ἡ ὑπεροχὴ χρόνων <μ' ἔσται?> ἀλλ' οὐχὶ οε'. 9 ὑπαντήτωρ deest in lexicis. 14 κακοποιοὶ cod. 23 q s'' cod. Corrigo.

Subtracting the smaller from the larger, we shall have that quantity of years as the remainder from the releasing degree to the destructive degree. For example, let it be in a diurnal nativity that the releaser is at the 8th degree of Sagittarius, and the setting point at the 10th degree of Libra. The ascensional times corresponding to the 8th degree of Sagittarius under the climate of the Hellespont are 266° 45′, and to the 10th degree of Libra 151° 40′. Subtracting 151° 40′ from 266° 45′, there remain approximately 65°, which are reckoned as years. After this we also seek the counter-planet, whether benefic or malefic, and having found its degree we enter it into the same table of hourly times for the climate in question and declare the hourly times surrounding it to be years. Having these in whole form, if the counter-planet is found at the ascending degree, we either add them to the years of the releaser, if the counter-planet is a benefic, or subtract them from those years, if it is a malefic, and we declare the years thus gathered after the addition or subtraction.For example, let it be in the previously set out example, in which the years from the releaser were found to be 65, that Saturn is at the 10th ascending degree of Aries, and since according to the same table of ascensions under the same climate the hourly times corresponding to the 10th degree of Aries are approximately 15° 5′, subtracting these as years from the releaser's 75°, we shall say that the remaining 59° 5′ is the total length of life of the native. But if the counter-planet at the ascending degree had been a benefic, such as for instance Jupiter or Venus, we would have added the 15° 5′ to the 65° and declared the resulting 45° to be the length of life of the native. And these things apply if the counter-planet happens to be at the ascending degree; but if not, the taking of the hourly times will be proportional to the distance. For however many temporal hours the counter-planet's distance from the ascending degree may be, subtracting that many twelfths of the hourly times from the table, we shall either add the remainder to those of the releaser or subtract it from them. For example, let Saturn not be at the ascending degree but let it be distant from it by 3 temporal hours toward the west. Since the 3 temporal hours are 3 twelfths of the day, they are also

7 καταλογίζονται] The following scholion, partly erased by the binder, belongs to this passage: The calculation in these matters has been made erroneously, and Porphyry has used it without understanding and far from the intention of Ptolemy; for the aphetes does not come to the setting point in the 8th degree of Sagittarius after 75 years, but after 41; for the table of the 5th climate contains not ascensions but descensions; one must therefore use descensions for the setting point, not ascensions; and the descensions are taken from the diametrically opposite sign; since, then, in this position Aries is on the horoscope at degree 45 and the ascensional time corresponding to it is placed alongside, but the aphetes in Sagittarius must take the degree of Gemini that is placed alongside with its times, the difference of times will be 40, and not 75. 9 ὑπαντήτωρ is absent from the lexica. 14 κακοποιοί cod. 23 q s' cod. I correct.

τῶν ιε' λ' ὡριαίων χρόνων τὰ ιβα, γ' νβ' ἔγγιστα, ταῦτα ἀφαιροῦμεν τῶν ιε' λ', καὶ τὰ λοιπὰ ια' λη' ἀφαιροῦμεν πάλιν ἀπὸ τῶν τοῦ ἀφέτου οε', καὶ τὰ λοιπὰ ξγ' γον ἔγγιστα λέγομεν εἶναι ἔτη [f. 128v] τῆς ὅλης ζωῆς τοῦ ἀνθρώπου· ὥστε εἰ ἔτυχεν ὁ Κρόνος ἐπὶ τῆς δυνούσης ο', ἂν ἀφαιροῦμεν τῶν οε' ἐτῶν τοῦ ἀφέτου· καὶ οὕτω μὲν εἴπερ εἷς ἐστιν ὁ ὑπαντήτωρ· εἰ δὲ β', εἰ μὲν καὶ ἄμφω κακοποιοὶ καὶ ἀμφοτέρων ὁμοίως τὸ ἀπὸ τῶν ὡριαίων χρόνων οἰκείως ἑκάστου συναγόμενα ἔτη ἀφελοῦμεν τῶν τοῦ ἀφέτου ἐτῶν· εἰ δ' ἀγαθοποιοί, καὶ ἀμφότερον προσθήσομεν· εἰ δ' ἀγαθοποιὸς μὲν ὁ εἷς, κακοποιὸς δὲ ὁ ἕτερος, τὰ ἐλάσσονα ἐκ τῶν μειζόνων ἀφελόντες, τὰ λοιπά· εἰ μὲν ἐκ τῶν τοῦ ἀγαθοποιοῦ ἦσαν, προσθήσομεν τοῖς τοῦ ἀφέτου· εἰ δ' ἐκ τῶν τοῦ κακοποιοῦ, ἀφελοῦμεν.

Οὕτω μὲν οὖν ἐπὶ τῶν ἡμερινῶν ποιοῦμεν γενέσεων· ἐπὶ δὲ τῶν νυκτερινῶν τἄλλα μὲν ἀπαραλλάκτως· τοὺς μέντοι ἀναφορικοὺς χρόνους τοῦ ἀφέτου καὶ τοὺς ὡριαίους τοῦ ὑπαντήτορος ἐκ τῶν παρακειμένων ταῖς διαμετρούσαις, τῇ τε τοῦ ἀφέτου καὶ τῇ τοῦ ὑπαντήτορος λαμβάνομεν. « ἐὰν δὲ ἐπὶ τοῦ δύνοντος δωδεκατημορίου τύχῃ ὁ « ἀφέτης, ὅρα, φησὶν ὁ Παγχάριος, μὴ ἐὰν οὕτω ποιῶμεν, τουτέστιν « εἰς τὰ προηγούμενα ἀπὸ τῆς συνεγγιζούσης τῇ δυτικῇ μοίρᾳ ἣν καὶ « ἀναιρετικήν φησι τῆς ἀφέσεως γινομένης, ἄχρονος ἔσται ὁ τῆς ζωῆς « κύριος». τοῦτο δέ φησιν ἢ λαθεῖν τὸν Πτολεμαῖον εἰς τὸ διευκρινῆσαι, ἢ μὴ λαθὸν παραπέμπειν τὴν τούτου διάκρισιν πρὸς τοὺς ἐπιστήμονας· ὅθεν ἐγκρίνει ὁ Παγχάριος ὡς ἐὰν εὑρεθῇ ὁ ἀφέτης ἐπὶ τοῦ δυτικοῦ ὁρίζοντος, εἰς τὰ ἑπόμενα τὴν ἄφεσιν αὐτοῦ ποιήσομεν· οὕτω γὰρ καὶ τὸ προαναφωνηθὲν αὐτῷ συμφωνήσει περὶ τῆς ἀφέσεως, ὅτι οὐ μόνον εἰς τὰ προηγούμενα γίνεται, ἀλλὰ καὶ εἰς τὰ ἑπόμενα. ἐπὶ μὲν γὰρ τῶν ε' μοιρῶν τῶν πρὸ τῆς δυνούσης οὐκ ἀμφίβολόν φησιν εἶναι ὅτι εἰς τὰ ἑπόμενα οἴσομεν τὸν ἀφέτην ἐπ' αὐτὴν τὴν δύνουσαν, ἀλλ' ὅμως εἰ αὕτη ἀναιρετικὴ εἴη, ὀλιγοχρόνια ἔσται. εὕρομεν δὲ πολλάκις, φησί, τῇ πείρᾳ καὶ ἐπὶ τούτων τῶν μοιρῶν καὶ ἐπὶ τῶν ἑξῆς τῇ δυνούσῃ μοίρᾳ δυνάμενον εἶναι ἀφέτην καὶ ὀλιγοχρονίους μὴ ποιεῖν τὰς γενέσεις.

«Περὶ μὲν δὴ τοῦ ἑνὸς τρόπου τῶν ἀφέσεων τοῦ εἰς τὰ προηγούμενα τοσαῦτα εἰρήσθω. μεταβὰς δ' ἐντεῦθεν ὁ Πτολεμαῖος καὶ ἐπὶ τὸν ἕτερον τρόπον τὸν εἰς τὰ ἑπόμενα ποιοῦντα τὴν ἄφεσιν, ὅταν ἀπὸ τῆς

1 γ' νβ' ἔγγιστα] Hic numerus ita expediri potest. Pars horae duodecima v est, horarum autem xv et dimidia i hora xvii semis., qua per iii multiplicata numerus γ' νβ-γ' obtinetur. 17 δωδεκατημορίου] locus vacuus in P. τύχῃ] ὦν. 19-20 ἀπὸ — γινομένης] συνεγγυζόντων τῇ δυνούσῃ μοίρᾳ ἣν ἀναιρετικὴν καλεῖ. 21-23 φᾶναι (*sic*) ἢ μὴ λαθόντα παραπέμψεσθαι, ὅθεν αὐτόν, ὅθεν ἐγκρίνει ὅτι ἐὰν εὑρεθῇ... 24 ποιήσαιμεν. 25 ὅτι] τῆς. 26 εἰς τὰ προηγ. εἰς τὰ ἑπόμ. 27 οὐκ ἀμφίβολον οὐδέν φησιν εἶναι. 28 οἴσομεν. 30 τῶν ε' μοιρῶν. 32 ἑνὸς — προηγούμενα] κατὰ θεὸν Ζιῳδίου καὶ τοῦ δυτικοῦ ὁρίζοντος τῶν τε ἀπ' αὐτοῦ ἀφέσεων. 33-34 μεταβὰς δὲ ὁ Πτολ. κ. ἐπὶ τὸν ἕτερον τρόπον τὴν ἀπὸ τοῦ μεσουρανήματος ἕως τοῦ ὡροσκόπου καὶ αὐτοῦ (τό?) ταῦτά φησι· κατὰ δὲ τὴν...

From the 15° 30' hourly times, 1/12 is 1° 17' 52'' approximately; we subtract this from 15° 30', and the remainder 14° 38' we subtract again from the 75 years of the aphetes, and the remainder, approximately 63° something, we say to be the years [f. 128v] of the whole life of the man; so that if Saturn happened to be at the setting point, 75 years of the aphetes are to be subtracted; and thus indeed if there is one destroyer; but if there are two, if both are malefic, we shall subtract from the years of the aphetes the years properly gathered from the hourly times of each; if they are benefic, we shall add both; if one is benefic and the other malefic, subtracting the lesser from the greater, the remainder — if it came from the benefic's years, we shall add it to those of the aphetes; if from the malefic's, we shall subtract it.

We proceed in this way for diurnal nativities; for nocturnal ones, everything else remains unchanged, but we take the ascensional times of the aphetes and the hourly times of the hypsantetor from those corresponding to the diametrically opposite signs — both that of the aphetes and that of the hypsantetor. "But if the aphetes happens to be in the setting dodecatemorion, take care," says Pancharios, "lest if we proceed in this way — that is, toward the preceding degrees from the degree closest to the western degree, which he also calls destructive of the aphesis — the lord of life will have no years." He says that either Ptolemy overlooked this point in making it precise, or, not having overlooked it, passed the determination of this matter on to the experts. Hence Pancharios judges that if the aphetes is found on the western horizon, we shall make his aphesis toward the following degrees; for in this way what he had previously declared concerning the aphesis will also be consistent — that it proceeds not only toward the preceding degrees but also toward the following ones. For in the case of the five degrees before the setting degree, he says it is not doubtful that we shall carry the aphetes toward the following degrees up to the very setting degree itself; yet if that degree should be destructive, the life will be short.We have found many times, he says, by experience, that even in these degrees and in the degrees that follow the setting degree, there can be an aphetes and yet not render the nativities short-lived.

"Let so much be said about the one method of apheses moving in the preceding direction. Ptolemy then passes from here to the other method that performs the aphesis in the following direction, when from the

1 γ' νβ' approximately] This number can be worked out as follows. The twelfth part of an hour is v, and fifteen and a half hours make 1 hour xvit and a half, which when multiplied by II yields the number γ' νβ-γ'. 17 dodecatemorion] blank space in P. fortune] εν. 19-20 from - occurring] of those approaching the setting degree which he calls the anaeretic. 21-23 to say (sic) or not having escaped notice it will be passed over, whence he himself, whence he judges that if it is found... 24 we would make. 25 that] of the. 26 in the preceding direction. in the following direction. 27 he says there is nothing ambiguous. we will carry. 30 of the 5 degrees. 32 one - preceding] according to the God of the Zodiac sign and the western horizon and the apheses from it. 33-34 Ptolemy passing over to the other method, that from the midheaven up to the ascendant, and of it (the?) he says these things: but according to the...

μεσουρανούσης μοίρας ἄχρι καὶ τῆς ὡροσκοπούσης ὁ ἀφέτης εὑρίσκηται, κατὰ δὲ τὴν εἰς τὰ ἑπόμενα τῶν ζῳδίων, φησίν, ἄφεσιν ἀναιροῦσιν οἵ τε τῶν κακοποιῶν τόποι Κρόνου καὶ Ἄρεως, ἤτοι σωματικῶς ὑπαντώντων ἢ ἀκτῖνα ἐπιφερόντων, ὁθενδήποτε τετράγωνον ἢ διάμετρον· ἐνίοτε δὲ καὶ ἐπὶ τῶν ἀκουόντων ἢ βλεπόντων κατ' ἰσοδυναμίαν, 5 ἑξάγωνον. Καὶ αὐτὸς δὲ ὁ τῷ ἀφετικῷ τόπῳ τετράγωνος ἀπὸ τῶν ἑπομένων· ἐνίοτε <δὲ> καὶ ἐπὶ τῶν πολυχρονιούντων <δωδεκατημορίων> πάλιν κακωθεὶς ὁ ἑξάγωνος ἀναιρεῖ· ἐπὶ δὲ τῶν ὀλιγοχρονιούντων πάλιν κακωθεὶς ὁ τρίγωνος. » ὅταν, φησίν, ὁ ἀφέτης ἐν τῷ ἑτέρῳ τόπῳ τῷ ἀπὸ τῆς μεσουρανούσης· μοίρας ἄχρι τῆς ὡροσκοπούσης 10 ὑπάρχῃ, « παρατηρητέον τὰς ὑπαντήσεις τῶν κακοποιῶν Κρόνου καὶ Ἄρεως, ἢ σωματικῶς [f. 129r] ὑπαντώντων, τουτέστιν ἐν τῷ αὐτῷ ζῳδίῳ ὄντων, ἐν ᾧ δηλονότι καὶ ὁ ἀφέτης ἐστίν, ἢ ἀκτῖνα ἐπιφερόντων ποθὲν τετράγωνον ἢ διάμετρον, ἢ καὶ ἐν ταῖς ἐφεξῆς μοίραις τοῦ ἀφέτου, ὁμοίως. « ὑποτίθεται δὲ τὸν μὲν ἀφέτην ὡς ἀκίνητον, τὸν 15 δὲ ἀναιρέτην ἐπὶ τὸν ἀφέτην παραγίνεσθαι καὶ οὕτως ἀναιρεῖν.

« Τὰ μὲν οὖν τετράγωνα σχήματα καὶ διάμετρα ὡς ἀναιρετικὰ παρείληφε, τὰ δὲ τρίγωνα ὡς συμπαθῆ, καὶ τὰ ἑξάγωνα δὲ ὁμοίως, ἀλλ' ὡς ἀσθενέστερα. ἐνίοτε γάρ, φησί, καὶ ἐκ τούτων ἀναίρεσις γίνεται, οὐ μέντοι ἁπλῶς οὐδ' ὡς ἔτυχεν, ἀλλ' ὡς ἐπὶ τῶν ἀκουόντων ἢ βλεπόν- 20 των κατ' ἰσοδυναμίαν ἑξάγωνον· ἀκούειν δὲ ἀλλήλων λέγονται » τὰ ἀπὸ τοῦ αὐτοῦ ἢ καὶ ὁποτέρου τῶν ἰσημερινῶν σημείων κατ' ἴσην διάστασιν ἐσχηματισμένα ζῴδια. βλέποντα δέ εἰσι τὰ ἴσον ἀπέχοντα τῶν τροπικῶν, ἰσοδυναμοῦντα δὲ ἑξαγώνοις ἔστιν ὅταν ἐν β' ζῳδίοις ἡ ἀπόστασις ε' μοιρῶν ᾖ· οἷον ὁ ἀφέτης ἔστω ἐν Ἰχθύων μοῖρᾳ α', ὁ δὲ 25 ἀναιρέτης ἐν Κριοῦ μοῖρᾳ λ'· τοῦτο τὸ σχῆμα ἑξάγωνόν ἐστι β' ζῴδια ἀκούοντα περιέχον. ἢ πάλιν ἔστω ὁ ἀφέτης ἐν Διδύμων μοίρᾳ α', ἀναιρέτης δὲ ἐν Καρκίνου λ'· καὶ τοῦτο τὸ σχῆμα ἰσοδυναμεῖ ἑξαγώνῳ ἐν ζῳδίοις ὄντι βλέπουσιν ἄλληλα. καὶ οὕτω γὰρ ἐὰν τύχωσιν ἔχοντες οἱ κακοποιοὶ πρὸς τοὺς ἀφέτας, ἀναιροῦσι. καὶ πάλιν φησίν· ἐνίοτε δὲ 30 καὶ ἐπὶ τῶν πολυχρονιούντων ζῳδίων κακωθεὶς ὁ ἑξάγωνος, τουτέστι παρεκταθείσης τῆς ἑξακονταμοιρίας εἰς πλείονας ποσότητας μοιρῶν, ὡς γενέσθαι τὸν ἑξάγωνον ἔγγιστα τετράγωνον διὰ τὸ ἑκάτερον τῶν περιεχομένων ζῳδίων πλείονας περιέχειν ἀναφορὰς τῶν λ', καὶ ἐπὶ τῶν ὀλιγοχρονιούντων δὲ ὡσαύτως κακωθεὶς ὁ τρίγωνος, τουτέστιν ἐπὶ 35 τῶν ὀλιγαναφόρων ζῳδίων δ' ὄντων ἐλάττων συνάγηται ἡ ποσότης τῶν ἀναφορῶν αὐτῶν τῆς τῶν ρκ' μοιρῶν κυρίως τριγωνικῆς πλευρᾶς.

«Τοῦτο δὲ τὸ λεχθὲν ὑπὸ Πτολεμαίου, φησὶν ὁ Παγχάριος, καὶ τῷ « εἰρημένῳ μοι ἔμπροσθεν, ὅτι οὐ δεῖ τὰ μεταξὺ τῶν κέντρων δωδε-

1 μεσουρανήσης cod. hic et infra. 5 ἐπὶ] ἀπό. 6 ἑξαγώνων. ἀπό] ἐπί. 7 δὲ addo ex Heph. 9 Ptol., ibid. 15 δὲ] γάρ. κινητόν. τῷ δέ. 16 παρειλήφαμεν. 17 ὡς om. 18-19 ὁμοίως — ἐνίοτε] ἀλλὰ ἀσθεν. ὅμως ἐνίοτε. 20 ἢ] καὶ. 21 ss. Sim. in Heph., qui Thrasylli sententiam refert.

the aphetes is found in the sector from the degree at the midheaven all the way to the degree of the ascendant, and according to the aphesis in the following direction of the Zodiac signs, he says, the places of the malefics Saturn and Mars destroy, either by bodily encounter or by casting a ray from wherever — a square or an opposition, and sometimes also in the case of those hearing or seeing by equal power, a sextile. And the very square to the aphetic place from the following signs; and sometimes, in the case of long-lived dodecatemoria, again the sextile, when afflicted, destroys; and in the case of short-lived ones, again the trine when afflicted." Whenever, he says, the aphetes is in the other place — that which runs from the degree of the midheaven up to the degree of the ascendant — "one must watch for the encounters of the malefics Saturn and Mars, either meeting bodily [p. 199], that is, being in the same Zodiac sign in which the aphetes also is, or casting a ray from somewhere as a square or an opposition, or also in the degrees immediately following those of the aphetes, likewise." He posits the aphetes as stationary, and the anaeretes as approaching the aphetes and thus destroying it.

"He has taken the square figures and diametrically opposite ones as destructive, the triangular ones as sympathetic, and likewise the hexagonal ones, but as weaker. For sometimes, he says, destruction also occurs from these, yet not simply or as it happens, but as in the case of those that hear or see each other with a sextile equivalence; and those that are said 'to hear' one another" are the signs configured at equal distance from the same or either of the equinoctial points. Those that "see" each other are those equally distant from the solsticial points, and those equivalent to sextiles are when the distance of 60 degrees falls within 2 signs; for example, let the aphetes be in the 1st degree of Pisces, and the anaeretes in the 30th degree of Aries: this configuration is a sextile containing 2 signs that hear each other. Or again, let the aphetes be in the 1st degree of Gemini, and the anaeretes in the 30th of Cancer: this configuration also is equivalent to a sextile, being in signs that see one another. For in this way too, if the malefics happen to stand in such a relation to the aphetes, they destroy.And again he says: sometimes also, in the case of signs of long ascension, when the sextile is impaired — that is, when the sixty-degree arc is extended into a greater number of degrees, so that the sextile comes close to being a square because each of the signs contained in it has more ascensions than 30 — and likewise in the case of signs of short ascension, when the trine is impaired — that is, when the signs of short ascension are four and their sum of ascensions falls short of the 120 degrees that properly constitute the side of a trine. "This statement made by Ptolemy, " says Pancharius, "also accords with what I said before, that one must not take the dodecatemoria between the centres

1 μεσουρανήσης cod. hic et infra. 5 ἐπὶ] ἀπό. 6 ἐξαγώνων. ἀπὸ] ἐπί. 7 δὲ addo ex Heph. 9 Ptol., ibid. 15 δὲ] γάρ. κινητόν. τῷ δέ. 16 παρειλήφαμεν. 17 ὡς om. 18-19 ὁμοίως – ἐνίοτε] ἀλλὰ ἀσθεν. ὅμως ἐνίοτε. 20 ἡ] και. 21 ss. Sim. in Heph., qui Thrasylli sententiam refert.

« κατημόριον ἀνὰ λ' μοίρας ποιεῖν, ἀλλὰ κατὰ τὴν ἐκτεθεῖσάν μοι μέθο-
« δον πάνυ συμφωνεῖ. ἀναιρετικὸν δὲ τόπον διὰ μέσων τῶν ῥηθέντων
« εἶπε, τὸ καὶ αὐτὸς δὲ ὁ τῷ ἀφετικῷ τόπῳ τετράγωνος ἀπὸ τῶν ἑπομέ-
« νων· τὴν γὰρ τετραγωνικὴν πλευρὰν πρὸς τὸν ἀφετικὸν καὶ μὴ ὄντος
5 « κακοποιοῦ ἐν αὐτῇ τὰ αὐτὰ δύνασθαι τῷ κακοποιῷ, ὥστε καὶ ἄφευκ-
« τον ὡρίσαντο ταύτην οἱ παλαιοί. »

« Ἑξῆς δέ φησιν ὁ Πτολεμαῖος· « καὶ τῆς Σελήνης ἀφιείσης ὁ τοῦ Ἡλίου τόπος ἀναιρεῖ· ἰσχύουσιν γὰρ αἱ τὴν τοιαύτην ἄφεσιν ὑπαντήσεις καὶ ἀναιρεῖν καὶ σώζειν· ἐπειδὴ καὶ αὗται τῷ τοῦ ἀφέτου τόπῳ
10 ἐπιφέρονται, » καὶ τὰ λοιπὰ ἄχρι τοῦ βοηθούμενος καὶ ἀναλελυμένος· Σελήνης ἀφιείσης, φησί, καὶ ὁ ἡλιακὸς τόπος ἀναιρεῖν δύναται· μάλιστα δὲ ἂν συντραπῇ ὑπό τινος κακοποιοῦ συνόντος, ὑπὸ μηδενὸς δὲ ἀγαθοποιοῦ βοηθηθῇ ἢ ἀναλυθῇ, ἤγουν ἐμποδισθῇ τοῦ κακοποιῆσαι· καὶ πάλιν σώζειν δύναται ἐναντίως ἔχων. ἐπάγει δὲ καὶ ἐπὶ πάν-
15 των τὸ αὐτὸ τοῦτο παρατηρεῖσθαι τῶν φθοροποιῶν δυναμένων, ἐὰν εἰς ὅρια ἐκπέσωσιν ἀγαθοποιοί, « ἢ καὶ ἐὰν τῶν ἀγαθοποιῶν [f. 129v] τις ἀκτῖνα συνεπιφέρῃ τετράγωνον ἢ τρίγωνον ἢ διάμετρον ἤτοι ἰσομοίρως πρὸς αὐτὴν τὴν ἀναιρετικὴν μοῖραν ἢ εἰς τὰ ἑπόμενα αὐτῆς, ἐπὶ μὲν Διὸς μὴ ὑπὲρ τὰς ιβ' μοίρας, ἐπὶ δὲ Ἀφροδίτης ὑπὲρ τὰς η'. Καὶ ἐὰν
20 σωμάτων ὄντων ἀμφοτέρων, » τουτέστι σωματικῶς συνόντων τοῦ τε ἀφέτου καὶ τοῦ ἀναιρέτου μὴ ᾖ καὶ ἀμφοτέρων τὸ αὐτὸ πλάτος, τουτέστι μὴ κατὰ τὸν αὐτὸν ἄνεμον τρέχωσιν. ἐὰν γὰρ ἐπὶ τοῦ αὐτοῦ ὦσιν ἀνέμου, ἀναίρεσις γίνεται ὄντως· ὑπαύγους δὲ ὄντας τοὺς ἀστέρας ἀδρανεῖς εἶναι πρὸς τὸ ἀναιρεῖν ἢ σώζειν.

25 « Ἐπιλέγει δὲ καὶ ὅπως δεῖ τά τε βοηθοῦντα καὶ βλάπτοντα συγκρίνειν καὶ ὁποῖα τούτων ἐπικρατεῖ ἐκ τε τοῦ πλήθους καὶ τῆς δυνάμεως ἑκατέρων πρὸς ἐπίτασιν ἢ ἄνεσιν τῶν ἑκατέρωθεν συμβαινόντων.

« Ταῦτα παραγγείλας καὶ διδάξας ὅπως δεῖ τὸν ἀναιρέτην ἐκλέγεσθαι, μεταβαίνει εἰς τὸν περὶ διαστάσεων λόγον, τουτέστι τοὺς βιωσίμους
30 χρόνους ὅπως δεῖ λογίζεσθαι διδάσκων καὶ ἅμα αἰτιώμενος τοὺς πρὸ αὐτοῦ ὡς οὐκ εὐλόγως τοῖς ἀναφορικοῖς χρόνοις χρωμένους μόνοις, ἀλλὰ τούτοις μὲν μόνοις φησὶ δεῖν χρῆσθαι ὅταν ἡ ἄφεσις ἀπὸ τοῦ ὡροσκόπου γίνηται ἤ τινος τῶν ἐπόντων αὐτῷ ἀστέρων· ἐπὶ μὲν τοῦ μεσουρανίου τοῦ ἀφέτου ὄντος ταῖς συμμεσουρανήσεσι ταῖς ἐπὶ τῆς
35 ὀρθῆς σφαίρας δεῖν χρῆσθαι· ἐπὶ δὲ τοῦ δυτικοῦ ὁρίζοντος ταῖς καταφοραῖς, τουτέστι ταῖς τῶν διαμετρούντων ζῳδίων καταφοραῖς· ἐπὶ δὲ τῶν μεταξὺ τῶν κέντρων ὄντος τοῦ ἀφέτου, ἀνάλογον τῇ πρὸς τά β' κέντρα θέσει αὐτῶν.

17 ἐπιφέρει. 18 αὐτῇ (?). 19 μὴ ὑπὲρ τὰς η'. Sequuntur in Heph. similia, deinde fere eadem. 27 πρὸς — συμβαινόντων] πρὸς αὐτῶν (?) συναναίρεσιν τῶν ἑκατέρων. 28 καὶ διδ. — ἐκλέγεσθαι om. 29 διαβαίνει. Ptol., p. 338. 34 μεσουρανήσεσι. 36 τῶν διαμέτρων διαφοραῖς. 37–39 ἀνάλογον — αὐτῶν] ἀνάλογα τῆς πρὸς τὰ β' τὰ περιέχοντα αὐτὸν κέντρα ἀφέσεως.

the dodecatemorion to make 30 degrees each, but it agrees very well with the method I have set forth. He said that the anaeretic place is through the middle of those mentioned — namely that the one which is itself square to the aphetic place from the following signs; for the square side in relation to the aphetic place, even when no malefic is in it, has the same power as the malefic, so that the ancients also defined this as unavoidable."

Next Ptolemy says: "And when the Moon is the apheta, the place of the Sun destroys; for the encounters of such a release have the power both to destroy and to save, since they too are brought to bear upon the place of the apheta," and so on down to "aided and released." When the Moon is the apheta, he says, the solar place also has the power to destroy; especially if it is turned by some malefic in conjunction with it, and if it is aided by no benefic, or resolved — that is, hindered from doing harm; and again it can save when it is in the opposite condition. He adds further that this same observation applies to all those capable of causing destruction, if benefics fall into their terms, "or even if one of the benefics casts a ray — square, trine, or diameter — that is, degree-for-degree, toward that very anaeretic degree or to the degrees following it: in the case of Jupiter, not more than 12 degrees beyond, and in the case of Venus, not more than 8 degrees. And if both bodies are present" — that is, if the apheta and the anaeretes are in bodily conjunction — "yet they do not share the same latitude," that is, they are not running along the same direction. For if they are on the same direction, destruction truly occurs; but stars that are under the beams of the sun are ineffective with regard to destroying or saving.

25 He also adds how one must compare the helping and harming factors and which of these prevails, based on both the number and the power of each, toward the intensification or relaxation of the events resulting from either side.

"Having given these instructions and taught how the anaeretes must be selected, he moves on to the discussion of distances, that is, teaching how the viable times must be calculated, and at the same time criticizing his predecessors for not using the ascensional times reasonably as the only method; but he says one must use these alone when the aphesis is made from the horoscope or from one of the stars upon it; when the aphetes is at the midheaven, one must use the co-culminations on the right sphere; when at the western horizon, the descensions, that is, the descensions of the diametrically opposite signs; and when the aphetes is between the two angles, proportionally according to their position relative to the two angles.

17 occurs. 18 αὐτῇ (). 19 not over the Sequuntur in Heph. similia,ndeinde fere eadem. 27 πρὸς + of events] πρὸὸ αὐτῶν () synaresin of the four. 28 et seq. — elected om. 29 passes. [illegible]tol., p. 338. 34 medium-nranisesi. 36 of the different diameters. 37-39 analogon — αὐτῶν] corresponding to the second release centers containing it.

« Ὡς μὲν οὖν συντόμως εἰπεῖν, τοῦτο βούλεται· ἐπεὶ δὲ αἰτίαν τῆς ἀνισότητος τῶν τοιούτων χρόνων προαποδίδωσι διδασκαλικῶς τε αὐτὴν προάγων καὶ οἱονεὶ γραμματικῶς. φέρε καὶ ἡμεῖς προσθῶμεν τῷ μέρει τούτῳ εἰς σαφηνείαν τῶν εἰρημένων. οἱ ἰσημερινοί, φησί, χρόνοι ὁμαλῶς διέρχονται τόν τε ὁρίζοντα καὶ τὸν μεσημβρινὸν ἐπὶ μόνης τῆς ὀρθῆς σφαίρας· ἐπὶ ταύτης γὰρ ἀνατέλλεται καὶ δύνει τὰ ζῴδια ἐν ὅσοις χρόνοις καὶ τὸν μεσημβρινὸν διέρχεται πανταχόθι. καὶ διὰ τοῦτο χρησίμους ἡγεῖται εἶναι πρὸς τὸ προκείμενον τοὺς ἐπὶ τοῦ κατὰ τῆς ὀρθῆς σφαίρας χρόνου. ἐπεὶ δὲ οὐδὲν ἕτερον πρόκειται νῦν ἰδεῖν ἢ τὸ μετὰ πόσους ἰσημερινοὺς χρόνους ἡ ἀποδειχθεῖσα ἀναιρετικὴ μοῖρα παραγίνεται ἐπὶ τὸν τοῦ ἀφέτου τόπον, οὐκ ἐν πᾶσι δὴ τοῖς κλίμασιν ὁμαλῶς οἱ χρόνοι διέρχονται τὸν ὁρίζοντα καὶ τὸν μεσημβρινὸν ὥσπερ ἐπὶ τῆς ὀρθῆς σφαίρας· ἄλλοι μὲν γὰρ οἱ τῆς ἀνατολῆς, ἄλλοι δὲ τῆς μεσουρανήσεως, καὶ ἕτεροι τῆς καταδύσεως, ὧν τὴν παραλλαγὴν ἔστιν ἰδεῖν ἐν τοῖς τῶν ἀναφορῶν κανόσι.

« Διὰ τοῦτό φησιν· ἐὰν εὑρεθῇ ἀφέτης μεταξὺ τῶν κέντρων, πῶς δεῖ γνῶναι ἐνταῦθα μετὰ πόσους ἰσημερινοὺς χρόνους ἐπὶ τὴν τοῦ ἐφέτου μοῖραν ἥξει ἡ ἀναιρετικὴ μοῖρα· ἀνάγκη γὰρ παραλλαγήν τι τῶν χρόνων εἶναι τῆς διελεύσεως παρὰ τὰς ἐν τοῖς κέντροις. τίνα δὲ τρόπον ἡ τοιαύτη γίνεται διαφορὰ δείκνυσι διὰ τούτων· « ὅμοιος μὲν γάρ, « φησί, καὶ ὁ αὐτὸς τόπος ἐστὶν » ἕως τοῦ « δι' ἀνίσων ἐκείνοις χρόνων « τὰς παρόδους ἀπεργάζεται. »

[f. 130r] « Πάλιν ὁ Παγχάριος ἐξηγούμενος τὸν τόπον τοῦτον· ὥσπερ « εἴπομεν, φησίν, ἐπὶ τῆς λοξώσεως τοῦ ζῳδιακοῦ πρὸς τὸν ἰσημερινόν, « ὅτι ὅμοιός ἐστι καὶ ὁ αὐτὸς τόπος ὁ τὴν ὁμοίαν καὶ ἐπὶ τὰ αὐτὰ μέρη « θέσιν ἔχων ἅμα πρός τε τὸν ὁρίζοντα καὶ τὸν ἰσημερινόν, » ἀνόμοιος δὲ ἄλλως ἔχων, τοῦτο κἀνταῦθα συμβαίνει· ἂν γὰρ μεταξὺ τῶν κέντρων ἡ τοῦ ἀφέτου μοῖρα ᾖ ἐπὶ τοῦ ζῳδιακοῦ, οὐκ ἔχει τὴν αὐτὴν καὶ ὁμοίαν θέσιν καὶ ἐπὶ τὰ αὐτὰ μέρη. τὰ αὐτὰ δὲ μέρη λέγει τά τε βορειότερα τοῦ ἰσημερινοῦ καὶ τὰ νοτιώτερα, καθὰ δὴ ἡ λόξωσις οὐχ ὁμοίαν ποιεῖ τὴν θέσιν πανταχοῦ ἐπὶ τοῦ ὁρίζοντος καὶ τοῦ μεσημβρινοῦ· « συμβαίνει δέ, φησίν, ὁμοιότητα γίνεσθαι ἐάν ἡμικύκλιον ποιήσαντες ἀπὸ τῶν τομῶν τοῦ τε ὁρίζοντος καὶ τοῦ μεσημβρινοῦ, διαγάγωμεν διὰ τῆς μοίρας τοῦ ζῳδιακοῦ, ἧς τὴν ὁμοίαν ζητοῦμεν διάστασιν ἀπό τε τοῦ ὁρίζοντος καὶ τοῦ μεσημβρινοῦ. » περιενεχθείσης γὰρ τῆς σφαίρας καὶ ἐπὶ τοῦ κατὰ τὸ ἡμικύκλιον ἑτέρου σημείου τὴν μοῖραν περιαγαγούσης

1 ἐπειδή. 2 τῶν τοιούτων χρόνων — διδασκαλικῶς] τῆς τοιαύτης διελεύσεως τὸν χρόνον ἀποδίδωσι διδ. 3 προσάγων. γραμμικῶς. 5 Ptol., ibid. 7 πανταχόθεν. 10 ἀποδειχθεῖσα] δοκοῦσα. 16 φησίν om. 18 μοῖραν] θέσιν. 19 παρὰ — κέντροις] περὶ τοὺς ἐν τ. κ. 20-21 Locus integer in Heph. comparet. 23 ἐξηγεῖται et φησίν om. 26-31 Sim. in Heph. 26 ἰσημερινόν] μεσημβρινόν. 30 οὐχ] καὶ. 32 ὁμ. γίν. om. 33 Post μεσημβρινοῦ, add. Heph. : αὐταὶ δὲ αἱ τομαί ἰεσιν τό τε ἔξαρμα τὸ τῆς σφαίρας καὶ τὸ (*sic*) διάμετρον αὐτῆς καὶ περιγράφουσιν διαγάγωμεν. 35 ὁρίζοντος] μεσημβρινοῦ.

« To put it briefly, this is what it means. But since he first provides the reason for the inequality of such times, presenting it in a didactic and, as it were, grammatical manner, come, let us also add to this section for the sake of clarifying what has been said. The equinoctial times, he says, traverse both the horizon and the meridian uniformly only on the right sphere; for on this sphere the signs rise and set in the same times as they also traverse the meridian everywhere. And for this reason he considers the times on the right sphere useful for the matter at hand. But since there is now nothing else to consider than after how many equinoctial times the demonstrated destructive degree arrives at the place of the apheta, the times do not traverse the horizon and the meridian uniformly in all climes as they do on the right sphere; for the times of rising are different, those of culmination are different, and those of setting are different again, the variation of which can be seen in the tables of ascensions.

« For this reason he says: if the apheta is found between the angles, how must one determine here after how many equinoctial times the destructive degree will arrive at the degree of the apheta — for there must necessarily be some variation in the times of its passage compared to those at the angles. And the manner in which such a difference arises he shows through these words: « for the place is similar and the same, » he says, down to « brings about its passages through unequal times compared to those. »

[1.130'] «Again, Pancharius, explaining this passage: just as « we said, he states, concerning the obliquity of the Zodiac with respect to the equator, « that a place is similar and the same when it has a similar position in the same parts 25 « both with respect to the horizon and the equator,» but dissimilar when it is otherwise situated — the same thing happens here as well; for if the degree of the apheta lies between the centers on the Zodiac, it does not have the same and similar position in the same parts. By "the same parts" he means those north of the equator and those south of it, just as the obliquity does not produce a similar 30 position everywhere with respect to the horizon and the meridian; «it happens, he says, that similarity arises if, having formed a semicircle from the intersections of both the horizon and the meridian, we draw it through the degree of the Zodiac whose equal distance from both the horizon and the meridian we are seeking.» For when the sphere is rotated and 35 brings the degree to the other point on the semicircle

1 because. 2 of such years - didactically] of such passage the time to be attributed linearly. 5 Ptol., ibid. 7 pan-n16 div. 3 prepositions. 10 proven] dokossa.n19 fisin om. 18 moῖran] thesin.n20-21 para - centrois] about those in t. k. Locus integer in Heph. comparet.n23 explained et fissiin om. 26-31 Sim. in Heph. 26 Equator] meridian.n30 not] and. 32 om. done om. 33 Post meridian, add. Heph. : these are the parts of the sphere and its (sic) diameter and are described by diagomen. 35 horizon] meridian.

αἱ αὐταὶ ἔγγιστα καιρικαὶ ὧραι γενήσονται τῆς ἀπὸ τοῦ μεσημβρινοῦ ἀποστάσεως. « ὥσπερ δέ, φησί, τῆς στροφῆς γινομένης ἡ αὐτὴ μὲν θέσις, ὥσπερ εἴπομεν, ἐπὶ τῶν κέντρων, τουτέστιν ἐπί τε τοῦ μεσημβρινοῦ καὶ τοῦ ὁρίζοντος γίνεται, αἱ δὲ <τοῦ> ζῳδιακοῦ διελεύσεις ἄνισοι ἐφ' ἑκατέρου εἰσίν, οὕτω κἂν μεταξὺ τούτων, <τουτέστι> τοῦ τε ὁρίζοντος καὶ τοῦ μεσημβρινοῦ, ἡ θέσις ᾖ, δι' ἀνίσων ἐκείνοις χρόνων αἱ διελεύσεις ἔσονται.

« Τὴν οὖν αἰτίαν τῆς ἀνισότητος δείξας ἐπὶ τὴν μέθοδον ἔρχεται, δι' ἧς τὸ ζητούμενον εὑρίσκεσθαι δύναται· λαβὼν γάρ, φησί, τὴν μεσουρανοῦσαν μοῖραν καὶ τὴν τοῦ ἀφέτου, ἣν προηγουμένην καλεῖ, σκόπει τὴν τῆς προηγουμένης θέσιν πόσας καιρικὰς ὥρας ἀπέχει τοῦ μεσημβρινοῦ. γίνεται δὲ τοῦτο οὕτως· δεήσει γὰρ σαφέστερον ἐκθέσθαι τὴν μέθοδον, ἐπειδὴ καὶ ἐπὶ πάσης θέσεως τῇ αὐτῇ μεθόδῳ κέχρηται ὡς ἀκριβεστάτῃ. πρὸς γὰρ τὸ εὑρεῖν πόσας ὥρας ἀπέχει τοῦ μεσημβρινοῦ ποιοῦμεν οὕτως. ὁρῶμεν ἐπὶ τοῦ κατὰ τῆς ὀρθῆς σφαίρας πόσοι χρόνοι παράκεινται τῇ τοῦ μεσουρανίου μοίρᾳ καὶ πόσοι τῇ τοῦ ἀφέτου, καὶ ἀφελόντες ἀπὸ τῶν πλειόνων τὰς ἐλάττους, τὰς λοιπὰς μερίζομεν παρὰ τὸ ὡριαῖον μέγεθος τὸ περικείμενον τῇ τοῦ ἀφέτου <μοίρᾳ> ἐν τῷ ὑποκειμένῳ κλίματι, ἐὰν ᾖ ὑπὲρ γῆν· εἰ δὲ ὑπὸ γῆν, τουτέστιν ἐν ταῖς περὶ τὸν ὁρίζοντα μοίραις τὸ τῇ διαμέτρῳ αὐτοῦ παρακείμενον, καὶ τὰς ἐκ τοῦ μερισμοῦ ὥρας ἃ καὶ μέρος ἔχομεν ἃς ἀπέχει ὁ ἀφέτης τοῦ μεσουρανήματος καιρικὰς ὥρας.

« Ἔπειτα τὸν ἑπόμενον τόπον ὁρῶμεν ποίαν καὶ αὐτὸς θέσιν ἔχει πρὸς τὸ μεσουράνημα, ἰδόντες πάλιν καὶ αὐτῷ τί παράκειται ἐπὶ τοῦ κατὰ τῆς ὀρθῆς σφαίρας, καὶ συγκρίναντες πρὸς ἃς ἔχομεν τοῦ μεσουρανίου, τουτέστιν ἀφελόντες τὰς ἐλάττους ἀπὸ τῶν πλειόνων. ἔχοντες οὖν τὰς ὑπολοίπους πάλιν τε ἰδόντες ἐν τῷ οἰκείῳ κλίματι παράκειται αὐτῇ τῇ τοῦ ἑπομένου μοίρᾳ ἐὰν ὑπὲρ γῆν ᾖ ὁ ἑπόμενος, εἰ δ' ὑπὸ γῆν τὸ τῇ διαμετρούσῃ, ὡριαῖον δηλαδὴ μέγεθος· καὶ ἐπὶ τούτου πολλαπλασιάσαντες τὰς ὥρας ἃς ἀπεῖχε τοῦ μεσουρανήματος ὁ προηγούμενος [f. 130ᵛ] τὸν γενόμενον ἀριθμὸν συγκρίνομεν πρὸς ὃν ἔχομεν τῆς θέσεως τοῦ ἑπομένου, τουτέστιν ἀφαιροῦμεν τὰς ἐλάττους ἀπὸ τῶν πλειόνων καὶ τοὺς λοιποὺς ἕξομεν χρόνους μεθ' ὅσους ὁ ἑπόμενος· ἥξει δὲ ἐπὶ τὸν τόπον τοῦ προηγουμένου, οἵπερ χρόνοι ἀντὶ τῶν παραλαμβανόντων.

« Ἡ μὲν δὴ μέθοδος αὕτη καθολική τέ ἐστι καὶ ἀκριβεστάτη· ἐπὶ πάσης γὰρ θέσεως ὄντος τοῦ ἀφέτου τὸ ἀκριβὲς εὑρίσκει. ἐφοδεύεται

4 γίνεται om. τοῦ ζῳδ. τοῦ addo ex Heph. ἀφ'] ἐκ. 5 τουτέστι addo ex Heph. 6 ἐκείνου. 15-16 πόσοι χρόνοι] πόσαι ἀναφορᾶς μοῖραι. 19 μοίρᾳ addo ex Heph. 21 ἐκ τούτου μεμερισμένας. 23 Supra ἑπόμενον cod. rubro: ἡγουν τὸν τοῦ ἀναιρέτου, manu vet. 25 συγκρίνων τις. 26 μεσουρανήματος. 29 τῇ διαμέτρῳ. 31 τὸ μεσουρήνημα cod. Corrigo ex Heph., qui addit ὁ ἀφέτης. 34-35 ἀντὶ τ. παραλ.] ἰσαρίθμους ἐνιαυτοὺς ποιοῦσιν. 36 ἀκριβεστέρα.

the same approximate seasonal hours will result from the distance from the midheaven. "Just as," he says, "when the rotation occurs, the same position, as we said, obtains at the pivots — that is, at both the midheaven and the horizon — while the transits of the Zodiac are unequal on either side, so too if the position lies between these — that is, between the horizon and the midheaven — the transits will occur at times unequal to those."

"Having shown the cause of the inequality, he proceeds to the method by which the sought quantity can be found. For taking, he says, the degree of the midheaven and that of the aphetes, which he calls the leading degree, examine how many seasonal hours the position of the leading degree is distant from the midheaven. This is done as follows — for it will be necessary to set out the method more clearly, since he has used the same method for every position as the most precise. To find how many hours it is distant from the midheaven, we proceed thus: we look up in the table of the right sphere how many times are assigned to the degree of the midheaven and how many to the degree of the aphetes, and subtracting the lesser from the greater, we divide the remainder by the seasonal hour-length attached to the degree of the aphetes in the climate in question, if it is above the earth; but if below the earth — that is, in the degrees around the horizon — we use the one assigned to its diameter, and from the division we obtain the hours, or a fraction thereof, that the aphetes is distant from the midheaven in seasonal hours.

« Then we examine the following place to see what position it too holds with respect to the midheaven, looking again at what is set alongside it on the right sphere, and comparing it with what we have for the midheaven — that is, subtracting the lesser from the greater. Having then the remainder, and looking again in the appropriate climate at what is set alongside the very degree of the following place, whether the following is above the earth or, if below the earth, what belongs to the diametrically opposite degree — that is, the seasonal magnitude; and for this, having multiplied the hours by which the preceding was distant from the midheaven, we compare the resulting number with what we have for the position of the following, that is, we subtract the lesser from the greater, and we shall have the remaining times after which the following will arrive at the place of the preceding — which times stand in place of the years of receipt.

« This method is both universal and most precise; for it finds the exact result regardless of the position in which the apheta finds itself. It proceeds

4 γίνεται omit. τοῦ Ζῳδ. τοῦ add from Heph. ἀφ'] ἐκ. 5 τουτέστι add from Heph. 6 ἐκείνου. 15–16 πόσοι χρόνοι] πόσαι ἀναφορᾶς μοῖραι. 19 μοίρᾳ add from Heph. 21 ἐκ τούτου μεμερισμένας. 23 Above ἑπόμενον cod. in red: ἤγουν τὸν τοῦ ἀναιρέτου, in an old hand. 25 συγκρίνων τις. 26 μεσουρανήματος. 29 τῇ διαμέτρῳ. 31 τὸ μεσουρήνημα cod. Corrected from Heph., who adds ὁ ἀφέτης. 34–35 ἀντὶ τ. παραλ.] ἰσαρίθμους ἐνιαυτούς ποιοῦσιν. 36 ἀκριβεστέρα.

δὲ τῷ Πτολεμαίῳ ἀπὸ τῆς προειρημένης αἰτίας· φησὶ γὰρ ἀνατρέψας αὐτός· ἐπειδὴ τὰ τὰς αὐτὰς καιρικὰς ὥρας ἀπέχοντα τοῦ μεσημβρινοῦ τμήματα τοῦ ζῳδιακοῦ καθ' ἑνὸς καὶ τοῦ αὐτοῦ γίγνεται τῶν εἰρημένων ἡμικυκλίου, δεήσει λαβεῖν μετὰ πόσους ἰσημερινοὺς χρόνους καὶ τὸ ἑπόμενον τμῆμα τὰς ἴσας τῇ προηγουμένῃ καιρικὰς ὥρας ἀφέξει τοῦ μεσημβρινοῦ. ταῦτα δὲ εἰληφότες ἐπισκεψόμεθα πόσους κατὰ τὴν ἐξ ἀρχῆς θέσιν ἀπεῖχεν ἰσημερινοὺς χρόνους ἡ ἑπομένη μοῖρα τῆς κατὰ τὸ μεσουράνημα ἐπὶ τοῦ κανόνος πάλιν τῆς ὀρθῆς σφαίρας καὶ πόσους, ὅτε τὰς καιρικὰς ὥρας ἐποίει ἡ προηγουμένη πολλαπλασιάσαντες καὶ ταύτας ἐπὶ τὸ πλῆθος τῶν τῆς ἑπομένης μοίρας ὡριαίων χρόνων, εἰ μὲν πρὸς τὸ ὑπὲρ γῆν εἴη μεσουράνημα, πάλιν ἡ σύγκρισις τῶν καιρικῶν πρὸς τὸ τῶν ἡμερινῶν· εἰ δὲ πρὸς τὸ ὑπὸ γῆν τῶν τῆς νυκτός. καὶ ἐκ τῶν γινομένων τὴν ὑπεροχὴν ἀμφοτέρων τῶν διαστάσεων λαβόντες ἔχομεν τὸ τῶν ἐπιζητουμένων ἐτῶν πλῆθος.

« Ἵνα δέ, φησί, φανερώτερον γένηται τὸ λεγόμενον, ἐκκείσθω ὑπόδειγμα, καὶ ὑποτίθεται τὸν ἀφέτην εἶναι ἐπὶ τῆς τοῦ Κριοῦ ἀρχῆς, τὸν δὲ ἑπόμενον ἐπί τῆς τῶν Διδύμων, κλίμα δὲ τὸ διὰ τῆς κάτω Αἰγύπτου· διαφόροις δὲ χρῆται ταῖς θέσεσι, πρῶτον μὲν ὡς ὡροσκοποῦντος τοῦ ἀφέτου, » μεσουρανούσης δὲ τῆς ἀρχῆς τοῦ Ταύρου, ὡς ἀπέχειν τὴν ἀρχὴν τῶν Διδύμων τοῦ ὑπὲρ γῆν μεσουρανίου χρόνου ρμη' μζ', οἵ τινες ἐπὶ τοῦ κατὰ τῆς ὀρθῆς σφαίρας παράκεινται τῇ ἀρχῇ τῶν <Διδύμων>. καὶ ἐπεὶ ς' ὥρας καιρικὰς ἀπέχει τὸ μεσουρανήμα τοῦ ὡροσκόπου, τῇ δὲ ἀρχῇ τῶν Διδύμων ἐπὶ τοῦ κανόνος τῶν ἀναφορῶν τοῦ αὐτοῦ κλίματος παράκειται ὡριαῖον μέγεθος χρόνων ιζ' η', τούτους πολλαπλασιάζων ἐπὶ τὰς ς' καιρικὰς ὥρας, ἐπειδὴ πρὸς τὸ ὑπὲρ γῆν μεσουράνημά ἐστιν ἡ τῶν ρμη' μζ' χρόνων ἀποχή, ποιεῖ πλῆθος χρόνους ρβ' μη'· καὶ ἔστιν ἡ ὑπεροχὴ τούτων χρόνων μς'· μετὰ μς' ἄρα χρόνων ἰσημερινοὺς ὁ ἑπόμενος τόπος ἐπὶ τὸν τοῦ προηγουμένου μεταβήσεται. πάλιν ὑποτίθησι μεσουρανεῖν μὲν τὸν ἀφέτην, τουτέστι τὴν ἀρχὴν τοῦ Κριοῦ, τὸν δὲ ἑπόμενον, ὡς πρότερον εἶχεν, ἤγουν ἐπὶ τῆς ἀρχῆς τῶν Διδύμων, ὡς ἀπέχειν κατὰ τὴν τοιαύτην θέσιν τὴν ἀρχὴν τῶν Διδύμων, τοῦ ὑπὲρ γῆν μεσουρανήματος χρόνοις νζ' νβ'. ἐὰν γὰρ τῶν ρμη' μζ' χρόνων τῶν περικειμένων τῇ ἀρχῇ τῶν Διδύμων ἐπὶ τοῦ κατὰ τῆς ὀρθῆς σφαίρας ἀφέλωμεν τοὺς περικειμένους τῇ ἀρχῇ τοῦ Κριοῦ ϙ' νε', τοὺς λοιποὺς ἕξομεν νζ' νβ', ἐν οἷς πάλιν διὰ τὸ μεσουρανεῖν τὸν ἀφετικὸν διέρχεται τὸν μεσημβρινὸν ὅ τε Κριοῦ καὶ ὁ Ταύρου. ἔρχεται καὶ ἐπὶ τὴν γ' θέσιν, καὶ ὑποτίθησι πάλιν τὸν

6 δὲ] μὲν. 8 ἐπὶ τοῦ κανόνος] διὰ τῶν ἀναφορῶν. 9 πότε. τῇ προηγουμένῃ. 13 ἐκ τῶν γιν. — διαστάσεων] καὶ τοὺς γιγνομένους ἐκ τῶν τῆς ὑπεροχῆς ἀμφοτέρων διαστάσεως. 15 Ptol., p. 338-9. 16 μὲν addo ex Heph. 17 κατὰ Αἰγυπτίους. 18 διαφ. δὲ ταῖς ἀφέσεσι χρ. 21 ρμη' μζ'] ρμη'. Hic et infra Hephaestionis codex nonnisi numeros integros praebere solet, noster vero fractiones addere. 22 Διδύμων addo ex Heph. 27 χρόνων cod.

by Ptolemy from the aforementioned reason; for he says, having overturned it himself: since the segments of the Zodiac that are equidistant from the meridian in terms of the same seasonal hours belong to one and the same of the said semicircles, it will be necessary to find after how many equinoctial times the following segment will also be distant from the meridian by seasonal hours equal to those of the preceding one. Having obtained these, we shall examine how many equinoctial times the following degree was distant from the degree at the midheaven on the table of the right sphere according to the original position, and how many it made when the preceding one was making the seasonal hours, and multiplying these by the number of the hourly times of the following degree — if it were toward the midheaven above the earth, then again the comparison of the seasonal hours with those of the day; but if toward the midheaven below the earth, with those of the night. And from the results, having taken the excess of both distances, we have the number of the years sought.

"In order that," he says, "the matter under discussion may become more apparent, let an example be set forth," and he supposes the apheta to be at the beginning of Aries, the following one at the beginning of Gemini, and the clime to be that through lower Egypt; and he uses different positions, first as though the apheta were on the ascendant, while the beginning of Taurus is at the midheaven, so that the beginning of Gemini is distant from the upper midheaven by 148 47 times, which on the table of the right sphere are set beside the beginning of Gemini. And since the midheaven is 6 seasonal hours distant from the ascendant, and beside the beginning of Gemini on the table of ascensions for the same clime stands the hourly magnitude of 17 8 times, multiplying these by the 6 seasonal hours, since the distance of 148 47 times is with respect to the midheaven above the earth, he produces a total of 102 48 times; and the excess of these is 46 times. After 46 equinoctial times, therefore, the following place will advance to that of the preceding one. Again he supposes the apheta to be at the midheaven, that is, the beginning of Aries, and the following one, as it was before, namely at the beginning of Gemini, so that in such a position the beginning of Gemini is distant from the upper midheaven by 57 52 times. For if from the 148 47 times surrounding the beginning of Gemini on the table of the right sphere we subtract those surrounding the beginning of Aries, namely 90 55, we shall have the remainder 57 52, during which again, on account of the aphetic degree being at the midheaven, the segment of Aries and that of Taurus pass through the meridian. He then comes also to the third position, and again supposes the

6 δὲ] min. 8 on the rule] for the references. The when. the preceding.n13 from the yin. — dimensions] and those made from those of the excellent ampho-nter dimension. 15 Ptol., p. 3389. 16 men addo ex Heph. 17 against the Egyptians. 18 diff. δὲ τῆς afessesi ch. 21 rmi' mz'] rmi'. Hic et infra Hephaestio-nnis codex nonnisi numeros integros praebere solet, noster vero fractiones addere.n22 Gemini addo ex Heph. 27 years cod.

ἀφέτην, ἤγουν τὴν ἀρχὴν τοῦ Κριοῦ δύνουσαν, [ὡς] ἀπέχειν τοῦ μεσουρανίου ὥρας ς', ὄντος τοῦ μεσουρανίου ἐπὶ τῆς ἀρχῆς τοῦ Καρκίνου. πάλιν δὴ ἐπὶ τῆς τοιαύτης [f. 131r] θέσεως ἀπέχει ἡ ἀρχὴ τῶν Διδύμων τῆς μεσουρανούσης μοίρας ὡς ἐπὶ τὰ ἑπόμενα χρόνους λβ' ιθ'· πάλιν γὰρ καὶ ἐνταῦθα ἐπὶ τοῦ κανόνος τῆς ὀρθῆς σφαίρας τῇ μὲν ἀρχῇ τοῦ Καρκίνου παράκειται χρόνοι ρπα' ς', τῇ δὲ ἀρχῇ τῶν Διδύμων ρμη' μζ'. καὶ ἔστιν ἡ τούτων διαφορὰ λβ' ιθ'· καὶ πολλαπλασιάσας τὰς ς' καιρικὰς ὥρας ἃς ἀπέχει ἡ ἀρχὴ τοῦ Κριοῦ τῆς μεσουρανούσης μοίρας ἐπὶ τοὺς ιζ' η' ὡριαίους χρόνους τοὺς περικειμένους τῇ ἀρχῇ τῶν Διδύμων ἐπὶ τοῦ κανόνος τῶν ἀναφορῶν τοῦ γ' κλίματος, καὶ τοὺς γινομένους χρόνους ρβ' μη' συγκρίνας πρὸς τοὺς λβ' ιθ', εὑρίσκει τὴν ὑπεροχὴν χρόνους ο' κθ'.

Ἐν τοσούτοις ἄρα χρόνοις μεταβήσεται ἡ ἑπομένη μοῖρα ἐπὶ τὴν τῆς προηγουμένης. μετὰ δὲ τὴν τῶν γων θέσεων διαφορὰν ἐν αἷς καθ' ἕκαστον τῶν γων κέντρων τὸν ἀφέτην ὑπέθετο, πάλιν ὑποτίθησι τοῦτον μεταξὺ ὄντα τῶν β' κέντρων, τοῦ τε μεσουρανοῦντος καὶ τοῦ δύνοντος· « καὶ ἐκτίθησι μεσουρανεῖν Ταῦρον μοίρας ιη'.

« Ἐπεὶ τοίνυν ἡ τοῦ Κριοῦ ἀρχὴ ἔχει μὲν ὡριαίους χρόνους ιε', τῆς δὲ τοῦ Ταύρου μοίρας ιη', ἀπέχει ἐπὶ τοῦ κανόνος τῆς ὀρθῆς σφαίρας χρόνους ἔγγιστα με', μερίσας αὐτοὺς παρὰ τὸν ιε', εὑρίσκει ποιοῦντας γ' ὥρας καιρικάς. » διὰ τοῦτό φησιν ἀπέχειν τὸν ἀφέτην τοῦ μεσουρανίου εἰς τὰ προηγούμενα ὥρας καιρικὰς γ'· » καὶ ταύτας πολυπλασιάσας ἐπὶ τοὺς ιζ' η' ὡριαίους χρόνους τοὺς περικειμένους τῇ ἀρχῇ τῶν Διδύμων, τοῦ ὡριαίου δηλονότι μεγέθους ἐπὶ τοῦ γ' κλίματος, εὑρίσκει χρόνους να' κδ'. ἐπεὶ δὲ καὶ ἡ ἀρχὴ τῶν Διδύμων ἀπέχει τῆς μεσουρανούσης μοίρας εἰς τὰ ἑπόμενα χρόνους ιγ'· ἐπὶ γὰρ τοῦ κανόνος τῆς ὀρθῆς σφαίρας τῇ μὲν ἀρχῇ τῶν Διδύμων παράκειται χρόνοι νβ' κγ' τῇ δὲ μεσουρανούσῃ μοίρᾳ ἤτοι τοῦ Ταύρου τῇ ιη', μη'· καὶ ἔστιν ἡ τούτων ὑπεροχὴ ιβ' ιε', οὓς συνθεὶς τοῖς να' κδ' τοὺς γινομένους ξγ' λθ' ἔσχε μεθ' ὅσους χρόνους ἰσημερινοὺς ὁ ἑπόμενος τόπον τὸν προηγούμενον ἐφέξει.

Ἐπὶ τούτοις εἰς ἀπόδειξιν τοῦ ἀκριβοῦς τῆς μεθόδου ἐκτίθησι τὴν παρὰ τὰς τοιαύτας θέσεις γινομένην διαφορὰν τῶν ἰσημερινῶν χρόνων, καθ' οὓς ὁ ἑπόμενος τὸν τοῦ προηγουμένου τόπον ἐπικαταλαμβάνει. ἐπὶ μὲν γὰρ τῆς κατὰ τὸν ὡροσκόπον θέσεως τοῦ ἀφέτου μς' ἀνεφάνησαν οἱ ἰσημερινοὶ χρόνοι· ἐπὶ δὲ τῆς κατὰ τὸ μεσουράνημα νζ' νβ'· ἐπὶ δὲ τῆς κατὰ τὸ δῦνον ο' κθ'· ὁμοίως δὲ καὶ ἐπὶ τῆς μεταξὺ τοῦ μεσουρανοῦντος καὶ τοῦ δύνοντος ξγ' λθ'· διήνεγκε γὰρ καὶ αὕτη κατὰ τὸ ἀνάλογον τῆς τῶν γ' ὡρῶν ἀπὸ τοῦ μεσουρανήματος ἀποχῆς· ἐπὶ γὰρ τῶν ἄλλων κατὰ τὰ κέντρα τεταρτημορίων ς' ὥραις ἀλλήλων ἀπε-

18-19 τῆς δὲ τοῦ Ταύρου] τοῦ δὲ τοῦ Σκορπίου. 20 εὑρίσκει — καιρικάς] εὑρ. ἀπέχοντα τὸν ἀφέτην τοῦ μεσουρανήματος καιρ. ὡ. γ'. 21-22 διὰ τοῦτο — καιρικάς γ' om. Quae sequuntur sim. in Hepli.

the apheta, that is, the beginning of Aries setting, [such that it is 6 hours distant from the midheaven, with the midheaven being at the beginning of Cancer. Again, in such a [f. 131r] position, the beginning of Gemini is distant from the culminating degree toward the following signs by 32° 19′; for here too, in the table of the right sphere, alongside the beginning of Cancer are placed 181° 6′, and alongside the beginning of Gemini, 148° 47′. And the difference between these is 32° 19′; and multiplying the 6 temporal hours by which the beginning of Aries is distant from the culminating degree by the 17° 8′ hourly times assigned to the beginning of Gemini in the table of ascensions of the 3rd climate, and comparing the resulting 42° 48′ with the 32° 19′, he finds the excess to be 70° 29′.

In that many times, then, the following degree will shift to the position of the preceding one. And after the difference of the three positions in which he supposed the apheta at each of the three centers, he again supposes it to be between the two centers, that of the midheaven and that of the setting point; and he sets out Taurus 18 degrees as culminating.

« Since, therefore, the beginning of Aries has hourly times of 15, and degree 18 of Taurus is distant on the table of the right sphere by approximately 45 times, dividing these by 15, one finds they make 3 seasonal hours. » For this reason he says the apheta is distant from the midheaven toward the preceding signs by 3 seasonal hours; « and multiplying these by the 17 8/9 hourly times surrounding the beginning of Gemini — that is, the hourly magnitude for the 3rd climate — one finds 51 24 times. Since the beginning of Gemini is also distant from the culminating degree toward the following signs by 13 times; for on the table of the right sphere, 52 23 times are set beside the beginning of Gemini, and 48 times beside the culminating degree, namely the 18th degree of Taurus; and the excess of these is 12 15, which, added to the 51 24, gives 63 39 equinoctial times after which the following place will occupy the preceding place. »

In addition to these, in order to demonstrate the precision of the method, he sets out the difference in equinoctial times — according to which the following overtakes the place of the preceding — that arises from such positions. For in the case of the apheta's position at the horoscope, 46 equinoctial times appeared; in the case of the position at the midheaven, 53 52; in the case of the position at the setting point, 70 29; and likewise also in the case of the position between the midheaven and the setting point, 63 39; for this too differed proportionally according to the distance of 3 hours from the midheaven; for in the other quadrants centered on the angles, they were distant from one another by 4 hours —

18-19 of Taurus] and Scorpio. 20 20 finds finds weather] evr.n20 finds weather] finds evr. o[illegible]
21-22 for modern c'om. Quae sequuntur sim. in Heph.

χόντων ιβ' χρόν<ους> ἦν ἔγγιστα· ὡς τῆς α' καιρικῆς ὥρας β' χρόνους πλείονας ἐχούσης τῶν τῆς ἰσημερινῆς ιε'· ἐπὶ δὲ τῆς τῶν γ' ὡρῶν ἀποστάσεως χρόν<ους> ς'. ἐπεὶ οὖν ἐπὶ πάντων ἡ αὐτὴ σχεδὸν ἀναλογία συντηρεῖται, δυνατόν ἐστι κατὰ τοῦτον τὸν τρόπον ἁπλούστερον τῇ μεθόδῳ χρῆσθαι· ἀλλὰ τοῦτο μὲν ὕστερον ῥηθήσεται.

Νῦν δ' ἄξιον σκέψασθαι περὶ τῆς ἄνωθεν ἐκτεθείσης αὐτῷ τελευταίας θέσεως, ἐν ᾗ ὑπέθετο τὸν ἀφέτην ἐν τῷ θ' τόπῳ. δοκεῖ γὰρ ἐναντία λέγειν οἷς εἶπε πρότερον, ὅτε τὸν πρῶτον τρόπον τῆς ἀφέσεως παρεδίδου. ἐν ἐκείνῳ μὲν γὰρ ἔλεγεν ὡς εἰ τύχοι ὁ ἀφέτης εἰς τὰ προηγούμενα τῆς μεσουρανήσεως, πρὸς τὴν [f. 131v] δύνουσαν δεῖ ποιεῖσθαι τὴν ἄφεσιν, ἐνταῦθα δ' ὡς πρὸς τὰ ἑπόμενα, ἤγουν τὴν ἀρχὴν τῶν Διδύμων. μήπω οὖν εἰς σαφήνειαν μόνην τῆς μεθόδου καὶ τοῦτο συνῆψεν, ἀλλ' οὐχ ἵνα κατ' ἀνάγκην καὶ ἐπὶ τῆς τοιαύτης θέσεως ὁμοίως ταῖς ἄλλαις ποιῶμεν. οὐδὲ γὰρ κακολογήσομεν τὸν θεῖον ἄνδρα ἐκεῖνον ὡς μὴ καλῶς ἐπισκεψάμενον· καὶ ἣν δ' ἔφησεν ἁπλουστέραν μέθοδόν ἐστιν αὕτη. ἀνατελλούσης μὲν τῆς προηγουμένης μοίρας, φησίν, ταῖς μέχρι τῆς ἑπομένης ἀναφοραῖς χρησόμεθα, μησουρανούσης δὲ ταῖς ἐπ' ὀρθῆς τῆς σφαίρας, δυνούσης δὲ ταῖς καταφοραῖς.

«Ὅταν δὲ ὁ ἀφέτης μεταξὺ τῶν κέντρων τύχῃ, ὡς φέρε εἰπεῖν, τοῦ μεσουρανίου καὶ τοῦ δύνοντος, χρὴ τάς τε συμμεσουρανήσεις καὶ συγκαταδύσεις λαβεῖν, ὡς ἐπὶ τῶν προκειμένων μεσουρανήσεων νη' ἔγγιστα, καταδύσεων δὲ ο' ς''. ἔπειτα μαθόντες, ὡς πρόκειται, πόσας καιρικὰς ὥρας ἀπέχει ὁ ἀφέτης ὁποτέρου τῶν κέντρων ὅσον ἂν μέρος ὦσιν αὐ τῶν τοῦ τεταρτημορίου καιρικῶν ὡρῶν ς', τοσοῦτον μέρος τῆς ἀμφοτέρων τῶν συναγωγῶν ὑπεροχῆς, προσθήσομεν τοῖς τοῦ ἑνὸς κέντροις ἢ ἀφελοῦμεν τῶν τοῦ λοιποῦ. οἷον ἔστω ἐπὶ τῶν προκειμένων τῶν μὲν ὡρῶν τῆς διαστάσεως τῶν κέντρων ἡ ὑπεροχὴ χρόνων ιβ'. ὑπέκειτο δὲ ὁ ἀφέτης ἀπέχων ἑκατέρου τῶν κέντρων ὥρας γ', αἵ εἰσιν ἥμισυ τῶν ς' ὡρῶν, καὶ τὸ ἥμισυ ἄρα τῶν ιβ' χρόνων, ὅ ἐστι χρόνοι ς'· ἢ προσθήσομεν τοῖς νη', καὶ γενήσον<ται> ξδ', ἢ ἀφελοῦμεν ἀπὸ τῶν ο' καὶ πάλιν ἔσονται ξδ', καθὼς καὶ διὰ τῶν ἄνωθεν εὕρηται ἐπιλογισμῶν. εἰ δέ γε β' ὥρας ἀπεῖχεν ὁ ἀφέτης ὁποτέρου τῶν κέντρων, αἵ εἰσι τρίτον μέρος τῶν ς', τὸ τρίτον πάλιν τῆς ὑπεροχῆς τῶν χρόνων, τουτέστι τῶν ιβ', ὅ ἐστι δ'. εἰ μὲν ἡ τῶν β' ὡρῶν ἀποχὴ ἀπὸ τοῦ μεσουρανοῦντος ὑπέκειτο, προσεθήκαμεν ἂν τοῖς νη' χρόνοις· εἰ δὲ ἀπὸ τοῦ δύνοντος, ἀφείλομεν ἂν τῶν ο', καὶ ἐπὶ τῶν ἄλλων ὁμοίως.

17 Ptol., p. 339. 19-20 ὅταν — μεσουρανίου] φησὶν ὅτι ἐὰν εὑρεθῇ ὁ ἀφ. μετ. τ. κ. <ὡς> φέρε εἰπεῖν τοῦ μεσουρανήματος. 20 μεσουρανήματος. 21 λαβεῖν] καλεῖν. 22 ἔγγιστα om. συγκαταδύσεων. ο' ς''] ο'. 23 τοῦ ὁπ. 24 αὖ τῶν] αὗται τῶν. 25 τῆς] τοῦ. ὑπεροχῆς] μέρος. τοῖς κέντροις om. 26 τῶν τ. λ.] τῷ συγκρινομένῳ κέντρῳ. ἔστω om. προειρημένων. 27 χρόνων ἐστὶ ρβ' male. ἀπέχειν. 29 χρόνων om. 34 τῶν ιβ', τουτέστιν δ'. β'] νβ' male. 35 ὑπόκειται. 36 καὶ ὁμοίως om.

having 12 times> was approximately; so that the 1st temporal hour has 2 more times than the 15 of the equinoctial; and for the distance of 3 hours, 6 times. Since, then, in all cases nearly the same proportion is maintained, it is possible in this manner to use the method more simply; but this will be said later.

Now it is worth examining the last position set out above by him, in which he supposed the aphetes to be in the 9th house. For he seems to say things contrary to what he said before, when he was presenting the first method of aphesis. For in that case he said that if the aphetes happens to be in the preceding parts of the midheaven, one must make the release toward the [f. 131v] setting point, but here toward the following parts, that is, toward the beginning of Gemini. Whether, then, he joined this not merely for the sake of clarity of the method alone, but not so that we must necessarily act in a similar manner in such a position as in the others. For we shall not speak ill of that divine man as having not examined it well; and what he said is a simpler method: this is it — when the preceding degree is rising, he says, we shall use the ascensions up to the following one; when it is culminating, we shall use those of the right sphere; when it is setting, the descensions.

"But when the aphetes happens to be between the cardines, as for example between the midheaven and the setting point, one must take both the co-culminations and co-settings, approximately 58 for the culminations in the cases set out above, and 70½ for the settings."Then, having learned, as set out, how many temporal hours the aphetes is distant from either of the cardines, whatever part that may be of the 4 temporal hours of the quadrant, so great a part of the excess of both collections we shall add to those of the one cardine or subtract from those of the other. For example, in the cases set out above, let the excess of the hours of the distance of the cardines be 12 times. And let the aphetes be supposed to be 3 hours distant from each of the cardines, which is half of the 6 hours, and therefore half of the 12 times, which is 6 times: we shall either add to the 58, and they will become 64, or subtract from the 70, and again they will be 64, just as has also been found through the calculations above. But if the aphetes were 2 hours distant from either of the cardines, which is a third part of the 6, again the third of the excess of the times, that is, of the 12, which is 4. If the distance of 2 hours were supposed to be from the culminating point, we would have added to the 58 times; but if from the setting point, we would have subtracted from the 70, and similarly for the others.

17 Ptol., p. 339. 19-20 when Mesuraniou] said that if the aph. met. Mr > 20 intermediate 21 λαβεῖν]n24 kalēn.22 gistā naṭṭai tn̲n. ιιι. dives. o' s'] o'. 23 of the preeminence] ὗ τῶν] 25 τῆς] τοῦ.nῷ compared to part. to the centers om.nĕsto om. ι 26 τῶν τ. λ. the center.nἀπεχιν. 29 years intended. 27 yearsn34 of the]nἐστὶ ρβ' male. old oi.n36 and similarly omι eleventh, i.e. fourth. b'] nv' male. 35 is subject.

» Τὰς μὲν οὖν μεθόδους τῶν βιωσίμων χρόνων τοιαύτας ἐξέθετο ἡμῖν ὁ θεῖος Πτολεμαῖος· ἐπιλέγει δὲ λοιπὸν ἐπὶ πάσαις πῶς δεήσει διακρίνειν τὰς οὕτω τῶν ἐνιαυτῶν εὑρισκομένας διαστάσεις ἢ ὡς τέλεον ἀναιρετικάς, ὅταν πρὸς τῷ κεκακῶσθαι τὴν ὑπάντησιν καὶ αἱ ἐπεμβάσεις αἱ κατὰ τὸν χρόνον βλαπτικαὶ πρὸς αὐτοὺς τοὺς τόπους εὑρίσκωνται, ἢ μόνον κλιμακτηρικάς, ὅταν τις, ὡς προείρηται, παρὰ τῶν ἀγαθοποιῶν ἐπὶ τῆς γενήσεως βοηθεία τις ᾖ, ἢ ἡ κατὰ τὸν χρόνον τῆς ὑπαντήσεως ἐπέμβασις αὐτῶν ἐπικουρῇ ἰσχύουσαν μᾶλλον τῶν ἐναντίων· φιλανθρωπούντων δὲ πάντων νωθρείας ἢ βλάβας μόνον ὑπονοητέον. οὐδὲν μέντοι ἔφη κωλύειν δισταζομένης τῆς τῶν ἀναιρούντων κυρείας ἐκ τῶν προσυμβάντων τὰς μᾶλλον συμφωνούσας, καὶ πρὸς τὰ μέλλοντα ἐφαρμόζειν, ἢ κατ' ἰσότητα εὑρισκομένων πρὸς ἅπαντα παρατηρητικῶς ἔχειν τὴν ἐπίτασιν καὶ ἄνεσιν, ὡς προείρηται, διακρίνοντας.

» Διὰ δὴ τούτων πάντων τὸ δύσκολον εἰς πρόγνωσιν τῆς συντελείας τῶν βιωσίμων χρόνων ὑπονοεῖν δίδωσιν [f. 132r] ὁ Πτολεμαῖος· πολλαὶ γὰρ ἀμφίβολοι προσθῆκαι· διὸ συμπεραθέντος μὲν τοῦ βίου ἄδηλον εὑρεῖν τὰς αἰτίας δι' ἃς τέθνηκεν, ἔτι δὲ ζῶντος χαλεπόν, καὶ μάλιστα ὅταν τις ἄσκοπος ὢν τύχῃ τῶν κατὰ τὴν ἔκβασιν τῶν ἐτῶν ἐπεμβάσεων τῶν λοιπῶν ἀστέρων· ἐφ' ὧν μέντοι γενέσεων ἀναμφίβολος ὁ ἀφέτης καὶ ὁ ἀναιρέτης μετὰ τοῦ γνωσθῆναι καὶ τὰς κατὰ τὴν τῶν ἐτῶν ἔκβασιν ἐπεμβάσεις καὶ θέσεις τῶν ἀστέρων εὐχερές ἐστιν, οἶμαι, ἀποφαίνεσθαι περὶ βίου συντελείας. καὶ Μανέθων δὲ ταῦτα εἶπεν ἐν τοῖς ἔπεσι περὶ χρόνων ζωῆς. »

[F. 132r.] Hephaest., II, 18. Περὶ τύχης ἀξιωματικῆς.

Μετὰ τὸ παραθεῖναι τὰ τῷ Πτολεμαίῳ περὶ τούτου ῥηθέντα « εὔλογον δέ, φησί, καὶ τὰ παρὰ τοῖς ἄλλοις καὶ μάλιστα Δωροθέῳ ἐκθεῖναι, ἵνα ἐκ πολλῶν δοκίμων τὴν συμφωνίαν τῆς ἀληθείας λάβωμεν. Φησὶν οὖν δεῖν καὶ τοῦ ὡροσκόπου τὸν κύριον καὶ τοῦ μεσουρανοῦντος καὶ τοῦ βίου πῶς κεῖνται ἐν τῇ γενέσει σκοπεῖν· ἐὰν γὰρ εὑρεθῶσι καλῶς κείμενοι, καλὰ σημαίνουσιν· ἐὰν δὲ ἐναντίως, ἐναντία· ἐὰν δὲ μέσως, μέσα. Καὶ τὸν κλῆρον δὲ τῆς τύχης τὸν κατ' αὐτήν, τουτέστιν ἐπὶ μὲν ἡμερινῶν γενέσεων ἀπὸ Ἡλίου ἐπὶ Σελήνην, καὶ τὰ ἴσα ἀπὸ

1 ἐκτίθεται ἡμῖν ὁ Πτολ. 2 πᾶσιν ὡς. Cf. Ptol., p. 334. 3 διαθέσεις. 6 παρὰ] περὶ. 7 ἡ. ἢ ἡ om. ἡ ἐπ.· ἃ γὰρ αὐτῶν ἐπικ. ἰσχύουσα. 9 μόνον] μὴ. 10-11 τῆς — κυρείας] τῆς ἀφέσεως τῆς. 11 ἐκ τούτων προσ. ἐφαρμόζουσι μᾶλλον καὶ πρὸς τὰ μ. πιστεύειν ἢ κατὰ ἰσ. 13 καὶ τὴν ἐπ. 15 χρ. τούτων. 17 διὸ] καὶ. 18 ἄδηλον] ῥᾴδιον. τὰς αἰτίας — τέθνηκεν] τὰς ἐναντίας διαθήκας. 19 ἄσκεπτος. 20 ἐπεμβάτων. 23 Post Μαν. δὲ] σχεδὸν add. Heph. 25 Cf. Ptol. *Tetrab.*, IV, 2; Procl., *Paraphr.*, IV, 3. 32 Leg. κατ' αὐτὸν sicut P.

The divine Ptolemy has set forth for us such methods of the vital years, and then adds finally, concerning all of them, how one must distinguish the intervals of years found in this way — either as wholly destructive, when in addition to the encounter being afflicted, the transits occurring at that time are also found to be harmful with respect to the very places themselves; or as merely critical turning points, when, as has been said before, there is some assistance from the benefic planets at the nativity, or the transit of their encounter at that time provides aid, being more powerful than the opposing factors; but when all are benevolent, one should only suspect sluggishness or minor harms. He said, however, that nothing prevents, when the dominion of the destructive factors is in doubt, applying to future events those that are more in harmony with what has previously occurred, or, when they are found equal in all respects, observing with caution the intensification and relaxation, as has been said before, distinguishing

nting.

15 » Through all of these, Ptolemy allows one to surmise the difficulty in foreknowing the completion of the years of life; for there are many ambiguous additions. Thus, once life has ended, it is obscure to find the causes by which one died, and while still living it is difficult, especially when one happens to be careless regarding the ingresses of the remaining stars in the course of the years of the directions. For those nativities, however, in which the apheta and the anairetes are unambiguous, together with knowledge of the ingresses and positions of the stars in the course of the years of the directions, it is easy, I think, to pronounce on the completion of life. And Manetho also said these things in his verses concerning the years of life. »

25 [F. 132.] Hephaest., II, 18. On Fortune of Rank.

After setting out what was said by Ptolemy on this subject, he says: "It is reasonable also to set forth the views of the others, and especially of Dorotheus, so that from many approved authorities we may obtain the agreement of truth. He says, then, that one must examine how the lord of the ascendant, the lord of the midheaven, and the lord of livelihood are placed in the nativity; for if they are found to be well placed, they signify good things; if adversely, contrary things; if in a middling way, middling things. And the Lot of Fortune according to it — that is, for diurnal nativities from the Sun to the Moon, and the same distance from

1 Ptol. sets out for us. 2 for all as. Cf. Ptol., p. 334. 3 διαθέσεις. Ο παρά περί. 7 n.

ἢ ἡ οι, ἡ ἐπ. ἃ γὰρ αὐτῶν ἐπικ. ἰσχύνινα. 9 μόνον] μή.
10-11 τῆς – κυρείας] τῆς ἀφέσεως τῆς. 11 ἐκ τούτων προσ. ἐφαρμόζουσι μάλ λον καὶ πρὸς τὰ μ. πιστεύειν ἢ κατὰ ἰσ. 133 καὶ τὴν ἐπ. 15 χρ. τούτων. 47 διά] και. 18 άδηλον] ράδιον. τάς αιτίας – τέθνηκεν] the contrary dispositions.
19 άσκεπτος. 20 επεμβάτων. 23 Post Muv. δε] σχεδόν add. Heph. 25 Cf. Ptol. Tetrab., IV, 2; Procl., Paraphr., IV, 3. 32 Leg. Kat' aútóv sicut P.

ὡροσκόπου, ἐπὶ δὲ νυκτερινῶν ἀπὸ Σελήνης ἐπὶ τὸν Ἥλιον, καὶ τὰ ἴσα ὁμοίως ἀπὸ ὡροσκόπου καὶ τοὺς ὁρῶντας αὐτὸν ἀστέρας ποῖοί τέ εἰσι καὶ πῶς κεῖνται.

« Ἐὰν οὖν ὁ τοῦ κλήρου κύριος εὑρεθῇ ἐν κακῷ τόπῳ καὶ οἱ ἀγαθοποιοὶ ἀπόστροφοί εἰσι τῆς Σελήνης, οἱ δὲ κακοποιοὶ κεκεντρωμένοι ἢ ἐπανερχόμενοι, γνῶθι δυστυχῆ εἶναι τὸν οὕτως ἔχοντα. ἐὰν δὲ ἐν οἰκείοις ὦσι τόποις καὶ τὴν Σελήνην οἱ ἀγαθοὶ ἐποπτεύωσιν, εὐτυχῆ γνῶθι, δηλονότι αὐτῶν ὁρώντων καὶ τὸν κλῆρον. ἐὰν δὲ πάλιν ἐν τοῖς γενέσεσιν εὕρωμεν τοὺς μὲν κακοποιοὺς ἐπικέντρους, τοὺς δὲ ἀγαθοποιοὺς ἐπανερχομένους, καὶ ἡ Σελήνη δὲ τῶν μὲν κακοποιῶν ἀπορρεύσῃ, συνάψῃ δὲ τοῖς ἀγαθοῖς, οἱ τοιοῦτοι τὰ ὕστερα τοῦ βίου εὐτυχῶς ἕξουσιν.

« Ἄλλοι μέντοι τῶν ἀρχαίων εἰρήκασιν ἐν τῷ τόπῳ τούτῳ τῷ ιατῳ μὴ κακοποιεῖν τοὺς κακοποιοὺς παρατυχόντας, ὧν εἷς καὶ Πορφύριος· ὅμως χρὴ αὐτοὺς παραδέχεσθαι ποσῶς βλάπτοντας προϊούσης τῆς ἡλικίας. « πάλιν, φησίν, ἀρίθμει ἀπὸ τοῦ κυρίου τοῦ βου τόπου ἕως » αὐτοῦ τοῦ βου, καὶ τὸν ἴσον ἀριθμὸν ἔκβαλλε ἀπὸ τοῦ ὡροσκόπου, καὶ » εἰς ὃ ἂν ζῴδιον ἐκπέσοι, ἐκεῖνο πάλιν σκόπει ποῖος τῶν ἀστέρων ἔχει, » καὶ πῶς κεῖται, ὁμοίως τοῖς ἄνω πρὸς τὸν τόπον, καὶ ἀποφαίνου. καὶ » ἐὰν μὲν ἀγαθοποιοὶ ἴδωσι τὸν τόπον, ἀγαθὰ σημαίνουσιν, εἰ δὲ κακο- » ποιοί, κακά. ἐὰν δέ τις τῶν ἀγαθοποιῶν ἴδῃ τὸν τόπον δυτικὸς ὢν καὶ » μέλλων μετὰ ζ' ἡμέρας ἀνατολικὸς γενήσεσθαι, καὶ οὕτως ὄλβον καὶ » πλοῦτον παρέξει· καὶ περὶ πάντων δὲ τῶν κλήρων ἐντέλλεται οὕτως. » ἐὰν καλὸν ζῴδιον ἐπέχῃ ὁ κλῆρος καὶ ὁ τούτου κύριος ἤτοι ὢν ἐν αὐτῷ » ἢ ἐν τοιούτῳ καλῷ καὶ ἔξαυγος, ἀγαθὰ πάμπολλα φέρει τῇ γενέσει. » ἐὰν δὲ ᾖ ὕπαυγος ἢ μέλλῃ κρύπτεσθαι, σίνη σημαίνει ὀλίγον φανέντα » καὶ ἔγγιστα ταχέως μαρανθέντα. »

« Λέγει δὲ καὶ τοῦτο· « σκέπτου τίς πρῶτος τῶν ἀστέρων ἐν τῇ » γενέσει ἔρχεται εἰς τὸν τῆς Σελήνης τόπον, ἢ καὶ τὸν [f. 132v] τοῦ » ὡροσκόπου· ὁ γὰρ προλαμβάνων ἐλθεῖν εἰς τοὺς τόπους τούτους » οὗτος μηνύσει τὰ μέτρα τῆς τύχης. »

Φέρε δὴ οὖν καὶ ἐνταῦθα προσθῶμεν τὸν τρόπον καθ' ὃν ἄλλοι ἐπισκέπτονται τὰς γενέσεις, οἱ περὶ Πετόσιριν καὶ Νεχεψώ, καὶ ἐξ αὐτῶν Ἀντίγονος ὁ Νικαεύς. « ἐγένετό τις, φησίν, ἔχων τὸν...

Quae sequitur imperatoris Hadriani genitura in *Catal.*, VI, p. 67, edita est; variae lectiones haecce :

P. 67, 7. μοίρ. κ'. 8. ἅμα τοὺς γ'.

P. 68, 1. ζῳδίου ἤγουν τοῦ. μοίρ(α) ε'. 2. τὸν δὲ Ἑρμῆν ἐπ' αὐτοῦ. 3. τὸν δὲ Ἄρεα ἐπ' αὐτοῦ. 4-9. Ἐν τῷδε τῷ — ἐν δευτέρῳ omis. 9-10. περὶ οὗ — θεμάτιον omis. 10-12. υἱοθετήθη παρά τινος αὐτοκράτορος συγγενοῦς καὶ αὐτὸς

11 ἀγαθοποιοῖς. 16 ἀπὸ τῆς ὥρας. 25 ἔξαυγος deest in lexicis, ubi ἐξαυγὴς invenitur. 26 σημαίνει] scil. Dorotheus, cuius versum unum hic adfert Heph.

of the ascendant, and for nocturnal nativities from the Moon to the Sun, and likewise the same number of degrees from the ascendant, and what kind the stars that look upon it are and how they are positioned.

"If, then, the lord of the lot is found in an unfavorable place and the benefics are turned away from the Moon, while the malefics are angular or returning, know that the person in such a condition is unfortunate. But if they are in their own places and the benefics look upon the Moon, know him to be fortunate, provided of course that they also look upon the lot. And if again in nativities we find the malefics angular and the benefics returning, and the Moon separates from the malefics and applies to the benefics, such persons will have the latter part of their life fortunately.

"Other ancient authorities, however, have stated that in this place, the 14th, the malefics who happen to be present do no harm, among whom is also Porphyry; nevertheless one must accept that they do cause some harm as age advances. "Again," he says, "count from the lord of the 2nd place up » to the 2nd place itself, and project the same number from the ascendant, and » whatever sign it falls into, examine again which of the stars holds it, » and how it is situated, in the same manner as above with respect to the place, and declare your judgment. And » if benefics aspect the place, they signify good things, but if malefics, 20 » bad things. But if one of the benefics aspects the place while being occidental and » about to become oriental in 7 days, even so it will provide prosperity and » wealth. And concerning all the lots he gives instruction in the same way: » if the lot occupies a good sign and its lord is either in it » or in such a good place and in full light, it brings very many good things to the nativity. 25 » But if it is under the rays or about to be hidden, it signifies harm that appears briefly » and fades away quickly thereafter."

"He also says this: "Consider which of the stars first comes, in the » nativity, to the place of the Moon, or also to the place of [f. 132] the » ascendant; for the one that arrives first at these places 30 » will indicate the measures of fortune."

Let us add here as well the method by which others examine nativities — those around Petosiris and Neche, and among them Antigonus of Nicaea. "There was a certain person," he says, "having the..."

The nativity of Emperor Hadrian that follows is published in Catal., VI, p. 67; the variant readings are as follows:

P. 67, 7. degree 20. 8. at the same time the 3rd.

P. 65, l. Of the zodiac sign, that is, of the. degree 5. 2. but Mercury upon it. 3. but Mars upon it. 4–9. In this — in the second, all omitted. 9–10. concerning which — the theme, omitted.

10–12. was adopted by a certain kinsman of an emperor, and he himself

11 benefic planets. 10 from the hour. 25 ἔξαυγος is absent from the lexica, where ἐξαυγής is found. 20 σημαίνει] sc. Dorotheus, one of whose verses Heph. cites here.

δ' ὁμοίως περὶ τὸ μβ^ον^ ἔτος ἐγένετο[1] ἦν δὲ φρόνιμος. 12-13. ὥστε — τεμένεσι omis. 13. συνεζεύχθη δὲ μίᾳ γυναικὶ ἀπὸ παρθενίας· ἐγένετο δὲ καὶ ἄτεκνος. 14. ὑπονοίᾳ (ἀπονοίᾳ habet P ut Vindob.). 15. ἔτη ἐτελεύτησεν ὑδροπικῇ. 16. δὲ οὕτως ἐγένετο τὰ περὶ αὐτὸν ἀπεξεργάζεται. 16-17. γέγονε μὲν γάρ, φησίν, αὐτοκράτωρ διὰ τὸ τὰ φῶτα ἐπὶ τοῦ ὡροσκόπου εἶναι. 18-20. οὖσαν τῆς αὐτῆς αἱρέσεως τῇ γενέσει· νυκτερινὴ γὰρ ἡ γένεσις, καὶ πρὸς τούτῳ διὰ τὸ συνάπτειν τὴν Σελήνην τῷ τε ὡροσκόπῳ μοιρικῶς καὶ τῷ Διὶ μέλλοντι καὶ αὐτῷ μετὰ ζ' ἡμέρας ἑψαν φάσιν ποιήσασθαι. 20. αὐτῶν δὲ. αὐτὴν ἄστρων. 21. ἰδίῳ ὑψώματι ὑπαρχούσης. 22. καὶ ἐν. 23-25. πρὸς τούτοις δ' ὅτι καὶ ὁ Ἥλιος ἐδορυφόρει αὐτὴν ἐν ταῖς ἑξῆς μοίραις ὤν, δορυφορούμενος καὶ αὐτὸς παρά. 26. τοῦ Ἑρμοῦ. 27. συνάπτειν ἔμελλε. ἀστέρων omis.

P. 69, 1. τῶν ἐπὶ. 2. ἐπὶ omis. 3. εὐχαρὴς. 6. ὑπῆρχεν omis. 6-7. ἐπὶ ἑψας φάσεως ὡς μετὰ Κρόνου ἐν τῷ ιβ' τόπῳ τυχεῖν. 7. ἐκ νέας δὲ. 9 ἐπὶ προβάσεως] προβάσης τῆς ἡλικίας. 12. καὶ εἰ ἐσπέριος δὲ εἴη καλῶς κείμενος. 13-14. προκειμένου θέματος, μεσουρανεῖ μὲν Σκορπίος, κύριος δὲ τοῦ Σκορπίου ὁ Ἄρης καὶ ἀκάκωτος. 14-16. μοίραις ἤγουν τοῖς ὁρίοις, καὶ ὁρῶν τὸ μεσουρανοῦν τριγωνικῶς· ἐὰν δὲ κακῶς κέηται ὁ κύριος τοῦ κατὰ κορυφὴν τόπου, τὰ ἐναντία ποιῇ (*sic*). 17. μετριότητας. 19. ἐν τῷ ὡροσκόπῳ ὤν. 20. τοῦ] τὸ. 21. τὰ τὴν. 25. περιγενέσθαι τῶν ἐχθρῶν συνέβη. 26. ἐν τῷ οἴκῳ τοῦ Κρόνου ὄντα μετ' αὐτοῦ τοῦ Κρόνου. 28. τὸ omis. Διὸς| Ἄρεως (signo astrol.). 29-30. ἀεὶ γὰρ οὗτος δορυφορῶν τὸν Ἥλιον ἢ τὴν Σελήνην ποιεῖ ὑπὸ τῶν ὁμοτίμων[2] ἢ καὶ. 31. δ' ὁμοίως διὰ τὸν Δία ἔσχεν οὕτως τυγχάνοντα. 32. ὑπὸ πολλούς.

P. 70, 1. ἐπίκεντρον οὖσαν δορυφορεῖσθαι ὑπὸ τῶν ε' πλανωμ. οἰκείως. 2. ὁ Ἥλιος καὶ ἡ Σελήνη. 3. τύχοντες transp. post μεσουράνημα. 5. τῆς τοιαύτης γεννωμένους βασιλεῖς. 7. φρονίμους, πεπαιδευμένους, οὐ μὴν ἀγαθοθελεῖς, ἀλλὰ δολερούς. 10. ἐνταῦθα omis. 11. καθολικὸν δὲ νυκτὸς ἔστω ἐπὶ. 12. ἢ καὶ. ἡ δὲ Σελήνη πρὸς τὴν Ἀφροδίτην. 13-14. ποιῆται καὶ ἑτέροις ἄστρασι (*sic*) συμπαρατετυχόσι τῆς Ἀφροδίτης ἢ καὶ ἐπιμαρτυροῦσιν αὐτῇ πολλοὺς τοὺς γάμους ποιεῖ τῷ οὕτως γεννωμένῳ. 15. ποιῆται. 16. ἐὰν δὲ (μόνη in marg.) ἡ Σελήνη. 17. συνάπτῃ. τινι transp. post αὐτῇ. 18. φέρηται. δὲ omis. 19. ἀστέρι τινί. 20. δὲ τρόπος τῷ οὕτως γεννωμένῳ. 22. ἡ γὰρ Σελήνη. συνῆπται. 23. Ἥλιον συνοδικῆς[3] φάσεως· εἰ δὲ πλείοσι. 27. γεννώμενοι καὶ τοῦτο δὲ χρεὼν εἰδέναι ὡς κατὰ τὴν τῆς. 29. ἀγαθῶν omis. (habet P). 30. ἢ omis. ἐπαναφορῶν. 31. οἰκείως omis. 34. καὶ (sine ἢ). 36. οὐχὶ] οὐκ.

P. 71, 1. ἀπεκδεχόμενος. 1-2. σπάνιν ἀδελφῶν ἀρρένων ποιεῖ. 3. τὸν ὡροσκόπον στάσις ἀπειργάσατο. 4. χρηματίζων. 4-5. διὰ τί (διόπερ habet P). δὲ ἐν. 6. τοῦ υἱοποιηθῆναι τοῦτον; ὅτι ὁ τοῦ. 7. ἦν τῇ Σελήνῃ ἐν ζῳδίῳ οἴκῳ οἴκῳ ὄντι

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[1] His verbis — locus in ceteris codicibus corruptus est — luculenter confirmatur imperatoris Hadriani hanc esse genituram; nam quadragesimum secundum annum agens imperator factus est. [F. C.]

[2] Confirmatur hoc codice coniectura Krollii.

[3] Lacuna ceterorum codicum expletur.

4th likewise around the 42nd year it came to pass; and he was prudent. 12–13. so that: to sanctuaries, omitted. 13. and he was joined to one woman from virginity; and he also became childless. 14. by suspicion (ἀπονοίᾳ as P and Vindob. have it). 15. years he died of dropsy. 16. thus the circumstances concerning him are worked out. 16–17. for he became, he says, emperor because the lights were upon the horoscope. 18–20. being of the same sect as the nativity; for the nativity is nocturnal, and in addition to this because the Moon was applying to the horoscope by degree and to Jupiter, who was himself about to make his evening appearance after 7 days. 20. but of them. the stars themselves. 21. in its own 23–25. in addition to these, because the Sun also set—

being in exaltation. 22. and in.

ried her in the following degrees, being himself also escorted by Hermes. 26. of the

27. was about to apply. ἀστέρων omitted.

1. 69, 1. of those upon. 2. upon omitted. 3. graceful. 6. was omitted. 67. upon the setting phase as to happen with Saturn in the 12th place. 7. but from a new. - 9 upon advance] as the age advances. 12. and if he is also an evening star, well positioned. 13-14. in the proposed chart, Scorpio culminates at the midheaven, and the lord of Scorpio is Mars, unafflicted. 14-16. degrees, that is, in the terms, and seeing the midheaven in trine; but if the lord of the place at the zenith is badly situated, he produces the opposite. 17. moderations. 19. in the Ascendant. 20. of] to. 21. the the. 25. it happened to prevail over enemies. 26. being in the house of Saturn together with Saturn himself. 28. to omitted. Jupiter] Mars (astrological sign). 29-30. for this one, always escorting the Sun or the Moon, causes them to be honored by those of equal rank or even. 31. likewise had it thus on account of Jupiter being in such a position. 32. under many.

P. 70, 1. being angular, to be escorted by the 5 planets appropriately. 2. the Sun and the Moon. 3. τύχοντες transposed after midheaven. 5. of such a birth kings. 7. prudent, educated, not indeed well-intentioned, but deceitful. 10. here omitted. 11. but the general rule for night let it be upon. 12. or also. and the Moon toward Venus. 13-14. and with other stars (having happened) to be present together with Venus or also bearing witness to her, it produces many marriages for the one thus born. 15. produces. 16. but if (alone in margin) the Moon. 18. is carried. but omitted.

17. synapt. tini transp. post αὐτῇ. 19. star tini,

nX). but way to the thus born. n n22. for the Moon is conceived. 23.

synodical 3 phase if not majority. Ἥλιονn27. born and they know this debt

according to her. 29. goods omitted. (habet P). 30. or omis. of references.n31.

of course omis. 34. and (sine A). 36. no] no.

P. 71, 1. accepting. 1-2. rarely of male brothers poets. 3. the rosconpou you are standing is not working. 4. broker. 4-5. why (dioper habet P). no, n6. to adopt him? that his 7. He was alive in the house of the Moon

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1 By these words — a passage corrupt in the other codices — clearly confirmed that this is the nativity of the emperor Hadrian; for he became emperor when he was in his forty-second year. [F. C.]

* This conjecture of Kroll is confirmed by this codex.

• The lacuna of the other codices is filled.

(li. ζωδιακῷ οἴκῳ ὄντι ?) τοῦ Κρόνου. 7-8. τὸ αἴτιον γέγονε τῆς τοῦ ὕδρωπος νόσου καὶ δυσπνοίας καὶ τοῦ θανάτῳ κακῷ. 9. διότι τῶν. ἐμπερισχόντων. 10. καὶ τοῦ δυτικοῦ ἡγουν τοῦ Κρόνου ἐν. 11. ἀνὰ ἓν σχῆμα. 12-13. καὶ τῆς. 13. γενήσεται. 15. τήν τε. 16-17. ἐκτροπῆς· ἐν γὰρ τῇ τεσσαρακοσταίᾳ ἡμέρᾳ τῇ μετὰ τὴν τοιαύτην γένεσιν εὑρίσκεται ἡ Σελήνη ἐν Καρκίνῳ, ὁ δὲ Ἄρης ἐν Κριῷ, Κρόνος δὲ ἐν Αἰγόκερῳ. 19. τὴν Σελήνην καθορᾶν. 20. τοῦ δεξιοῦ. 21. καὶ ἔτι οὐ μόνον. 23. καὶ πόσους. 23. ζωτικοὺς πληρώσας. 26. τελευτήσει· γνώσῃ δ' ἐκ τῆς Σελήνης· αὕτη γάρ [1]. 25. ὅσοι δὲ (sine καὶ) ἀναφορικοὶ χρόνοι τῶν ζῳδίων εἰσὶν ἀπ' αὐτῶν ἕως τῆς τοῦ. 26. τουτέστιν Ταύρου μοιρ. α'.

« Τοσαῦτα μέν, ὡς ἐν συντόμῳ ἐκ τῶν παρὰ τοῖς ἀρχαίοις εἰρημένων, ἐκτίθεται ὁ Ἀντίγονος περὶ τῆς εἰρημένης γενέσεως· ἑξῆς δὲ καὶ δευτέρας μνημονεύει οὕτως. « ἔστω τινὰ ἔχειν τὸν Ἥλιον ἐν Κριῷ » περὶ μοίρ(ας) ιθ' ἐν ὁρίοις Ἑρμοῦ, Σελήνην ἐν Διδύμοις μοίρᾳ ιε' <ἐν> » ὁρίοις Ἀφροδίτης, Κρόνον ἐν Ζυγῷ περὶ μοίρας κ' ὁρίοις Διὸς ἀκρό- » νυχον, Ζεὺς ἐν Ὑδροχόῳ μοίρας ς' ὁρίοις Ἑρμοῦ ἀπ' ἀνατολῆς ἑῴας, » Ἄρης δὲ ἐν Κριῷ περὶ μοίρας ιε' ὁρίοις Ἑρμοῦ, Ἀφροδίτη ὁμοίως ἐν » Κριῷ περὶ μοίρας ε' ὁρίοις Διός· Ἑρμῆς δὲ [f. 134r] ἐν Κριῷ περὶ » μοίρας ς', τῶν γ' Ἑρμοῦ, Ἀφροδίτης, Διὸς ἔτι πρὸς δύσιν ὄντων. καὶ » ὁ μὲν ὡροσκόπος Καρκίνῳ μοίρᾳ κδ', τὸ δὲ δῦνον ὡσαύτως Αἰγόκερῳ » μοίρᾳ κδ'. καὶ τὸ μὲν ὑπέργειον μεσουράνημα Κριῷ μοίρᾳ ι', τὸ δὲ » ὑπόγειον Ζυγῷ ι', καὶ οἰκοδεσποτήσει μὲν ἐνταῦθα τῆς γενέσεως, ὥς » φησιν, ὁ Ἄρης· μετὰ δὲ τρίτην ἡμέραν τῆς γενήσεως ἡ Σελήνη ἐν » Καρκίνῳ ἔσται· μετὰ δὲ ζ' ἐν Παρθένῳ, μετὰ δὲ τὴν μὴν ἐν Σκορπίῳ.

« Ὁ οὖν οὕτως ἔχων τοὺς ἀστέρας ἔσται περιφανὴς ἐκ περιφανῶν ἐξουσιαστικὸς καὶ πολλοὺς κολάζων, καὶ πολυχρήματος μὲν διὰ τὸ ἐν τῷ τριγώνῳ τοῦ Κρόνου τήν τε Σελήνην εἶναι καὶ τὸν Δία, τὴν μὲν Σελήνην ἐν Διδύμοις, τὸν δὲ Δία ἐν Ὑδροχόῳ, ἄδικος δὲ μὴ κατηγορούμενος διὰ τὴν τοῦ Ἄρεως καὶ Ἑρμοῦ στάσιν ἐπὶ τοῦ μεσουρανήματος, ἀμφοτέρων ὄντων ὑπαύγων, περιφανὴς δὲ διὰ τὸ τοὺς δ' ἀστέρας ἐν τῷ μεσουρανίῳ τυγχάνειν. καὶ τὴν προγεγονυῖαν δὲ σύνοδον ἐν τῷ αὐτῷ γεγενῆσθαι ζῳδίῳ· οὐ γὰρ μικρὰ δύναται ἡ προγεγονυῖα σύνοδος ὁπόταν ἐπίκεντρος τύχῃ, καὶ μάλιστα κατὰ τὸ ὡροσκοποῦν ἢ τὸ μεσουράνημα· πρὸς δὲ τὰς θελείας μίξεις ἀνεπίστροφος τυγχάνε καὶ ῥυπαρὸς πρὸς τὰς ἀρρενικάς, μάλιστα μὲν διὰ τὸ τὸν Δία μετὰ Ἀφροδίτης καὶ Ἑρμοῦ τὴν στάσιν ἔχειν ἐν Κριῷ ἀσελγεῖ ὄντι· καὶ

15 προφανὴς ἐκ προφανῶν. 18 ἀδικῶς, melius. 20 προφανὴς. 21 μεσουρανήματι. 22 δύναται] δύναμις.

[1] Hoc loco margo codicis nostri scholion hoc exhibet manu prima aliquatenus mutilum : « ὅτι ἀπὸ τοῦ ἀφέτου πρὸς τῆς εἰς τὰ προηγούμενα τετραγώνου πλευρᾶς ἐλάμβανον οἱ παλαιοὶ καὶ οὗτος ὁ Ἀντίγονος τοὺς χρόνους τῆς ζωῆς οὐχ ὡς ὁ Πτολεμαῖος παρεδωκεν.

(li. Being in the zodiacal house?) of Saturn. 7-8. became the cause of the disease of dropsy and dyspnea and of an evil death. 9. because of those surrounding.

10. and of the western, that is, of Saturn in. 11. in one configuration. 12-13. and of the.

13. will occur. 15. both the. 16-17. of the deflection; for on the fortieth day on the day after such a birth the Moon is found in Cancer, Mars in Ari[es], Saturn in Capricorn. 19. to observe the Moon. 20. of the right. 21. and still not only.

23. And how many.

23. Having fulfilled the vital [periods]. 26. will die; you will know from the Moon, for she '. 25. but as many as (sine and the ascensional times of the Zodiac signs are from them up to that of the. 26. that is, the 1st degree of Taurus.

"Antigonus sets out so much, briefly, from what has been said by the ancients, concerning the aforesaid nativity; next he also mentions a second one as follows. 'Let someone have the Sun in Aries around degree 19, in the terms of Mercury, the Moon in Gemini at degree 15, in the terms of Venus, Saturn in Libra around degree 20, in the terms of Jupiter, acronychal, Jupiter in Aquarius at degree 6, in the terms of Mercury, from morning rising, Mars in Aries around degree 15, in the terms of Mercury, Venus likewise in Aries around degree 5, in the terms of Jupiter; Mercury in Aries around degree 4, with Mercury, Venus, and Jupiter still toward the west. And the horoscope is in Cancer at degree 24, and the setting point likewise in Capricorn at degree 24. And the upper midheaven is in Aries at degree 10, and the lower in Libra at degree 10; and the ruler of the nativity here, as he says, is Mars; and after the third day from the birth the Moon will be in Cancer; after 7 days in Virgo, and after the month in Scorpio.'He who has the stars thus disposed will be illustrious from illustrious parents, authoritative and punishing many, and very wealthy because the Moon and Jupiter are in the triangle of Saturn — the Moon in Gemini and Jupiter in Aquarius — unjust yet not prosecuted because of the position of Mars and Mercury at the midheaven, both being under the rays of the Sun; illustrious because four stars happen to be at the midheaven. And the preceding conjunction also occurred in the same sign; for the preceding conjunction is no small matter when it happens to be angular, and especially at the ascendant or the midheaven. Moreover, he turns away from intercourse with women and is foul in his relations with men, chiefly because Jupiter is positioned together with Venus and Mercury in Aries, which is licentious; and

15 manifest from manifest things. 13 unjustly, better. 20 manifest. 21 midheaven. ως δύναται] power.

× At this place the margin of our codex presents this scholion in the first hand, somewhat mutilated: if ὅτι ἀπό του ἀέτου πρός τῆς εἰς τά προ ηγ. ούμενα τετραγώνου πλευράς < the ancients and this Antigonus used to take the years of life not as Ptolemy did; he pursued.

ὁρᾶσθαι τετραγωνικῶς τὴν Ἀφροδίτην ὑπὸ τοῦ Κρόνου· καὶ προσέτι τῷ πάντας αὐτοὺς τοὺς ἀστέρας ἐν ἀρρενικοῖς ζῳδίοις εἶναι. ὁ δὲ Ἥλιος ἐπὶ τοῦ ἰδίου ὑψώματος ὢν καὶ ἐπὶ τοῦ μεσουρανίου καὶ δορυφορούμενος παρά τε τῶν προανηνεγμένων αὐτοῦ ἀστέρων ἐν τε τῷ αὐτῷ ζῳδίῳ καὶ τοῦ Διὸς ἐν Ὑδροχόῳ ὄντος· ἀεὶ γὰρ μέχρι καὶ τετραγώνου στάσεως οἱ προανηνεγμένοι τοῦ Ἡλίου ἀστέρες δορυφοροῦσι τὸν Ἥλιον λαμπρὸν καὶ ἔνδοξον τὸ θέμα ἀποτέλεσεν. ὁμοίως καὶ ἡ Σελήνη αὐξιφωτοῦσα ἐν τριγωνῷ σχήματι πρός τε Κρόνον καὶ Δία εὐδαίμονα καὶ πολυχρήματον ἀπειργάσατο καὶ τῇ πατρίδι πολλὰ ἀνα-
10 θήματα καὶ δωρεὰς παρέχοντα.

« Μὴ λανθανέτω δέ σε μηδὲ τοῦτο ὡς τῶν ἀστέρων ὄντων πάντων ἢ τῶν πλείστων ἐν ἰδίοις ζῳδίοις ἢ τόποις συμβαίνει γίνεσθαι ἀξιωματικοὺς ἄνδρας καὶ ἐπισήμους. οἱ ζωτικοὶ δὲ τούτου γνωρίζονται ἀπὸ τῆς τοῦ Ἡλιου ἀφέσεως ἕως τῆς τετραγωνικῆς αὐτοῦ στάσεως, διὰ τὸ εἶναι
15 αὐτὸν ἐπίκεντρον καὶ τὴν προγεγενημένην σύνοδον ἐν τῷ αὐτῷ ζῳδίῳ γενέσθαι.

« Οὕτως μὲν οὖν χρὴ σκέπτεσθαι τὰς διδομένας γενέσεις· καὶ τρίτης ἄλλης γενέσεως μνημονεύει οὗτος [1], καί φησι περὶ τοῦ γενηθέντος ὅτι ἐπ' ὀλέθρῳ τῷ τε ἰδίῳ καὶ τῶν πατέρων ἐγένετο περὶ τὸ κε' ἔτος, οὗ τὸ
20 ἐπὶ τῆς γενέσεως θέμα τοιοῦτον ἦν· ὁ Ἥλιος καὶ ὁ ὡροσκόπος ἦν ἐν Κριῷ, Σελήνη ἐν Σκορπίῳ μετὰ ἡμέρας γ' ἐπὶ ἑσπερίας ἀνατολῆς τὴν φάσιν ποιουμένη, Ἑρμῆς καὶ Κρόνος ἐν Κριῷ ἐπὶ ἑῴας δύσεως· ὁ Ζεὺς ἐν Ἰχθύσιν ἐπὶ ἑῴας ἀνατολῆς· ὁ κλῆρος δὲ τῆς τύχης εἰς τὸν Σκορπίον ἔπιπτεν· οἰκοδεσποτήσει ἐνταῦθα, φησίν, ὁ τοῦ Ἄρεως
25 ἀστὴρ τῆς τοιαύτης γενέσεως· ἡ Σελήνη δ' ἔσται κατὰ τὴν ζ' ἐν ....., κατὰ τὴν μην ἐν Ζυγῷ. ὁ τοιοῦτος ἐκ μεγίστου γένους καὶ περιφανοῦς, λέγω δὴ πατρὸς καὶ μητρός, ἐνδοξοτάτων μέν, βιαίως δὲ θανόντων· ἐν ἐλπίσι γὰρ μεγάλαις γεννηθεὶς οὗτος καὶ δοκῶν ἤδη ἐπὶ βασιλείαν ἐλθεῖν, κακόβουλος γενόμενος περὶ τὸ κε' ἔτος ἐσφάλη καὶ ἐν κατηγορίᾳ
30 πρὸς τὸν βασιλέα γενόμενος ἀνῃρέθη μετά τινος πρεσβύτου τῶν τοῦ γένους αὐτοῦ ἐν διαβολῇ γενομένου [f. 134v] καὶ αὐτοῦ δι' αὐτόν· πρὸς δ' ἔτι τῶν ἀπὸ τοῦ γένους αὐτοῦ πάντων, δι' αὐτῶν ταπεινῶς ἀπηλλαγμένων διὰ τὸ τὸν Ἥλιον ἐν τῷ ὡροσκόπῳ εἶναι καὶ δορυφο-

2 δὲ] γὰρ. 3 μεσουρανήματος. 8 αὐξιφωτοῦσα] πλήθουσα. 9-10 ἀναθύματα. 12 γίνεσται] ποιεῖν. 13 τούτου χρόνου. 15 αὐτοῦ. 18 καὶ φησὶ cod. 25 ἐν Λέοντι. 26 προφανοῦς.

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[1] Cum constet genituram primam imperatoris Hadriani esse (supra, p. 82) credam hic de Pedanio Fusco agi qui una cum Urso Serviano avunculo nonagenario sene anno 136 ab Hadriano interfectus est quod imperium speraret (Spart. *Vit. Hadr.*, 23,2,8; cf. 15.8; 25.8). Attamen si excerptis Dioneis fides habenda (69, 17, 1), Fuscus, cum periit, annos duodeviginti tantum non viginti quinque natus erat. [F. C.]

that Venus is seen in square aspect by Saturn; and moreover that all these stars are in masculine signs. And the Sun, being at its own exaltation and at the midheaven and attended as a bodyguard by the stars previously mentioned both in the same sign and with Jupiter being in Aquarius — for always up to the point of a square position the stars previously mentioned as bodyguards of the Sun attend the Sun — rendered the chart brilliant and distinguished. Likewise also the Moon, waxing in light, in trine aspect both to Saturn and to Jupiter, produced prosperity and great wealth, and one who offered many dedications and gifts to his homeland.

« Let this also not escape your notice, that when all or most of the stars are in their own signs or places, it happens that distinguished and notable men come to be. The vital years of this person are reckoned from the release of the Sun up to its square position, because he himself is angular and the preceding conjunction occurred in the same sign.

"This, then, is how one must examine the nativities that are given; and this author mentions yet a third nativity, and says concerning the person born that he came into being for the destruction of both himself and his fathers around the 25th year, whose natal chart was as follows: the Sun and the Ascendant were in Aries, the Moon in Scorpio making its appearance 3 days after the evening rising, Mercury and Saturn in Aries at the evening setting; Jupiter in Pisces at the evening rising; the Lot of Fortune fell in Scorpio; the star of Ares, he says, will be the ruler of such a nativity; the Moon will be at the 7th in .... at the month in Libra. Such a person was of the greatest and most distinguished family — I mean of a father and mother most illustrious, yet who died violently; for this man, born to great expectations and already seeming on the verge of attaining kingship, became ill-intentioned around the 25th year, came to ruin, and having been accused before the king was put to death along with a certain elder of his family who had also been denounced [f. 134] on his account; and moreover all those of his family were brought low through them, because the Sun was in the Ascendant and as bodyguard—"

2 δὲ] gar. 3 measuring tape. 8 enlightening] crowd. 9-10 anathymata.n12 it becomes] who. 13 of this year. 15 of him. 18 and see cod. 25 in Leodi. 26 obvious ones.

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1 Since it is established that the first nativity belongs to the emperor Hadrian (above, p. 82), I am inclined to think that the subject here is Pedanius Fuscus, who together with Ursus Servianus, his nonagenarian great-uncle, was put to death by Hadrian in the year 136 on the grounds that he aspired to the throne (Spart. Vit. Hadr., 23,2,8; cf. 15.8; 25.8). However, if credence is to be given to the Dionean excerpts (69, 17, 1), Fuscus, at the time of his death, was only eighteen years old, not twenty-five. [F. C.]

ρεῖσθαι ὑπό τε τοῦ Ἑρμοῦ καὶ τοῦ Διός· εἴρηται γὰρ περὶ τούτου. τὸ δὲ κακόβουλον γεγενῆσθαι διὰ τὸ τὸν τοῦ Ἑρμοῦ καὶ τοῦ Κρόνου ἐν ἀρρενικῷ ζῳδίῳ τετυχηκέναι καί τινα τῶν τοῦ γένους ἀπολέσαι διὰ τὸ αὐτὸ σχῆμα, τὸ δὲ αὐτὸν κατακοπῆναι διὰ τὸ τὴν Σελήνην εἶναι ἐν Σκορπίῳ μελεοκοπουμένῳ ζῳδίῳ, καὶ ἀκτινοβολεῖν τὸν Ἄρεα ἐπὶ τῆς ἐπαναφορᾶς τοῦ μεσουρανίου ὄντα· τὸ δὲ καὶ ἐξ ἀνθρώπου εἶναι τὴν βλάβην διὰ τὸ τὸν Ἄρεα εἶναι ἐν ἀνθρωποειδεῖ ζῳδίῳ· ἐρωτικὸς δὲ ὁ τοιοῦτος ἐγένετο καὶ φιλομόναχος, ἐρωτικὸς μὲν διὰ τὴν Ἀφροδίτην καὶ τὸν Δία, φιλομόναχος δὲ διὰ τὸν Ἄρεα ὄντα ἐπὶ τῆς ἐπαναφορᾶς τοῦ μεσουρανήματος, καὶ τὸν Ἑρμῆν εἶναι ἐν τῷ οἴκῳ τοῦ Ἄρεως· τὸ δὲ περὶ κεον ἔτος τεθνάναι, κακῶς διὰ τὸ τὰς ἀναφορὰς τοῦτο καὶ τοῦ Ὑδροχόου τὰς αὐτὰς εἶναι.

« Ἐφεξῆς δὲ καὶ ἑτέρων γενέσεων μνημονεύσας τοιούτῳ τρόπῳ σκέπτεται, ἐν αἷς φησιν ὅτι μονογενῶς ἡ Ἀφροδίτη ἀεὶ ἀποκεκλικυῖα τοῦ κατὰ κορυφὴν τόπου <ἐπὶ τῶν ἀνδρῶν ἀκατάστασίαν ἐν τοῖς κατὰ γυναικῶν ποιεῖ· ὁ δὲ τοῦ Ἄρεως ὁμοίως μονογενῶς· καὶ αὐτὸς ἀποκεκλικὼς τοῦ κατὰ κορυφὴν τόπου> ἐπὶ τῶν γυναικῶν ἀκατάστασίαν ἐν τοῖς κατ' ἄνδρα ποιεῖ. φησὶ δὲ καὶ ὅτι πάντοτε ἡ Σελήνη ἢ καί τις τῶν ἀπλανῶν τυχόν τι ἐπί τινος κέντρου προσθετικοὶ τῷ τε μήκει καὶ τῷ πλάτει ὄντες μετά τινος τῶν λαμπρῶν ἀπλανῶν, οἷον τοῦ ἐπὶ τῆς καρδίας τοῦ Λέοντος ὅν φασι Βασιλίσκον περὶ μοῖραν ε' ποιοῦσι τὰς τύχας μείζονας καὶ ἐνδοξοτάτας. τὸ αὐτὸ δὲ καὶ ἐπὶ τῆς τοῦ Ὑδροχόου κ' μοῖραν ποιοῦσι, καὶ ἐπὶ τῆς ιε' μοίρας τοῦ Ταύρου παραβάλλουσα ἡ Σελήνη τῷ πλάτει πλουσίους οἰκονομικοὺς ποιεῖ καὶ μεγιστᾶνας· καὶ ἐπὶ τῆς κζ' δ' ὁμοίως μοίρας τυχοῦσα ποιεῖ λαμπροὺς ἄρχοντας, χρηματικοὺς δὲ καὶ εὐσεβεῖς· τῷ δὲ λαμπρῷ ἀστέρι προβάλλουσα τῷ ἐπὶ τῆς λ' μοίρας ποιεῖ ἄρχοντας ἢ ναυάρχους λαμπρούς.

« Τὸ δὲ ὅμοιον γίνεται καὶ ἐπὶ τῆς ζ' μοίρας· τοῦ Σκορπίου ἢ φίλους βασιλέων ἢ διαδόχους ὠμοὺς καὶ παραβόλους καὶ ἀποδημητικούς. οὕτως οὖν, φησί, καὶ ἐπὶ τῶν ἄλλων ἀπλανῶν ἀστέρων καταστοχαστέον. πάλιν δὲ λέγει ὅτι οἱ ἔχοντες τὴν Σελήνην ἀγαθοῖς συνάπτουσαν, τὴν δὲ ἀπόρροιαν ἀπὸ λαμπρῶν ἀστέρων ποιουμένην, οὗτοι ὑποτάσσονται τοῖς ἔχουσιν τὴν Σελήνην παραβεβληκυῖαν λαμπρῷ τινι τῶν κατά τι ζῴδιον ἀστέρων. οὐ μέντοι παντάπασιν ὄντες ἄδοξοι· εἰσὶ γάρ, φησί, καί τινες ἐξυπηρετούμεναι λαμπραὶ μοῖραι, καθὼς ὁ βασιλεὺς Νεχεψὼ ἐν τῇ καθολικῇ λέγει. ἐπὶ δὲ τῶν ἀδόξων γενέσεων εὑρήσεις τὴν Σελήνην ἀφαιροῦσαν τῷ τε μήκει καὶ τῷ φωτί, καὶ πρὸς κακοποιοὺς φερομένην· οὕτω γὰρ ποιεῖ τοῖς τε σώμασιν ἀσθενεῖς καὶ ταῖς τύχαις

3 ἀρρενικῷ ζῳδίῳ] Ἄρεος οἴκῳ. 5 Leg. μελοκοπουμένου. 6 μεσουρανήματος. 8 et 9 Leg. φιλόμαχος? [F. C.] 11 τοῦτο καί] τοῦ τε Ταύρου καί, mel. 15–17 Codicis lacunam per P supplere licuit. 18-19 ἀπλανῶν] πλανωμένων. F. l. πλανητῶν. 29 παραβούλους, mel. 32 τὴν δὲ om. 38. τύχαις] ψυχαῖς, melius.

to be governed by both Mercury and Jupiter; for this has been stated. That he became malevolent was due to the fact that those of Mercury and Saturn happened to be in a masculine sign, and that he lost some member of his family was due to the same configuration; that he himself was cut to pieces was due to the Moon being in Scorpio, the sign of dismemberment, and to Mars casting his rays while positioned at the succedent place of the midheaven; that the harm came also from a human being was due to Mars being in a human-shaped sign. Such a person became amorous and fond of solitude: amorous on account of Venus and Jupiter, fond of solitude on account of Mars being at the succedent place of the midheaven and Mercury being in the house of Mars; and that he died around the twentieth year, wretchedly, was due to the ascensions of that sign and of Aquarius being the same.

"Proceeding next to mention other nativities in a similar manner, he examines them, in which he states that Venus, when uniquely ever declining from the place at the zenith, produces instability in men with respect to women; and Mars likewise, when uniquely declining from the place at the zenith, produces instability in women with respect to men. He also states that whenever the Moon, or indeed any one of the fixed stars, happening to be at some angle and being additive in both longitude and latitude together with one of the bright fixed stars — such as the one on the heart of Leo which they call Regulus — at around the 5th degree, makes the fortunes greater and most glorious. The same effect they also produce at the 20th degree of Aquarius; and the Moon, when at the 15th degree of Taurus and applying in latitude, makes men wealthy, skilled in management, and of great standing; and likewise when it chances upon the 27th degree, it makes illustrious rulers, wealthy and pious; and when it applies to the bright star at the 30th degree, it makes illustrious rulers or admirals.

"The same applies to the 7th degree of Scorpio: friends of kings, or successors, reckless, rash, and given to travel abroad. Thus, he says, one must also make inferences about the other fixed stars in this way. He also says again that those who have the Moon joining benefics, while making its separation from bright stars, these are subordinate to those who have the Moon conjoined with some bright star in a given zodiac sign. Yet they are not altogether without distinction; for there are, he says, certain brilliantly served degrees, as king Nechepso says in the universal treatise, and in the case of obscure nativities you will find the Moon diminishing in both longitude and light, and moving toward malefics; for in this way it makes them weak in body and in fortune

3 in a masculine sign] house of Ares. 5 Read: being mutilated. O of the midheaven. 8 and 9 Read: fond of battle? [F. C.] 11 τοῦτο καί] τοῦ τε Ταύρου καί, better. 15–17 A lacuna in the Godicis codex could be filled through P. 18–19 ἀπλανῶν] πλανωμένων. Γ. Ι. πλανητῶν. 29 παραβούλους, better. 32 τὴν δὲ om. 38. τύχαις] ψυχαῖς, better.

προσκοπτικά· καὶ ἐκ τῶν Σαλμεσχινιακῶν δὲ βιβλίων ἀναλεξάμενος ὡς ἔστιν ἐκεῖ, οὕτως λέγει. σκοπητέον δὲ καὶ τοὺς δεκανούς, ἐπειδήπερ ὁ μὲν πρῶτος ὡροσκοπῶν χρηματίζει περὶ τοκετοῦ· ὁ δὲ ἀπὸ τούτου δεκανὸς κηος, ὃς μεσουρανεῖ πρωί, χρηματίζει περὶ βίου· ὁ δὲ κεος, ὃς
5 μεσουρανεῖ μεσημβρίαν χρηματίζει περὶ ἀρρωστίας· ὁ δὲ θος, ὃς ἀνατέλλει ἐν τῷ [f. 135r] ἀπηλιώτῃ ὀψέ, χρηματίζει περὶ σίνους· ὁ δὲ ιζ', ὃς ἀνατέλλει λιβί, γίνεται ὑπόγειον μεσουράνημα καὶ χρηματίζει περὶ γάμου καὶ γυναικῶν. ὁ δὲ ηος, ὃς καὶ Ἅιδου θύρα λέγεται, χρηματίζει περὶ τέκνων. ὁ δὲ ἐν τῷ ὑπὸ γῆν χρηματίζει περὶ θανάτου.
10 « Οὗτοί εἰσιν οἱ τόποι οἷς χρῶνται ἐπὶ πάσης γενέσεως οἱ παλαιοὶ Αἰγύπτιοι. τοσαῦτα μὲν οὖν ἐκκείσθω περὶ τύχης καὶ βίου καὶ προκοπῆς. ἑτέρου δὲ σκέμματος κατὰ τὸ ἑξῆς ὁμοίως ἀρξώμεθα. »

[F. 135r.] Hephaest., II, 19. Περὶ πράξεως <ποιότητος>.

Πρῶτον μὲν ἐκτίθησιν, ὡς ἔθος ἔχει ποιεῖν, τὴν τοῦ Πτολεμαίου
15 λέξιν περὶ τῆς ἐκλογῆς τοῦ κυρίου τῆς πράξεως. εἶτά φησιν ὡς ἄλλοι δὲ τῶν μὲν κέντρων προτάττουσι τὸ μεσουράνημα, βον τὸ ὑπόγειον, γον τὸν ὡροσκόπον, δον τὸν κλῆρον τῆς τύχης. τὸ γὰρ δῦνον παντελῶς παρορῶσι. « καὶ ὅταν, φησί, τοὺς τόπους τούτους πάντας ἐρήμους εὕρωσιν ἀπό τινος τῶν γ' ἀστέρων Ἄρεως, Ἀφροδίτης, Ἑρμοῦ, τότε
20 σκέπτονται τίς τὴν συναφὴν τῆς Σελήνης ἔσχεν ἐν τῇ γενέσει. εἰ δὲ καὶ ταύτην ἔρημον εὕρωσι, σκοποῦσι τίς πρὸς τὸν Ἥλιον ἔσχε συναφήν.

« Ἐγὼ δὲ βέλτιον ἡγοῦμαι μὴ δεῖν τὸν συνάπτοντα τῷ Ἡλίῳ λαμβάνειν· ὕπαυγος γὰρ γίνεται, ἀλλὰ μᾶλλον τὴν φάσιν ἑῴαν ἔγγιστα ἀπὸ τῆς πρὸς αὐτὸν συναφῆς πεποιημένων, ὡς αὐτός φησιν ὁ Πτολε-
25 μαῖος.

« Ἐὰν δὲ καὶ οὕτως μὴ εὕρωσι, τότε τὸ ϛον ζῴδιον ἀπὸ ὡροσκόπου λαμβάνουσι τελευταῖον πάντων ὡς ἀριστερὸν τοῦ μεσουρανίου τρίγωνον. χρὴ οὖν σκοπεῖν τά τε πρῶτα ἐν τούτοις καὶ τὸν ἐνδύναμον τῶν γ' ἀστέρων πρὸς τὸ ποιὸν τῆς πράξεως, ἡνίκα ὁ τὴν κυρείαν τῆς
30 πράξεως λαχὼν ἢ ἑῷος ἢ ἢ ἐν ἰδίῳ τριγώνῳ ἢ ὁρίοις ἢ, προστίθησι δὲ τοῖς ἀριθμοῖς, καὶ μᾶλλον ἐὰν τύχῃ οὗτος ἐν τῷ μεσουρανίῳ ὤν. ὁ τοιαύτης οὖν τυχών, φασί, γενέσεως παραδυναστεύσει βασιλεῖ ἢ τυράννῳ, καὶ δόξης παρ' αὐτοῦ καὶ φιλίας ἀπολαύσει καὶ δῶρα λήψεται ἀγλαά.

1 προσκοπτικούς. σαλμεσχοινιακῶν. De Salmeschoniacis cf. Boll, *Sphaera*, p. 376 sqq.; et *Neue Jahrb. f. das klass. Altertum*, XXI, 1908, p. 106; W. Kroll, *Philologus*, LVII, 125; Salmas., *De annis clim.*, p. 605. 5 ὁ δὲ ιθος. 10 τρόποι, mel. 11 τύχης] ψυχῆς. 13 Cf. Ptol., *Tetrab.*, IV, 3; Procl., *Paraphr.*, IV, 4. ποιότητος habet P. 16 προτάττει (scil. Dorotheus). 19 εὕρῃς. 20 σκέπτου. 21 σκόπει. 23 τὴν] τὸν cod. 26 εὕρῃς. ἀπὸ ὡροσκ.] κατὰ τῆς ὥρας. 29 Post ἀστέρων codicis textus ab Hephaestioneo differt usque ad capitis finem.

prone to injury; and drawing from the books of Salmesiniacos as it is there, he says thus: one must also examine the decans, since the first one on the ascendant governs matters of birth; the decan from this one, the 2nd, which culminates in the morning, governs matters of livelihood; the 3rd, which culminates at midday, governs matters of illness; the 4th, which rises in the east late, governs matters of harm; the 17th, which rises in the west, becomes the lower midheaven and governs matters of marriage and women; the 8th, which is also called the gate of Hades, governs matters of children; and the one beneath the earth governs matters of death.

10 « These are the places used by the ancient Egyptians in every nativity. So much, then, let be set forth concerning fortune, livelihood, and advancement. Let us likewise begin the next inquiry in order. »

(F. 135.] Hephaest., II, 19. On the quality of action.

First he sets out, as is his custom, the wording of Ptolemy concerning the selection of the lord of action. Then he says that others, among the angles, rank the midheaven first, the subterranean point second, the horoscope third, and the Lot of Fortune fourth. For the descendent they disregard entirely. « And when, » he says, « they find all these places empty of any of the three stars — Mars, Venus, Mercury — they then consider which of them had the conjunction of the Moon at the nativity. And if they find that also empty, they look at which had a conjunction with the Sun.

« But I consider it better not to take the one conjoining the Sun, for it becomes subbeam; but rather to take the phase of the one that has most recently made its conjunction with him, as Ptolemy himself says.

« But if they do not find one even in this way, then as a last resort they take the sixth sign from the horoscope, as the left-hand trine of the midheaven. One must therefore examine both the primary factors among these and the most powerful of the three stars with respect to the quality of the action, whenever the one that has obtained the lordship of action is either matutine, or in its own triplicity, or in its own terms; and he adds to the count, especially if this planet happens to be in the midheaven. The native who obtains such a nativity, they say, will hold power alongside a king or tyrant, and will enjoy honor and friendship from him, and will receive splendid gifts.

1 scouts.salmeschiniak. De Salmeschoniacis cf. Boll, Sphaera, np. 376 sqq. et Neue Jahrb. f. das klass. Altertum, XXI, 1908, p. 106? W. Kroll, Phi-ntologus, LVII, 125 ; Salmas. De annis clim., p. 605. 5 but the ethos. 10 ways, rel.n11 of fortune] of soul. 13 Cf. Ptol., Tetrah., IV, 3; Procl. Paraphr., IV, 4. quality habet P. 16 suggests (scil. Dorotheus). 19 range 90 think. 21 aims.n23 τὴν] τὸν cod 26 range. from erosk.] according to the time 29 Post starncodicis textus ab Hephaestioneo differt usque ad capitis finem.

Ταῦτα προσθεὶς καὶ πάλιν τὴν τοῦ Πτολεμαίου λέξιν ἀναλαβών, εἶτα πρὸς τῷ τέλει προστίθησιν. « ἄλλοι δὲ τὰς ποιότητας τῶν πράξεων ἀπὸ τῆς συναφῆς τῆς Σελήνης λαμβάνουσιν. ᾧ γὰρ ἄν, φασι, συνάπτῃ ἀστέρι σωματικῶς ἢ κατὰ τρίγωνον μοιρικῶς ἀπὸ τούτων λαμβάνουσι. κἂν μὲν ὁ Αἰγόκερως ᾖ, ποιεῖ ἀνωμάλους τὴν πράξιν καὶ ξενιτείαν ἢ καὶ ἐν στρατείαις κατειλεγμένον εἴπερ ἡμερινή ἐστιν ἡ γένεσις. ἐὰν δὲ ὁ Ζεὺς ᾖ, πολυκτήμονας, γραμματεῖς, ἱεροφάντας, τελεστάς, σεμνούς, ἐν βασιλείοις αὐλαῖς διατρίβοντας, ἐν δὲ πολιτικοῖς ἔργοις ἐνδοκιμοῦντας. εἰ δὲ ᾖ Ἀφροδίτη, μουσικούς, χαρίεις, καὶ ὅσαπερ ἔργα τῆς Ἀφροδίτης ἐρρέθη ἐν τοῖς ἄνω. τὸν δὲ βίον καὶ τὴν κτῆσιν ἐλάσσονα ποιήσουσιν. εἰ δὲ ὁ Ἑρμῆς, συνετούς, πεπαιδευμένους, ἐμπόρους, ἀοιδοὺς καὶ τὰ τοιαῦτα.

[F. 135r.] Hephaest., II, 20. Περὶ δούλων.

Περὶ δὲ δούλων αὐτός φησι· « σκέπτου τὸν κλῆρον αὐτῶν. οὗτος δὲ λαμβάνεται ἀπὸ Ἑρμοῦ ἐπὶ Σελήνην καὶ τὰ ἴσα ἀπὸ ὡροσκόπου ἐπὶ ἡμερινῆς γενέσεως, ἐπὶ δὲ νυκτερινῆς ἀνάπαλιν. σκόπει οὖν τὸν τόπον εἰς ὃν ἐμπέσειεν ὁ κλῆρος καὶ τοὺς ἐσχηματισμένους πρὸς αὐτὸν ἀστέρας. ἀγαθῶν μὲν γὰρ ὁρώντων ἀγαθοὶ καὶ ἐπὶ καλῷ οἱ δοῦλοι ἔσονται, κακῶν δέ, τὸ ἐναντίον. ἄλλοι δὲ λαμβάνουσι τὰ περὶ δούλων ἀπὸ Ἑρμοῦ ἕως τοῦ κλήρου τῆς τύχης, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. »

[F. 135r.] Hephaest., II, 21. Περὶ τέκνων.

Μετὰ τὸ περὶ τέκνων τὴν τοῦ Πτολεμαίου λέξιν ἐκθεῖναι προστίθησιν λέγων. « ταῦτα μὲν ὁ Πτολεμαῖος ἐκ τῶν Πετοσίριδος εἰληφώς. ὁ δὲ Δωρόθεος περὶ τέκνων σκεπτόμενος λέγει· « δεῖ τοὺς » τριγωνοκράτορας τοῦ Διὸς σκοπεῖν πῶς κεῖνται ἐν τῇ γενέσει, εἴτ' ἐν » συμπαθέσι τόποις, εἴτ' ἐν ἐναντίοις, ἢ ὃς μέν ἐστιν, ὃς δὲ οὔ, καὶ πρὸς » αὐτοὺς ἀποτελεῖν τήν τε πρώτην [f. 135v καὶ δευτέραν τάξιν ὁμοίως » αὐτοῖς διασημαίνειν, σκοπεῖν δὲ καὶ εἰ ὁ κλῆρος τῆς τύχης ἐν καλοῖς » τόποις εἴη καὶ μὴ ἐν ἀσπόροις, ἐπειδήπερ ἐὰν εὑρεθῇ ἐν τῷ ς' ἢ τῷ » β', ἢ ἄγονος, φησίν, ἔσται, ἡ κλαύσει τὰ τικτόμενα. ἐὰν δὲ ὁ κλῆρος » καὶ τὸ διάμετρον αὐτοῦ ὁμοίως καὶ τετράπλευρα χηρεύει ἄστρων καὶ » μάλιστα ἀγαθῶν. εἰ δὲ τὰ ζῴδια τὰ παρέχοντα τὰ τέκνα, καὶ οἱ ἐπόν- » τες ἀστέρες θηλυκῆς εἶεν φύσεως, θηλυκὰ ἔσται τὰ τικτόμενα. εἰ δὲ » ἀρρενικὰ ἢ μεμιγμένα, ὁμοίως ἀρρενικὰ ἢ μεμιγμένα. »

6 Leg. κατειλεγμένους. 13 Cf. Ptol., *Tetrab.*, IV, 6 continuatum; Procl., *Paraphr.*, IV, 7 contin. 14 λούλων (nonne indicium archetypi uncialibus litteris exarati?). 18 ἀγαθοὶ] ἀγαθῶ. 20 Post ὡροσκόπου] ἐξέβαλον add. 21 Cf. Ptol., IV, 5; Procl., *Paraphr.*, IV, 6. 26 συμπαθέσι] καλοῖς. 27 τάξιν] πράξιν (*sic*). 28 τῆς τύχης om. 29-30 ἢ τῷ ιβ'. 31 διάμετρον αὐτοῦ] δῦνον αὐτοις. χορεύσει.

Having added these things and again taking up the wording of Ptolemy, he then adds toward the end: "Others derive the qualities of actions from the conjunction of the Moon. For whichever star it conjoins, they say, whether bodily or by degree in trine, from these they draw their conclusions. And if Capricorn is present, it makes the activity irregular and involves foreign travel, or even enrollment in military campaigns, if the nativity is diurnal. If Jupiter is present, it makes men wealthy, scribes, hierophants, initiates, dignified, frequenting royal courts, and distinguished in civic affairs. If Venus is present, musicians, graceful men, and all the works of Venus that were spoken of above. They will make livelihood and possessions lesser. If Mercury is present, it makes men intelligent, educated, merchants, singers, and such like.

(F. 135.] Hephaest. II, 20. On Slaves.

On the subject of slaves he himself says: "Examine their lot. This is taken from Mercury to the Moon, and the same distance from the Ascendant, in a diurnal birth; but in a nocturnal birth, in reverse. Examine therefore the place into which the lot falls and the stars that are configured with it. For if benefic stars are looking upon it, the slaves will be good and of fine character; but if malefic stars, the contrary. Others take the matters concerning slaves from Mercury to the Lot of Fortune, and the same distance from the Ascendant."

[F. 135r.] Hephaest. II, 21. On Children.

After setting out the text of Ptolemy on the subject of children, he adds the following: "Ptolemy took these things from Petosiris. And Dorotheus, when considering the matter of children, says: 'One must examine how the triplicity lords of Jupiter are situated in the nativity, whether they are in sympathetic places or in contrary ones, or whether one is so and the other is not, and to draw conclusions from them concerning both the first and second order, and likewise to indicate through them; one must also examine whether the Lot of Fortune is in favorable places and not in barren ones, since if it is found in the fourth or the second, or if it is barren, he says, she will be childless, or will mourn those who are born; and if the lot and its opposition and likewise its squares are void of stars, especially of benefic ones. But if the signs that yield children, and the stars that follow, are of feminine nature, the offspring born will be female; but if masculine or mixed, likewise masculine or mixed.'"

6 Leg. chosen ones. 13 Cf. Ptol., Tetrab., IV, 6 continuatum; Procl., nParaphr., 1V, 7 contin. 14 lutes (nonne indicium archetypi uncialibus litterisnexarati). 18 good things. 20 Fost broskopou] yvezvalon adul. 21 Cf. Ptol., nIV, 5; Procl. Paraphr., 1V, 6. 26 sympathy] good. 27 taxin] praxin (sic).n28 of fortune om. 29-30 or to the second. 31 diameter of his body] they can dance.

[F. 135v.] Hephaest., II, 22. Περὶ φίλων καὶ ἐχθρῶν.

Ἐν τῷ περὶ φίλων καὶ ἐχθρῶν προστίθησιν ὁ Ἡφαιστίων· « ἰδίως δὲ ὁ περὶ δούλων λόγος καὶ τῆς τῶν οἰκοδεσποτῶν πρὸς αὐτοὺς συμπαθείας ἀπὸ τοῦ κακοδαιμονοῦντος ζῳδίου λαμβάνεται. καὶ τῆς τῶν ἐπιθεωρούντων ἀστέρων τὸν τόπον μαρτυρίας κατά τε τὴν γένεσιν αὐτὴν καὶ κατὰ τὰς ἐπεμβάσεις ἢ διαμέτρους φυσικῆς ἐπιτηδειότητος, καὶ μάλιστα ὅταν οἱ τοῦ δωδεκατημορίου κυριεύσαντες ἤτοι συμφώνως τοῖς κυρίοις τῆς γενέσεως τόποις ἢ ἐναντίως ποιῶνται τοὺς συσχηματισμούς. « ἄλλοι δέ, φασίν, ἐπιβλέπουσι τὸν κλῆρον τοῦ ἔρω» τος, δηλονότι πῶς κεῖται καὶ ὑπὸ ποίων ἀστέρων θεωρεῖται. καὶ πρὸς » αὐτὸν τὰ περὶ φιλίας σκοποῦσιν. ὅμως εἴπερ ἢ ἐν τοῖς ἀκούουσι » ζῳδίοις ἤτοι ἐν τοῖς βλέπουσι, συμπαθεῖς ἔσονται αἱ γενέσεις. ἀκούει » δὲ τὰ ἴσον ἀπέχοντα τῶν ἰσημερινῶν ἀλλήλων, οἷον Ταῦρος καὶ Ἰχθύες, » Δίδυμοι καὶ Ὑδροχόος, Καρκίνος καὶ Αἰγόκερως, Λέων καὶ Τοξό» της, Παρθένος καὶ Σκορπίος. καὶ τούτων τὰ μὲν βόρεια λέγονται » προστάσσειν τοῖς νοτίοις, τὰ δὲ νότια ὑπακούειν τοῖς βορείοις. βλέ» ποντα δὲ ζῴδια τὰ ἴσον ἀπέχοντα τῶν τροπικῶν ζῳδίων, ἃ καὶ ἴσοις » χρόνοις ἀναφέρονται. μάλιστα δὲ ἐὰν ἐπὶ τῶν β' γενέσεων οἱ κλῆροι » τοῦ ἔρωτος ἐμπέσωσιν εἰς αὐτά, πλείων ἔσται ἡ ἰσχὺς καὶ ἐλάττων, » πλείων μὲν ἐν τοῖς ἀπὸ Κριοῦ μέχρι Παρθένου καὶ αὐτῆς, ἐλάττων δὲ » ἐν τοῖς ἀπὸ Διδύμων μέχρι καὶ Ἰχθύων. οὐ μόνον δὲ χρὴ ἐπὶ τῶν » φίλων τὰ περὶ φιλίας σκοπεῖν ἐν τοῖς προστεθειμένοις σχήμασιν, ἀλλὰ » καὶ ἐπὶ γυναικὸς καὶ ἀνδρὸς καὶ πατρὸς καὶ μητέρος καὶ τέκνων. »

[F. 135v.] Hephaest., II, 23. Περὶ ξενιτείας.

Πρὸς τῷ τέλει τοῦ περὶ ξενιτείας λόγου, « πάλιν δέ, φησί, τὰ ἐπὶ τούτοις σαφηνείας χάριν προσγράφομεν <καὶ> τὴν τριταίαν ἡμέραν τῆς γενέσεως σκεπτέον εἰ ὁ Ἄρης τότε συνίσταται τῇ Σελήνῃ ἢ τετραγωνίζει ἢ διαμετρεῖ, ἢ ἐν αὐτῇ ἡ Σελήνη ἐν οἴκῳ γίνεται Ἄρεως. σκόπει δὲ καὶ τοὺς τριγωνοκράτορας τοῦ τῆς αἱρέσεως φωτός. εἰ μὲν γὰρ ἐν οἰκείοις τόποις, οὐ ποιοῦσι ξενιτείας. εἰ δὲ ἐν ἀλλοτρίοις, ποιοῦσιν. »

[F. 135v.] Hephaest., II, 24. Περὶ θανάτου ποιότητος.

Πρόσκειται καὶ τούτῳ τῷ κεφαλαίῳ περὶ τὸ τέλος. « ἄλλοι δὲ σκοποῦσι περὶ θανάτου ποιότητος [f. 136r] ἐκ τοῦ κατὰ τὸν ηον τόπον

1 Ptol., IV, 6 initio; Procl., IV, 7 initio. 3 δεσποτῶν mel. 4 ἀπὸ] ἐκ. 5 μαρτυρίας om. 9 σχηματισμούς. Deinde codicis lacunam ita supplet P : ἐγκείσθω δὲ πάλιν καὶ τὸ περὶ (l. παρὰ) Δωροθέῳ σφόδρα καὶ καλῶς εἰρημένα. φησίν mel. 13 οἷον ☋ου cod. οἷον Ταῦρος καὶ Ἰχθύες, Δίδυμοι καὶ Ὑδροχόος, καὶ ἑφεξῆς τὰ ἄλλα ζῶα. Κριὸς δὲ καὶ Ζυγόν, φησὶν ἀκολουθῶν Θρασύλλῳ, οὐκ ἀκούει ἀλλήλων et alia, quae paulo differunt a codice nostro. 24 Cf. Ptol., *Tetrab.*, IV, 7; Procl., *Paraphr.*, IV, 8. 26 καὶ addo ex Heph. 31 Titulus deest in cod.

[F. 135.) Hephaest. II, 22. On Friends and Enemies.

In the chapter on friends and enemies, Hephaestion adds: "The account concerning slaves and the sympathy of their masters toward them is derived in a particular way from the sign of the evil daemon, and from the testimony of the stars that observe the place, both in the nativity itself and according to transits or oppositions of natural affinity, and especially when the lords of the dodecatemorion form their configurations either in harmony with the lords of the places of the nativity or in opposition to them. " "Others," they say, "observe the Lot of Eros, namely how it is situated and by which stars it is regarded, and with reference to it they examine matters of friendship. Nevertheless, if the nativities are in the signs that hear one another or in those that see one another, the nativities will be in sympathy. Those signs that are equally distant from the equinoctial points hear one another, such as Taurus and Pisces, • Gemini and Aquarius, Cancer and Capricorn, Leo and Sagittarius, » Virgo and Scorpio. Of these, the northern signs are said » to command the southern ones, while the southern signs obey the northern ones. The » signs that see one another are those equally distant from the tropical signs, which are also » rising in equal times; and especially if in the two nativities the Lots » of Eros fall into them, the influence will be greater or lesser,» greater among those from Aries through Virgo inclusive, and lesser » among those from Gemini through Pisces. Not only must one examine matters of friendship » among friends in the configurations set forth above, but also » in the case of wife and husband, father and mother, and children."

[F. 135v.] Hephaest., II, 23. On Foreign Travel.

25 At the end of the chapter on foreign travel, "again," he says, "we add the following for the sake of clarity: one must examine the third day from birth to see whether Mars at that time is in conjunction with the Moon, or in square, or in opposition, or whether the Moon is itself in a house of Mars. Consider also the triplicity rulers of the sect light. For if they are in their own places, they do not produce foreign travel; but if they are in alien places, they do produce it."

[F. 135.] Hephaest. II, 24. On the Quality of Death. The following is also appended to this chapter near the end. "Others examine the quality of death [f. 136] from the sign of the eighth place

1 Ptol., IV, 6 initio; Procl., IV, 7 initio. 3 despots mel. 4 of] p. 5 witness om. 9 formations. Deinde codicis lacunam ita supplet P : I plead again and again (I. for) I give fiercely and well-worn. φιφιν mel.n13 οἷον you cod. Taurus and Pisces, Gemini and Aquarius, and other animals. But Aries and Zygon, being followers of Thrasyllus, did not listen to others et alia, quae paulo differunt a codice nostro. 24 Cf. Ptol., Tetrab., n1V, 7; Procl. Paraphr., 1V, 8. 26 and addo ex Heph. 31 Titulus deest in cod.

ζῳδίου τὸ εἶδος καὶ τὴν φύσιν αὐτοῦ ὁρῶντες τὸν τούτου δεσπότην, ἔτι δὲ καὶ τοὺς συσχηματιζομένους ἀστέρας, καὶ ἐκ τούτων ἀποφαίνονται καὶ τὰ εἴδη τοῦ θανάτου ὁμοίως ταῖς προκατειλεγμέναις φύσεσιν ἄστρων τε καὶ ζῳδίων. »

[F. 136r.] Hephaest., II, 25. Περὶ χρόνων διαιρέσεως.

Μετὰ τὴν συμπλήρωσιν τοῦ παρόντος κεφαλαίου φησὶν ὁ Ἡφαιστίων. « ταῦτα μὲν ὁ Πτολεμαῖος φυσικῶς καὶ καθολικῶς σκεπτόμενος ἐκτίθεται περὶ τῆς τῶν καιρῶν ἐπισκέψεως. τῶν δὲ κατὰ μέρος ἐπιβολῶν τῆς ποιότητος τοῦ ἀποτελέσματος ἑκάστου, ἀφῆκεν ἡμῖν καταστοχάζεσθαι ἐκ τῶν καθολικῶν. ἐφεξῆς δὲ τούτοις πάλιν παρατιθέμεθα καὶ τὰ παρὰ τοῖς ἄλλοις καὶ ἃ ἡμεῖς τετηρηκότες τῇ πείρᾳ εὕρομεν ἀληθῆ. ὁ γὰρ Δωρόθεος διαιρῶν τοὺς χρόνους κέχρηται αψ ἀφέτῃ, εἰ μὲν εἴη ἡμερινὴ ἡ γένεσις, καὶ ὁ Ἥλιος ἐπὶ τοῦ ὡροσκόπου, ἢ ἐν τῷ μεσουρανήματι, ἢ ἐν τῷ ιατψ τῷ κυρίῳ τῶν ὁρίων τοῦ ἐν τῷ τόπῳ ζῳδίου. οὐχ ἁπλῶς δὲ κέχρηται, ἀλλὰ χρή, φησίν, αὐτὸν ὁρᾶν τὰ ἴδια ὅρια. εἰ δὲ μὴ εἴη οὗτος, ἕτερος δέ τις ἀστὴρ ὁ τὸν Ἥλιον ἔχων τὸν ἑαυτοῦ οἶκον ἐπέχοντα, οὗτος λαμβάνεται. εἰ δὲ καὶ οὗτος ἀπόστροφος εἴη τοῦ Ἡλίου, ἄλλος δέ τις ὁρᾷ τοῦτον ἐπέχοντα τὸ ἴδιον ὕψωμα, οὗτος λαμβάνεται. εἰ δὲ καὶ οὗτος ἀπόστροφος εἴη τοῦ Ἡλίου, ἄλλος δέ τις ἴδοι αὐτὸν ἐπέχοντα τὸ οἰκεῖον τρίγωνον, οὗτος λαμβάνεται. ταῦτα μὲν ἐπὶ ἡμερινῆς γενέσεως ἐὰν ᾖ ὁ Ἥλιος ἐν ἐπικαίροις τόποις καὶ ὁρᾶται παρὰ τοῦ κυρίου τῶν ὁρίων τοῦ τόπου ἢ τοῦ οἴκου ἢ τοῦ ὑψώματος ἢ τοῦ τριγώνου. εἰ δὲ μὴ αὐτὸς εἴη, τύχοι δὲ ἡ Σελήνη, τὸν κύριον αὐτῆς προκρίνομεν τῷ αὐτῷ τρόπῳ. εἰ δὲ μηδὲ αὕτη, τὸν κύριον τοῦ κλήρου τῆς τύχης. εἰ δὲ πάλιν καὶ ὁ κλῆρος μὴ εὑρεθείη, εἰ μὲν εἴη ἡ προγενομένη συζυγία συνοδική, ἢ καὶ ἐν ἐπικαίρῳ τόπῳ, τὸν κύριον αὐτῆς. εἰ δὲ τούτων ὁ κύριος μὴ εὑρεθείη, τελευταῖον πάντων τὸν τοῦ ὡροσκόπου

5 Cf. Ptol., IV, 8; Procl., IV, 9. 6-7 Ἡφαιστίως cod. 12 γὰρ] δὲ f. mel. 14-15 τοῦ ἐν τῷ τόπῳ ζῳδίου om., sed αὐτῶν ante κέχρηται. 16 εἰ δὲ μὴ οὕτως. 16-17 ἀστὴρ ὁρᾷ τὸν Ἥλιον ἐπέχοντα τὸν ἴδιον οἶκον. 17-19 εἰ δὲ καὶ - λαμβάνεται om. 20 Post ἐπέχοντα] καὶ οὗτος λαμβάνεται ὁ ὁρῶν τὸν Ἥλιον ἐπέχοντα om. cod. οὗτος λαμβάνεται om.[1]. 22 τοῦ κυρίου et τοῦ τόπου om. 26 Post αὐτῆς] εἰ δὲ πανσεληνιακὴ ὁμοίως τὸν κύριον αὐτῆς.

[1] Locum versibus 14-20 contentum, alterius lacunis codicis ab altero suppletis, ita legendum esse puto : ... ἢ ἐν τῷ ιατψ τῷ κυρίῳ τῶν ὁρίων τοῦ ἐν τῷ τόπῳ ζῳδίου, αὐτῷ οὐχ ἁπλῶς κέχρηται - ὅρια. εἰ δὲ μὴ εἴη οὗτος, ἕτερος δέ τις ἀστὴρ ὁ τὸν Ἥλιον ἔχων τὸν ἑαυτοῦ οἶκον ἐπέχοντα, οὗτος λαμβάνεται. εἰ δὲ καὶ οὗτος ἀπόστροφος εἴη τοῦ Ἡλίου, ἄλλος δέ τις ὅρᾳ τοῦτον ἐπέχοντα τὸ ἴδιον ὕψωμα, οὗτος λαμβάνεται. εἰ δὲ καὶ οὗτος ἀπόστροφος εἴη τοῦ Ἡλίου, ἄλλος δέ τις ἴδοι (ἴδῃ P) αὐτὸν ἐπέχοντα, καὶ οὗτος λαμβάνεται ὁ ὁρῶν τὸν Ἥλιον ἐπέχοντα τὸ οἰκεῖον (ἴδιον P) τρίγωνον, οὗτος λαμβάνεται.

of the zodiac sign, observing its form and nature as well as its ruler, and furthermore the stars in aspect with it, and from these they declare also the kinds of death, in accordance with the aforementioned natures of both stars and zodiac signs."

(F. 136.] Hephaest. II, 25. On the Division of Times. After the completion of the present chapter, Hephaestion says: "These are the things which Ptolemy sets forth, examining them physically and universally, concerning the observation of the critical times. But as for the particular applications of the quality of each outcome, he has left it to us to conjecture from the universal principles. Following these, we in turn also set forth what is found among other authors and what we ourselves have verified through experience to be true. For Dorotheus, in dividing the times, makes use of the releaser: if the nativity is diurnal and the Sun is on the horoscope, or in the midheaven, or in the tenth, as the lord of the terms of the sign in that place. He does not use him simply, but one must, he says, look at his own terms. If this one is not present, but some other star which has the Sun occupying its own house, this one is taken. If this one too should be averse to the Sun, but some other one acts, occupying its own exaltation, this one is taken. If this one too should be averse to the Sun, but some other one looks upon it occupying its own triplicity, this one is taken.These things apply in a diurnal nativity when the Sun is in significant places and is beheld by the lord of the terms of the place, or of the house, or of the exaltation, or of the triplicity. If he himself is not present but the Moon happens to be, we prefer her lord in the same manner. If not her either, then the lord of the Lot of Fortune. If again the Lot too is not found, if the preceding conjunction was a new moon or also in a significant place, then its lord. If the lord of these is not found, then last of all the lord of the horoscope.

5 Cf. Ptol., IV, 8; Procl.. IV, 9. 6-7 Volcanic cod. 12 rap] de f. mel,n14-15 of in the place of Zodiac om., sed atảtến ante kechritei. 16 If not so. n16-17 A star sees the Sun, preventing the same house. 17-19 if also - they receive-n20 Post epechanta] taken oi. and this one is taken from the word "Helios epechantanom. cod. this is taken om. 1. 22 of the lord et of the place om. 26 Postnautes] but if it is full moon similarly its lord.

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1 The passage contained in lines 14–20, where the lacunae of one manuscript are supplemented by the other, I believe should be read as follows: ...or in the lord of the bounds of the sign in that place, he did not use it simply — bounds. But if this one is not present, and some other star has the Sun occupying its own house, this one is taken; and if this one too is averse to the Sun, but some other looks upon it occupying its own exaltation, this one is taken. And if this one too is averse to the Sun, but some other looks upon it (ἴδῃ P) occupying it, this one too is taken — the one beholding the Sun occupying its own (ἴδιον P) triplicity, this one is taken.

λαμβάνομεν τῷ αὐτῷ τρόπῳ. ἐπὶ δὲ νυκτερινῆς γενέσεως τὴν Σελήνην προκρίνομεν ἐν ἐπικαίρῳ οὖσαν τόπῳ. ἐὰν δὲ μὴ εὑρίσκηται αὕτη, τύχῃ δὲ ὁ Ἥλιος ἐν ταῖς ὑπὸ γῆν μοίραις τοῦ ὡροσκόπου, τῷ κυρίῳ πάλιν αὐτοῦ χρησόμεθα. πρὸς τούτοις δὲ χρὴ σκοπεῖν καὶ αὐτοὺς τοὺς ἀφετικοὺς τόπους καὶ προκρίνειν τὸν ἀπηλλαγμένον καὶ ἐλεύθερον κακοποιοῦ στάσεως. δέδοται δέ, φησί, παρ' ἑκάστου τῶν ἀστέρων τῇ τάξει τῶν ἐφεξῆς ὁ χρόνος κατὰ τὰς ἀναφορὰς τοῦ οἰκείου κλίματος. »

[F. 136r.] Hephaest., II, 26. Περὶ ἐνιαυτοῦ.

« Ἀπὸ τοῦ ὡροσκόπου τὸ πλῆθος τῶν ἐτῶν ἔκβαλλε καὶ εἰς ὃ ἂν καταλήξῃ ζῴδιον σκόπει τὸν κύριον ἐκείνου εἰ ὁρᾷ αὐτόν, καὶ εἰ ἀνατολικός ἐστιν ἢ ἐν ὁρίοις ἢ οἴκῳ ἢ τριγώνῳ ἢ ὑψώματι ... καὶ εἴπερ εἴη ὑπὸ ἀγαθοποιῶν καλῶς ἐσχηματισμένος, ἀποφαίνου τὴν ἐνιαυτὸν κάλλιστον ἔσεσθαι. εἰ δὲ εὑρεθείη ἐν τοῖς ἐναντίοις τῶν προειρημένων, ἐναντία δηλονότι ὑπονοητέον. εἰ δὲ καὶ ἐν ἀλλοτρίῳ οἴκῳ τύχοι, χαλεπώτερος ἔσται. εἰ οὖν εἶεν οἱ κακοποιοὶ οὕτως ἔχοντες καὶ ἐν ἀλλοτρίῳ οἴκῳ, χαλεπώτατοί εἰσιν· ἢ γὰρ νόσον ἢ ἐκκρίσεως καταδίκην ἢ ξενιτείας διαφόρους ποιοῦσιν. εἰ δὲ οἱ ἀγαθοποιοὶ κουφοτέρους μετεωρισμοὺς ποιοῦσι, καὶ ἐπὶ μὲν Διὸς δαπάνας ἑκουσίᾳ γνώμῃ, ἐπὶ δὲ [f. 136v] Ἀφροδίτης γυναικείους τινὰς μώμους ἐπιφέρει. ἐπὶ δὲ Ἑρμοῦ ζημίας. καλῶς δὲ κείμενοι οἱ κακοποιοὶ ἐν τῇ γενέσει καλὰ ποιοῦσιν, ὁ μὲν Ἄρης πράξεις μετὰ θερμότητος, ὁ δὲ Κρόνος ὁμοίως ἐνεργείας πρὸς γεωπονίαν ἢ οἰκοδομάς. οἱ δὲ ἀγαθοποιοὶ βελτίονα παρέχουσιν, ὁ μὲν Ζεὺς εὐγαμίαν καὶ φιλίαν, ἔσθ' ὅτε καὶ τέκνωσιν, ἡ δὲ Ἀφροδίτη ὁμοίως τὰ αὐτὰ καὶ χάριν παρὰ θηλείας, ὁ δὲ Ἑρμῆς ἐκ λόγων κέρδη. »

[F. 136v.] Hephaest., II, 27. Περὶ μηνῶν.

« Καὶ περὶ τῶν μηνῶν δὲ καὶ ἡμερῶν ὡσαύτως σκέπτου τοὺς ἐπόντας ἢ καὶ ὁρῶντας τῶν ἀστέρων τὸ ζῴδιον εἰς ὃ ἐμπίπτει ὁ μὴν ἢ καὶ ἡ ἡμέρα, καὶ οὕτως στοχάζου. γιγνώσκεται δὲ τὸ ζῴδιον εἰς ὃ ἐμπίπτει ὁ μὴν τοῦ πλήθους τῶν μηνῶν ἐκβαλλομένου ἀπὸ τοῦ γενεθλιακοῦ μηνὸς <ἐν> ἑκάστῳ ζῳδίῳ ἑνὸς μηνὸς διδομένου ἀπὸ τοῦ τὸν ἐνιαυτὸν λαχόντος ζῳδίου. ἐπιτήρει δὲ καὶ καθ' ἕκαστον ἔτος τὰ τετράγωνα καὶ τὰ διάμετρα σχήματα τῶν κακοποιῶν πρὸς τὸ λάχον ζῴδιον τὸν ἐνιαυτόν. καὶ τὰς συνόδους δὲ καὶ πανσελήνους ὁμοίως εἰ πρὸς ἀγαθοποιοὺς ἐγένοντο ἢ ἐναντίους. »

3 Post ἐν ταῖς] παρὰ τὸν ὡροσκόπον ἐγγύς. 7 τῶν ὁρίων ἐφεξῆς. Hic Hephaestionis verba CLX cod. praetermisit 19 ζημίας καὶ ἀσυνθήκας. 20 ἐν τῇ γενέσει] ἀντιγενέσει. 21 περὶ γεωπονίας. 22 23 σύστασιν καὶ εὐγαμίαν κ. φ. καὶ εὔκλειαν. 24 Verbum κέρδη sequitur in Heph. Dorothei versus 119 (Kroll, *Catal.*, VI, p. 102). 26 ἐπιόντας. 28 ὁ μὴν om. 29 ἀπὸ τοῦ πλήθους. 30 δεδομένου.

we take in the same manner. For a nocturnal nativity, we prefer the Moon when it is in a significant place. But if it is not found there, and the Sun happens to be in the degrees below the earth of the ascendant, we shall again use its lord. In addition to these things, one must also consider the releasing places themselves and prefer the one that is free and clear of a malefic's station. For the time, it is said, is allotted by each of the stars in the order of those that follow, according to the risings of the proper climate.

[F. 136.] Hephaest., II, 26. On the Year.

"Cast out from the horoscope the number of years, and examine the sign where it ends up — whether its ruler sees it, and whether it is oriental or in its terms, domicile, triplicity, or exaltation ... and if it is well configured by benefics, declare that the year will be most excellent. But if it is found in the opposites of the aforementioned, the opposite must obviously be inferred. And if it happens to be in an alien domicile, the year will be more difficult. If, therefore, the malefics are so situated and in an alien domicile, they are most difficult; for they produce either disease, or a sentence of expulsion, or various forms of exile. But if the benefics produce milder disturbances, in the case of Jupiter they bring voluntary expenditures, and in the case of [F. 136] Venus they bring certain feminine reproaches. In the case of Mercury, losses. But the malefics, when well positioned in the nativity, produce good things — Mars produces actions with vigor, and Saturn likewise produces activity toward agriculture or construction. The benefics provide better things: Jupiter brings a good marriage and friendship, and sometimes also children; Venus likewise the same things and favor from women; and Mercury brings gains from words."

25

[F. 136.] Hephaest., II, 27. On the Months.

"Concerning the months and days, examine in like manner the stars that are present in or aspect the sign into which the month or the day falls, and make your judgment accordingly. The sign into which the month falls is determined by casting out the number of months from the natal month, assigning one month to each sign, beginning from the sign that obtained the year. Also observe each year the square and diametrical configurations of the malefics with respect to the sign that obtained the year. And likewise observe the conjunctions and full moons — whether they occurred with benefics or with their opposites."

3 Post ἐν ταῖς] παρὰ τὸν ὡροσκόπον ἐγγὺς. 7 τῶν ὁρίων ἐφεξῆς. Hic Hephaestionis verba LX cod. praetermisit 19 Ζημίας καὶ ἀσυνθήκας. 20 ἐν τῇ γενέσει] ἀντιγενέσει. 21 περί γεωπονίας. 22 23 σύστασιν καὶ εὐγαμίαν κ. Φ. καὶ εὐκλειαν. 24 Verbum κέρδη sequitur in Heph. Dorothei versus 119 (Kroll, Catal., VI, p. 102). 26 ἐπιόντας. 28 ὁ μήν omi. 29 ἀπὸ τοῦ πλήθους. 30 δεδομένου,

Περὶ ἡμέρας.

« Περὶ δὲ ἡμέρας ἔκβαλλε τὸ πλῆθος τῶν ἡμερῶν τῶν ἀπὸ τῆς γενεθλιακῆς ἡμέρας ἀπὸ τοῦ μηνιαίου ζῳδίου ἑκάστῳ ζῳδίῳ διδοὺς ἡμέρας β' s'', καὶ εἰς ὃ ἂν λήξῃ ἐκεῖνο ἕξεις τῆς ἡμέρας ζῴδιον. »

[F. 136v.] Hephaest., II, 27*bis*. Διαίρεσις τῆς χρονοκρατορίας ἑκάστου τῶν ἀστέρων.

« Ἤδη δέ τινες τῶν ἀρχαίων Αἰγυπτίων συνθέντες τὰ ἔτη τῶν περιόδων τῶν ζ' ἀστέρων συμποσουμένων ὁμοῦ εἰς ἔτη ι' καὶ μῆνας θ' ἀρξάμενοι ἀπὸ τοῦ πρώτου, τουτέστι τοῦ Κρόνου, ἐμέρισαν τοῖς ἐφεξῆς <ἀστράσι> κατὰ τὰ ἐφεξῆς ζῴδια ἑκάστῳ διδόντες τὴν ἰδίαν περιόδον. ἔτι δὲ καὶ ὑπομερισμὸν κατ' ἀναλογίαν ἑκάστης περιόδου εἰς βραχυτέρους χρόνους ποιησάμενοι ἀπὸ τοῦ πρώτου χρονοκράτορος τοῖς ἐφεξῆς ὁμοίως δεδώκασιν. οἷον ἔστω ὁ Κρόνος ὁ τοὺς καθολικοὺς χρόνους ἔχων, τουτέστι τὰ ι' ἔτη καὶ μῆνας θ', ἐκ τούτων μερίζει ἑαυτῷ μὲν μῆνας λ'· Διὶ δέ, ἐὰν ᾖ ἐφεξῆς, μῆνας ιβ', καὶ Ἄρει πάλιν, εἰ ἐφεξῆς εἴη, μῆνας ιε', καὶ τοῖς ἐφεξῆς ὁμοίως, Ἡλίῳ μὲν μῆνας ιθ', Ἀφροδίτῃ η', Ἑρμῇ κ', Σελήνῃ δέ κε'· καὶ αὕτη μὲν ἡ ἀκροτάτη καὶ πρώτη διαίρεσις. ἐν δὲ τῇ ὑποδιαιρέσει Κρόνος μὲν ἀφ' ὧν λαμβάνει μηνῶν λ' κατ' ἀναλογίαν μερίζει ἑαυτῷ ἡμέρας σι', Διὶ ἡμέρας πδ', Ἄρει ἡμέρας ρε', Ἡλίῳ ἡμέρας ρλγ', Ἀφροδίτῃ ἡμέρας νς', Ἑρμῇ ἡμέρας ρμ', Σελήνῃ ἡμέρας ροε'. πάλιν ὁ Ζεὺς ἐκ τῶν ἑαυτοῦ μηνῶν ιβ' ἐπιμερίζει ἑαυτῷ ἡμέρας λδ', Κρόνῳ ἡμέρας πε', Ἄρει ἡμέρας μβ', Ἡλίῳ ἡμέρας μδ', Ἀφροδίτῃ ἡμέρας κβ', Ἑρμῇ ἡμέρας νζ', Σελήνῃ ἡμέρας οα'. Ἄρης ἐκ τῶν ἑαυτοῦ μηνῶν ιε' ἐπιμερίζει ἑαυτῷ ἡμέρας νβ', Κρόνῳ ἡμέρας ρε', Διὶ ἡμέρας μβ', Ἡλίῳ ἡμέρας ξς', Ἀφροδίτῃ ἡμέρας κη', Ἑρμῇ ἡμέρας ο', Σελήνῃ ἡμέρας πζ'. Ἥλιος ἐκ τῶν ἑαυτοῦ μηνῶν ιθ' ἑαυτῷ ἐπιμερίζει ἡμέρας πγ', Κρόνῳ ἡμέρας ρδ', Διὶ νβ', Ἄρει ἡμέρας ξδ', Ἀφροδίτῃ λ', Ἑρμῇ π'. Σελήνῃ ριη'. Ἀφροδίτη ἐκ τῶν ἑαυτῆς μηνῶν η' ἑαυτῇ ἐπιμερίζει ἡμέρας ιε', Κρόνῳ ἡμέρας νζ', Διὶ ἡμέρας κβ', Ἄρει ἡμέρας κη', Ἡλίῳ λς', Ἑρμῇ λη', Σελήνῃ ἡμέρας ιζ'. Ἑρμῆς ἐκ τῶν ἑαυτοῦ μηνῶν κ' ἑαυτῷ ἐπιμερίζει ἡμέρας ϛς', Κρόνῳ ρμα', Διὶ νς', Ἄρει ο', Ἡλίῳ ϛ', Ἀφροδίτῃ λς', Σελήνῃ ριζ'. Σελήνη ἐκ τῶν ἑαυτῆς μηνῶν κε' ἑαυτῇ ἐπιμερίζει ἡμέρας ρμη', Κρόνῳ ροζ', Διὶ οα', Ἄρει πζ', Ἡλίῳ ριε', Ἀφροδίτῃ μς', Ἑρμῇ ριθ'.

« Ἵνα δ' εὐχερῶς καὶ διὰ μνήμης ἔχων ποιῇς τὴν ἀναλογίαν [f. 137r]

5 Titulus apud Hephaestionem : Διαίρεσις ι' ἐτῶν καὶ μηνῶν θ'. 8 συμποσόω deest in lexicis, at ποσόω agnoscitur. 10 ἀστράσι addo ex Heph. 20 ρμ'] μ' cod. Corr. ex Heph. 21 ροε'] ρε' cod. Corr. ex Heph.. 22 μδ'] νδ'. 24 ιε'] ιγ'. 25 μδ'] νδ' cod. et P. Corrigo, ceteris numeris dimidiatos dies quotiescumque licuit praebentibus. 27 ρδ'] Corr. ex λδ' in cod.; ρλ' in Heph. 28 λ'] λε'. π'] πζ'. 30 ιζ'] νζ'. 35 ποιήσει.

On the Day.

"For the day, cast out the total number of days from the natal day, assigning 2½ days to each sign from the monthly sign, and whichever sign it ends on, that will be the sign of the day."

(F. 1364.) Hephaest. II, 27bis. Division of the Chronocratorship of Each of the Planets.

"Now some of the ancient Egyptians, having combined the years of the periods of the seven planets, which together sum to 10 years and 9 months, beginning from the first — that is, Saturn — distributed them to the successive planets, giving to each its own period according to the successive signs. And further, having made a subdivision in proportion to each period into shorter times, they assigned them likewise to the successive planets beginning from the first chronocrator. For example, let Saturn be the one holding the universal times — that is, 10 years and 9 months — from which he distributes to himself 30 months; to Jupiter, if it follows in order, 12 months; and to Mars again, if it follows in order, 15 months; and to the successive planets likewise: to the Sun 19 months, to Venus 8, to Mercury 20, to the Moon 25. And this is the highest and primary division. In the subdivision, Saturn, from the 30 months he receives, distributes proportionally to himself 216 days, to Jupiter 84 days, to Mars 105 days, to the Sun 133 days, to Venus 56 days, to Mercury 140 days, to the Moon 175 days. Again, Jupiter from his own 12 months distributes to himself 34 days, to Saturn 85 days, to Mars 42 days, to the Sun 44 days, to Venus 22 days, to Mercury 57 days, to the Moon 201 days.Mars from his own 15 months distributes to himself 52 days, to Saturn 105 days, to Jupiter 42 days, to the Sun 66 days, to Venus 28 days, to Mercury 70 days, to the Moon 87 days. The Sun from his own 19 months distributes to himself 83 days, to Saturn 104 days, to Jupiter 52 days, to Mars 64 days, to Venus 30 days, to Mercury 80 days, to the Moon 118 days. Venus from her own 8 months distributes to herself 15 days, to Saturn 57 days, to Jupiter 22 days, to Mars 28 days, to the Sun 36 days, to Mercury 38 days, to the Moon 17 days. Mercury from his own 20 months distributes to himself 306 days, to Saturn 141 days, to Jupiter 56 days, to Mars 70 days, to the Sun 300 days, to Venus 36 days, to the Moon 117 days. The Moon from her own 25 months distributes to herself 148 days, to Saturn 177 days, to Jupiter 71 days, to Mars 87 days, to the Sun 115 days, to Venus 46 days, to Mercury 119 days.

"So that you may perform the analogy easily and from memory [f. 137] 35

5 Title in Hephaestion: Division of 10 years and 9 months. 8 συμποσόω not found in lexicons, but ποσόω is recognized. 10 I add ἀστρασι from Heph. 20 ρμ' μ' cod. Corr. from Heph. 21 ροε'] ρε' cod. Corr. from Heph. 22 μδ'] νδ'. 24 ιε'] ιγ'. 25 μδ'] νδ' cod. and P. I correct, since the remaining numbers provide halved days whenever possible. 27 δ'] Corr. from λδ' in cod.; ρλ' in Heph. 28 λ'] λε'. π'] πζ'. 30 17'] νζ'. 35 ποιήσει.

τοῦ ὑπομερισμοῦ, ἐπὶ μὲν Κρόνου τοὺς λ' μῆνας ἀναλύσας εἰς ἡμέρας ϡθ' μέριζε εἰς τοὺς ρκθ' μῆνας τῆς κοινῆς τῶν ἀστέρων περιόδου· γίνονται ἔγγιστα ζ'. ἑπτάκις οὖν ἑκάστου ἀστέρος ποίει τὴν περίοδον καὶ εὑρήσεις τὸν λεπτότερον ὑπομερισμόν· οἷον ἐπὶ τοῦ Κρόνου· ὅσον γὰρ μέρος εἰσὶν οἱ λ' μῆνες τῶν ρκθ' μηνῶν, τοσοῦτον μέρος γίνονται καὶ οἱ ζ' μῆνες, <τουτέστιν> αἱ σι' ἡμέραι τῶν λ' μηνῶν, τουτέστι τῶν ϡθ' ἡμερῶν. ἐπὶ μὲν οὖν Κρόνου οὕτως· ἐπὶ δὲ Διὸς ἑπτάκις πάλιν τοὺς ιβ' μῆνας αὐτοῦ ποιήσας εὑρήσεις ἡμέρας πδ'· καὶ ἐπὶ τῶν λοιπῶν ἀστέρων ὁμοίως. ἐφεξῆς δὲ ἐπὶ τοῦ λεπτοτέρου μερισμοῦ, ἐπεὶ ιβ' μῆνές εἰσιν ἡ τοῦ Διὸς περίοδος, ἤτοι ἐνιαυτὸς εἷς, τουτέστιν ἡμέραι τξ', ταῦτα μέρισον εἰς τὴν κοινὴν περίοδον τὰ ρκθ', γίνονται β' s'' γ' ἔγγιστα. τούτοις πολλαπλασίασον τὰ ιβ' τῆς περιόδου· γίνονται λδ'· καὶ ὁμοίως τὰ λ' τῆς περιόδου τοῦ Κρόνου· γίνονται πε'· καὶ ἐπὶ τῶν ἄλλων ὁμοίως. τοῖς δὲ ιβ' μησὶν ἐφ' ἑκάστου ἐνιαυτοῦ συλλαμβάνουσι καὶ τὸν πενθήμερον.

« Ἰστέον τοίνυν ὅτι τότε εὑρίσκομεν συμφωνοῦντα μᾶλλον τὰ ἀποτελέσματα ἐπὶ τῶν χρονοκρατόρων ὅταν ἀπὸ τοῦ αἱρετικοῦ φωτὸς ἐπικέντρου ὄντος τὴν ἄφεσιν τῶν χρόνων μερίζωμεν. Ἀποκλίναντος γὰρ καὶ ἀσυνδέτου ὄντος τῷ ὡροσκόπῳ οὐχ ὁμοίως εὑρίσκομεν σύμφωνα τὰ ἀποτελέσματα. Ὅταν οὖν μὴ εὕρωμεν καλῶς κείμενον τὸ τῆς αἱρέσεως φῶς, ἄλλον δέ τινα τῶν ἀστέρων ἐπικέντρον καὶ δυναμικώτερον, ἐκείνῳ διδόναι τὴν κυρείαν ὀφείλομεν τῆς τῶν τοιούτων χρόνων ἀφέσεως. »

[F. 137r.] Hephaest., II, 28. Κρόνου χρονοκρατορία.

« Ὁ τοῦ Κρόνου λαμβάνων τοὺς καθολικοὺς χρόνους ἢ καὶ τοὺς μερικοὺς ἐπὶ μὲν ἡμερινῆς γενέσεως χωρὶς τῆς πρὸς Ἄρεα διαμετρήσεως ἢ τετραγώνου στάσεως καὶ ἐπὶ ἑῴας ἀνατολῆς οὐ κακὸς ἐγράφη, ἀλλ' ὠφέλιμος καὶ ἀπὸ παλαιῶν πραγμάτων ἢ μυστηρίων ἢ κληρονομιῶν ποιεῖ κέρδη ἀπό τε συγγενικῶν προσώπων καὶ μάλιστα πρεσβυτέρων ἔτι δὲ καὶ γεηπονεῖν παρασκευάζει, καὶ εἰς πάντα οἱ χρόνοι ἀγαθοὶ καὶ ἐπιτευκτικοὶ γίνονται. ἐπὶ δὲ νυκτερινῆς γενέσεως χαλεπὸς ἐν πᾶσι τοῖς ἐνεργουμένοις γίνεται· οὐ γὰρ διαλείπουσι τὸν χρόνον κίνδυνοι καὶ ἀπραγίαι καὶ σωματικαὶ ἀσθένειαι· ποιεῖ δὲ καὶ ἀποβολὰς καὶ ζημίας

1 ϡθ'] λ' P prave. 3 ἔγγιστα ζ'] 7 = 903 : 129. 4 Post ὑπομερισμὸν] add. P : ἐπὶ τῆς δεκαετηρίδος. 6 τουτέστιν add. P. 12 β' s'' γ'] β' γ'. Iuvenio 2° 47' 26''. τούτοις λδ'] (2° = 120') + 30' + 20' = 170 (170 × 12 = 2040) : 60 = 34. 13 πε'] (170 × 80 = 510) : 60 = 85. 17-18 ἐπικέντρου] ἐπὶ Ϟ (sic). 19 συμφώνως P. 22 κυρείαν] πρότερειαν. 24 Cf. de planetarum χρονοκρατορίαις Hermes philosophus (idem atque Apomashar si vere putavi, *C. R. Acad. inscr.*, 1910, p. 132 sqq.) *de revolutionibus nativitatum*, ed. ab Hier. Wollio cum Exegete anonymo et Porphyrii *Introductione in* Ptolemaei *Tetrabiblum*, Basil. 1559. Cf. quoque Vettii Valentis *Anthol.*, ed. Kroll., IV, 20. 32 ἐνεργουμένοις] ἐγχειριζομένοις.

of the sub-distribution, for Saturn, having resolved the 30 months into 4 days, divide by the 129 months of the common period of the stars; the result is approximately 7. Seven times, therefore, perform the period of each star and you will find the finer sub-distribution. For instance, in the case of Saturn: for whatever part the 30 months are of the 129 months, the same part become also the 7 months, that is, the 216 days of the 30 months, that is, of the 4 days. For Saturn, then, in this way; and for Jupiter, again multiplying his 12 months by seven, you will find 84 days; and likewise for the remaining stars. Next, regarding the finer division: since 12 months is the period of Jupiter, that is, one year, that is 360 days, divide this by the common period, 129; the result is approximately 2 6 3. Multiply these by the 12 of the period; the result is 34. And likewise the 30 of the period of Saturn yield 85; and similarly for the rest. To the 12 months of each year there is also added the five-day period.

"It must be understood, therefore, that we find the results more in agreement regarding the chronocrators when we distribute the release of the years from the sect luminary while it is angular. For when it has declined and is unconnected to the ascendant, we do not find the results similarly in agreement. When, therefore, we do not find the sect luminary well-placed, but some other planet angular and more powerful, we must give to that one the lordship of the release of such years."

[F. 137r.] Hephaest., II, 28. The chronocratorship of Saturn.

25 "Saturn, when taking the universal years or also the particular ones, in a diurnal nativity without the opposition or square position to Mars and at an eastern rising, was written as not malefic, but beneficial, and produces gains from old affairs or mysteries or inheritances, from relatives and especially elders; it also prepares one for agriculture, and in all things the years become good and successful. In a nocturnal nativity, however, it becomes difficult in all undertakings; for dangers and inactivity and bodily weaknesses do not cease during that time; and it also produces losses and damages

1 3'' P correctly. 3 ἔγγιστα ζ'] 7 = 903 : 129. 4 Post ὑπομερισμὸν] add. P : ἐπὶ τῆς δεκαετηρίδος. 6 τουτέστιν add. P. 12 β' s'' τ' β' γ'. I find 2° 47' 20. τούτοις λδ'] (2)= 120') + 30' + 20'- 170 (170 × 12 2040): 60 = 34. 13 πε'] - 170 (170 × 12 2040): 60 = 34. 13 πε'] (170 × 80- = 510): 6085.17-18 επικέντρου] ἐπὶ 5 (sic). 19 συμφώνως P. 17-18 επικέντρου] ἐπὶ 5 (sic). 19 συμφώνως P. 2 κυρείαν] πρότερειαν. 24 Cr. de planetarum χρονοκρατορίας Hermes philosophus (idem atque Apomashar si vere putavi, C. R. Acad. inscr., 1910, p. 132 sqq.) de revolutionibus nativitatum, ed. ab Hier. Wollio cum Exegete anonymo et Porphyrii Introductione in Ptolemaei Tetrabiblum, Basil. 1559. Cf. quoque Vettii Valentis Anthol., ed. Kroll., IV, 20. 32 ενεργουμένοις] ἐγχειριζομένοις.

καὶ λύπας· καὶ ἐὰν μὲν ἐν ἡλιακῷ ζῳδίῳ τύχῃ ἐξ ὑπερεχόντων βιασθήσεται ζημίαις καὶ κινδύνοις· ποιεῖ δὲ καὶ ἀλγηδόνας νεύρων καὶ νόσους πολυχρονίους. ἐν δὲ σεληνιακῷ τυχὼν ζῳδίῳ ποιεῖ στομαχικοὺς κινδύνους καὶ ἀπραγίας. ἐὰν δὲ καὶ Σελήνη τύχῃ λήγουσα ἐπὶ νυκτερινῆς γενέσεως, ποιεῖ λύπας καὶ μερίμνας καὶ θλίψεις βιωτικὰς καὶ ἐξ ὑγρῶν 5 ὀχλήσεις καὶ νόσους μητρὶ ἢ ἀδελφοῖς ἔχουσι, καὶ θηλυκῶν προσώπων κινδύνους· ἡμέρας δὲ καὶ Σελήνης αὐξιφωτούσης ἀγαθὸς καὶ πρακτικὸς ἐν πᾶσιν ἔσται ὁ χρόνος. ἐν δὲ ἰδίοις τόποις τυχὼν ἡμέρας ἀγαθὰ περὶ κτῆσιν σημαίνει, νυκτὸς δὲ κακῶν αἴτιος ἔσται, ἔν τε ζημίαις καὶ νόσοις στομαχικαῖς, καὶ ἔχθραις αἰφνιδίοις περιτρέπων. 10

« Ἐν δὲ Διὸς τόποις ἡμέρας ἐν πᾶσιν ἔσται [f. 137v] ἀγαθός· καὶ γὰρ κληρονομίαν καὶ δόξαν περιποιεῖ καὶ κέρδη καὶ προκοπὰς καὶ πράξεις, νυκτὸς δὲ ἐν τῇ ἀρχῇ ἀνωμαλήσει καὶ ἀπραγήσει, ὕστερον δὲ εὐπράξει καὶ ἐχθρῶν περιγενήσεται.

« Ἐν δὲ Ἄρεως τόποις ἐπὶ νυκτερινῆς γενέσεως ψύξιν πράξεως καὶ 15 πραγμάτων ἐκκοπὰς καὶ ἐχθρῶν ἐπαναστάσεις καὶ θλίψεις βιωτικὰς καὶ ψυχοπονίας καὶ ἀπραγίας ἀποτελεῖ καὶ σωματικὰς ἀσθενείας.

« Ἐν δὲ τοῖς τῆς Ἀφροδίτης ψόγον οἴσει διὰ γυναῖκα καὶ βλαβήσεται, καὶ θορύβους παρέξει· τισὶ δὲ καὶ νόσους γυναικεῖν ἢ πένθος ἀπεργάζεται, καὶ ἐν πᾶσι λυπηρὸς καὶ ἀηδὴς ὁ χρόνος ἔσται. 20

« Ἐν δὲ τοῖς τοῦ Ἑρμοῦ συκοφαντίας ποιήσει καὶ πένθος συγγενῶν <καὶ> τέκνων φθορὰν καὶ κρίσεις καὶ φόβους καὶ διαβολάς· τισὶ δὲ ἐπιθρεπτῶν φθορὰν καὶ λύπας φέρει καὶ ἔχθρας καὶ δόλους καὶ ψευδοκατηγορίας καὶ μετάβασιν ἕνεκα ἐχθρῶν καὶ παλαιῶν πραγμάτων ἀνασκευάς. 25

« Τῷ δὲ τοῦ Διὸς ἐπιμερίζων μῆνας καὶ ἡμέρας ὁ Κρόνος ἐπὶ μὲν ἡμερινῆς γενέσεως ἀγαθὰ σημαίνει καὶ πράξεις ποιεῖ περίκτησίν τε καὶ κέρδη καὶ σώματος εὐρωστίαν, καὶ ἢ κληρονομοῦσι ἢ προκόπτουσι καὶ ἐν ταῖς πράξεσιν εὐημεροῦσι, καὶ φιλίας ἐπισήμους ἕξουσιν. ἐπὶ δὲ νυκτὸς οὐ καλὸς ἐγράφη· ἐναντιώματα γὰρ καὶ ἀπραγίας καὶ βιωτι- 30 κὰς θλίψεις καὶ ψύξεις καὶ ταραχὰς καὶ οἰκειακὰς μέμψεις καὶ σωματικὰς ἀσθενείας ποιεῖ.

« Τῷ δὲ Ἄρει ἐπιμερίζων ἐπὶ μὲν ἡμερινῆς γενέσεως κακὸς καὶ βλαπτικὸς πέφυκεν· ἐπιφέρει γὰρ νόσους καὶ συνοχὰς καὶ ἀνασκευὰς πραγμάτων καὶ λύπας καὶ πένθη καὶ ἀποβολὰς πατρικὰς καὶ ἐναντιώ- 35 σεις καὶ δυστυξίας πραγμάτων καὶ τὸν χρόνον πάντα ἐπίμοχθον διανύειν ποιεῖ, καὶ ξενιτείας ἀθέτους καὶ ἐπικινδύνους παρέχεται, καὶ

1 Post λύπας] καὶ κρίσεις καὶ θανάτους. 7 αὐξηφωτούσης cod., αὐξοφωτούσης P. Corr. F. C. 9 F. l. <καὶ> περίκτησιν. 12 δέρδη cod. 21 συγγενικῶν τέκνων. 23 ἐπιθρεπτῶν cod.; ἐπὶ θρεπτῶν P. 25 Post ἀνασκευὰς] καὶ ἐπιθέσεις. 26 Cf. Vettii Valentis *Anthol.*, IV, 20, p 292 sq. Kroll. 27 ἡμερινῆς] νυκτερινῆς cod. Corr. ex Hepli. 30 οὐ καλῶς ἀνεγράφη. ἀπραγίας παρέχει f. mel. 31 F. l. οἰκιακάς. 36 ἀνεπιτευξίας.

and griefs; and if it falls in a solar sign, it will be constrained by losses and dangers from those in superior positions; it also causes pains of the nerves and long-lasting diseases. If it falls in a lunar sign, it causes stomach dangers and inactivity. And if the Moon also happens to be waning in a nocturnal nativity, it causes griefs and anxieties and distresses of daily life, and troubles from liquids, and diseases to the mother or to those who have siblings, and dangers of female persons; but by day and with the Moon waxing in light, the time will be good and active in all things. If it falls in its own places by day, it signifies good things concerning property; by night, however, it will be the cause of evils, bringing about losses and stomach diseases, and sudden enmities.

"In the places of Jupiter, by day it will be good in all things; for it brings about inheritance and glory and gains and advancements and activities; but by night, at the beginning there will be irregularity and inactivity, yet afterward there will be success and prevailing over enemies.

"In the places of Mars, in a nocturnal nativity, it brings about a cooling of activity and cutting off of affairs, and uprisings of enemies, and distresses of daily life, and mental anguish and inactivity, and bodily weaknesses.

"In the places of Venus, it will bring blame on account of a woman and there will be harm, and it will cause disturbances; and for some it also produces diseases among women or mourning, and the time will be grievous and unpleasant in all things.

"In those of Mercury, it will bring slanders and mourning of relatives, and destruction of children and judgments and fears and accusations; and for some it brings destruction of foster-children and sorrows and enmities and deceits and false accusations and change on account of enemies and the undoing of old affairs.

"Saturn, distributing months and days to Jupiter, in a daytime nativity signifies good things and brings about actions along with acquisition and gains and bodily vigor, and they either inherit or advance and prosper in their affairs, and they will have notable friendships. But at night it was recorded as unfavorable; for it brings oppositions and inactions and afflictions of daily life and chills and disturbances and domestic reproaches and bodily weaknesses.

"Saturn distributing to Mars is in a daytime nativity evil and harmful by nature; for it brings diseases and confinements and undoing of affairs and sorrows and mourning and paternal losses and oppositions and failures in affairs and causes the entire period to be passed in toil, and provides foreign travels that are unsuccessful and dangerous, and

1 After λύπας] καὶ κρίσεις καὶ θανάτους. 7 αὐξηφωτούσης cod., αὐξοφωτούσης P. Gorr. F. C. 9 F. 1. <καὶ> περίκτησιν. 12 δέρδη cod. 21 συγγενικών τέκνων. 23 ἐπιθρεπτών cod.; ἐπὶ θρεπτών P. 25 Post ανασκευάς] καὶ ἐπιθέσεις. 26 Cf. Vellii Valentis Anthol., IV, 20, p. 292 sq. Kroll. 27 ἡμερινῆς] νυκτερινής cod. Corr. ex Heph. 30 οὐ καλῶς ἀνεγράφη. ἀπραγίας παρέχει f. mel. 31 F. 1. οικιακάς. 30 ἀνεπιτευξίας.

οἰκειακὰς λύπας καὶ συγγενικὰ πένθη ἀνωφελῆ. ἐπὶ δὲ νυκτὸς μέτρια τὰ φαῦλα γίνεται, καὶ μετὰ βραδύτητος καὶ δυσπραξίας περιελεύσεται τὸν χρόνον, καὶ πράξεις ἕξει καὶ σώματος εὐρωστίαν καὶ τῶν φαύλων κατόρθωσιν καὶ ἐπιτευκτικὸς ἔσται ὁ χρόνος, πλὴν μετὰ μόχθων καὶ θορύβων.

« Τῷ δὲ Ἡλίῳ ἐπιμερίζων ἐπὶ μὲν ἡμερινῆς γενέσεως κινδύνους παρέχει καὶ ἀπραγίας καὶ θανάτους οἰκείων προσώπων καὶ φόβους καὶ σωματικὰς ἀσθενείας καὶ ἐπανάστασιν ἐχθρῶν καὶ ἐπιπλοκὰς ἐξ ὑπερεχόντων προσώπων. καὶ ἀσχοληθήσονται ἀπραγοῦντες, καὶ πράξεις ἀπράκτους καὶ μοχθηρὰς ἕξουσι. καὶ ἐξ ἰδίων ἐπιβουλὰς καὶ τῷ σώματι πυρετούς, τισὶ δὲ καὶ ῥίγη καὶ ἀπραξίας ἐκ δημοσίων· τὸν δὲ χρόνον μετέωρον καὶ κινδυνώδη ποιήσει. ἐπὶ δὲ νυκτερινῆς γενέσεως μετὰ ἀνωμαλίας καὶ μόχθων καὶ ἀπιστιῶν καὶ ἀντιζηλιῶν φίλων ποιεῖ περιγενέσθαι τῶν κακῶν καὶ ἐχθρῶν καθαίρεσιν καὶ πρᾶξιν σημαίνει, καὶ σύστασιν ἐκ φιλίας ὑπερεχόντων, καὶ τῶν ἀπραγιῶν μεταβολὴν ἐπὶ τὸ κέρδος ὄψεται.

« Τῇ δὲ Ἀφροδίτῃ ἐπιμερίζων [f. 97r] ἐπὶ μὲν ἡμερινῆς γενέσεως προκοπὰς καὶ συστάσεις ἐκ φίλων ποιεῖ, καὶ συκοφαντίας, ἐπιπλοκὴν καὶ βίου κατόρθωσιν, μάλιστα τῆς Ἀφροδίτης ἀθεωρήτου οὔσης ὑπὸ κακοποιῶν. ἐπὶ δὲ νυκτερινῆς ταῖς πράξεσιν ἔσται ἀγαθός· ἐπιφέρει δὲ κωλύσεις καὶ λύπας καὶ βλάβας διὰ γυναῖκα. εἰ δὲ ὕπαυγος εἴη ἡ Ἀφροδίτη ὑπὸ κακοποιῶν θεωρουμένη, ποιεῖ στομαχικὰς νόσους καὶ οἰκειακὰς λύπας· ὁ δὲ χρόνος νοσώδης καὶ ἀηδὴς ἔσται.

« Τῷ δὲ Ἑρμῇ ἐπιμερίζων ἐπὶ μὲν ἡμερινῆς γενέσεως ἐπ' ἀνατολῆς τυχόντι, μετρίας μὲν τὰς πράξεις καὶ τὰ κέρδη ποιεῖ καὶ ἀπὸ λόγων καὶ πραγμάτων κρυπτῶν καὶ φίλων εὐεργεσίας, πάντα δὲ μετὰ βραδύτητος καὶ ἀγωνίας διαλύει τὰ πράγματα. ἐπὶ δὲ νυκτερινῆς, τοῦ Ἑρμοῦ ἐπὶ δύσεως ἑσπερίας ὄντος ἢ ὑπὸ κακοῦ θεωρουμένου, κακὸς καὶ ἀηδὴς γενήσεται ὁ χρόνος· ἀπραγίας γὰρ σημαίνει καὶ ἔχθρας καὶ δίκας καὶ ζημίας ἀρχαίων πραγμάτων, ἀργυρικῶν καὶ δανείων καὶ ἐγγυητικῶν προσώπων, καὶ ἐν θορύβοις ἔσται καὶ ὅρκοις, καὶ βλάβας καὶ ἀσθενείας καὶ βρόχους καί ὠταλγίας ποιήσει, καὶ οἰκειακὰς λύπας χάριν θρεπτῶν· εἰς δὲ μεσιτείας καὶ κοινωνίας καὶ συναλλαγὰς βλαπτικὸς καὶ ἄπρακτος γενήσεται ὁ χρόνος.

« Τῇ δὲ Σελήνῃ ἐπιμερίζων ἐπὶ ἡμερινῆς γενέσεως ἐπὶ ἀνατολῆς φερομένη κατόρθωσιν τῶν πραγμάτων καὶ ἀποφυγὴν τῶν κακῶν ἀπεργάζεται καὶ πρᾶξιν καὶ φιλίαν. τῆς δὲ Σελήνης μειουμένης μετὰ ἀνωμαλίας καὶ σκυλμῶν καὶ θορύβων καὶ ἀπιστιῶν καὶ μόχθων περιγε-

2 βραδυτῆτος (ac μετὰ supra versum cod.) P et cod. Item v. 26. 6 ἡμερινῆς] νυκτερινῆς. 12 νυκτερινῆς] ἡμερινῆς. Hic locus aliquanto differt ab Hephaestionis textu. 17 Post ἠπιμερίζων] μῆνας καὶ ἡμέρας. Item vv. 24, 35; p. 97, vv. 14 34; p. 99, vv. 19, 27. — De codicis nostri foliis turbatis, vid. supra, p. 11. Cf. Vetti Valentis *Anthol.*, IV, 21. 21 κωλυσμοὺς. 27 διαλύει] διανύεται.

domestic griefs and familial sorrows to no avail. But during the night the adverse things become moderate, and he will pass the time with slowness and difficulty, and he will have activity and bodily vigor and rectification of the adverse things, and the time will be propitious, though with toils and 5 disturbances.

«Distributing to the Sun, in a diurnal nativity it brings dangers and inactivity and deaths of family members and fears and bodily illnesses and the uprising of enemies and entanglements from superior persons. And they will be occupied in idleness, and they will have deeds 10 unaccomplished and wretched. And from their own people plots, and for the body fevers, and for some also chills and inactivity from public affairs; and the time it will make unsettled and dangerous. In a nocturnal nativity, with irregularity and toils and distrusts and rivalries of friends it causes the evils to be overcome and the downfall of enemies and signifies action, and 15 introduction through the friendship of superiors, and the change of inactivities toward gain he will see.

«Distributing to Venus [[.975] in a diurnal nativity it brings advances and introductions from friends, and slanders, entanglement and correction of livelihood, especially when Venus is unaspected by malefic 20 planets; in a nocturnal nativity it will be good for activities; but it brings hindrance and grief and harm through a woman. But if Venus were under the rays, aspected by malefic planets, it causes gastric diseases and domestic griefs; and the time will be sickly and unpleasant.

« When distributing to Mercury, in a diurnal nativity with Mercury at the ascendant, it produces moderate actions and gains from words and secret matters and benefits from friends, but resolves all affairs with slowness and struggle. In a nocturnal nativity, with Mercury at the evening setting or beheld by a malefic, the period will be bad and unpleasant; for it signifies inactivity, enmities, lawsuits, and damages from old matters, monetary affairs, loans, and guarantors, and there will be tumults and oaths, and it will produce harms, illnesses, snares, and ear pains, and domestic sorrows on account of foster-children; and the period will be harmful and unproductive for mediations, partnerships, and transactions.

35 « When distributing to the Moon, in a diurnal nativity with the Moon moving at the ascendant, it brings about the rectification of affairs and avoidance of evils, and activity and friendship. But with the Moon waning, amidst irregularity, troubles, tumults, distrust, and hardships, one comes through—

2 βραδυτήτος (with μετά written above the line in the codex) Pet cod. Likewise v. 26. 6 ἡμερινῆς] νυκτερινής. 12 νυκτερινῆς] ἡμερινῆς. This passage differs somewhat from the text of Hephaestion. 17 After ἐπιμερίζων] μῆνας καὶ ἡμέρας. Likewise vv. 24, 35; p. 97, v. 14 34; p. 99, vv. 19, 27. On the disordered folios of our codex, see above, p. 11. Cf. Vettius Valens Anthol., IV, 21. 21 κωλυσμούς. 27 διαλύει] διανύεται.

νήσεται, τῶν πραγμάτων καὶ σύστασιν καὶ κέρδη παρὰ προσδοκίαν ἕξει. ἐπὶ νυκτὸς δὲ μειουμένης τῆς Σελήνης νόσους σωματικὰς καὶ πόνους ἐν κρυπτοῖς τόποις ποιήσει, καὶ βῆχα καὶ στομάχου πόνον καὶ μοχθηρὸν ποιήσει καιρόν, καὶ ζημίας καὶ κινδύνους, καὶ θορυβώδης ὁ χρόνος ἔσται, καὶ θάνατον τοῖς ἔχουσι γυναικὸς ἢ θηλυκοῦ προσώπου ἀποβολήν. »

[F. 97r.] Hephaest., II, 29. Διὸς χρονοκρατορία.

« Ὁ δὲ τοῦ Διὸς λαβὼν τὴν χρονοκρατορίαν ἐπὶ ἡμερινῆς γενέσεως ἐπί τινος κέντρου ἐπαναφορᾶς τυχὼν χωρὶς τῆς πρὸς Ἄρην διαμετρήσεως ἢ τετραγώνου στάσεως ἀγαθὸν καὶ ὠφέλιμον ποιήσει τὸν χρόνον· καὶ γὰρ περίκτησιν βιωτικὴν ποιήσει καὶ δοξαστικὸς ἔσται ἐν πᾶσι, συστάσεις ποιῶν καὶ φιλίας ἀφ' ὧν περίκτησιν μεταλαμβάνουσι, καὶ κακῶν ἅμα καὶ ἐχθρῶν περιέσονται· καὶ ἁπλῶς εἰπεῖν, ὁ χρόνος ἐπιτευκτικὸς ἔσται. ἐπὶ δὲ νυκτερινῆς καλῶς κείμενος ἀγαθὰ ἀποτελεῖ, ἀλλὰ μετὰ μόχθου καὶ ἀπιστίας· κακῶς δὲ ποιήσει λύπας, μόχθους καὶ ἀμφισβητήσεις πρὸς ὑπερέχοντας καὶ ζημίας καὶ ἀπραγίας καὶ ξενιτείας καὶ διαβολὰς καὶ κρίσεις καὶ φθόνους καὶ μερίμνας ἕνεκα δημοσίων, καὶ οἰκειακὰς ἐπηρείας ἐκ μεγάλων προσώπων, καὶ στενοχωρίας βιωτικὰς ἀπεργάζεται. καὶ ἐν μὲν ἡλιακῷ ζῳδίῳ [f. 97v] καλῶς κείμενος προκοπὰς παρέχει καὶ πράξεις ἀφ' ὧν δοξασθήσεται καὶ ὠφεληθήσεται, καὶ τιμὰς ἀπὸ ὑπερεχόντων ἕξει προσώπων. ἐν δὲ σεληνιακῷ ζῳδίῳ μείζονας τὰς πράξεις ποιεῖ καὶ ἐπικερδεῖς, καὶ μάλιστα τῆς Σελήνης αὐξιφωτούσης, καὶ προκοπὰς καὶ κέρδη παρέχεται καὶ ἐκ θηλυκῶν προσώπων ὠφελείας. ἐν δὲ ἰδίοις τόποις τυχὼν καλὸς καὶ ὠφέλιμος γίνεται· καὶ γὰρ κληρονομίας δίδωσι καὶ προκοπὰς ἐπισήμους καὶ πράξεις <καὶ> ἐχθρῶν ἐπικρατήσεις.

« Ἐν δὲ Ἄρεως τόποις συμφώνως πρὸς αὐτὸν τυχὼν παρέχει ἐκ δημοσίων καὶ στρατιωτικῶν ἀνδρῶν ἐπισήμων εὐεργεσίας. ἐὰν δὲ τετράγωνος τύχῃ ἡ διάμετρος, ἀνωμαλίας καὶ βλάβας καὶ θορύβους καὶ ἔχθρας ποιεῖ, καὶ εἰς ὃ ἂν ἐπιβάληται οὐκ ἐπίτευκτον ἕξει τὸν καιρόν.

« Ἐν δὲ Ἀφροδίτης τόποις ὧν χαρίεις ἔσται ὁ χρόνος ταῖς πράξεσι καὶ προκοπαῖς καὶ φιλίαις ἐπισήμοις, καὶ συνήθειαν καὶ ἐπιπλοκὰς γυναικῶν παρέχει ἐπικερδεῖς καὶ ἱλαρὸν καιρόν, καὶ ἀγάμοις γάμον, τοῖς δὲ γεγαμηκόσι σπορὰν τέκνων.

« Ἐν δὲ Ἑρμοῦ τόποις πρακτικούς τε τοὺς χρόνους σημαίνει καὶ ἐπικερδεῖς καὶ σύστασιν καὶ πίστιν ἐκ μεγάλων προσώπων· ὁ δὲ χρόνος

7 Titulus in Heph.: Περὶ Διὸς χρονοκρατορίας. 9 Post κέντρου] ἢ ἐπ. 21 ἀπὸ προσώπων] πρὸς ὑπερέχοντα πρόσωπα. 25 καὶ addo ex Heph. 27-28 ἐκδημιῶν. 29 ἀνωμάλως. 34 ἐπικερδῆ.

will be; things will have both substance and unexpected gains. But at night, with the Moon waning, it will cause bodily illnesses and pains in hidden places, and cough and stomach pain and will produce a wretched time, and losses and dangers, and the period will be turbulent, and death for those who have it, or the loss of a wife or female person.»

[F. 97.] Hephaest. II, 29. The Chronocratorship of Jupiter.

«He who has received the chronocratorship of Jupiter, occurring at a diurnal nativity upon some angle or succedent, apart from opposition or square aspect to Mars, will make the time good and beneficial; for it will produce acquisition of livelihood and he will be distinguished in all things, forming associations and friendships from which they obtain acquisition, and they will prevail over evils and enemies alike; and to speak plainly, the time will be one of success. At a nocturnal nativity, if well placed, it produces good things, but with toil and mistrust; if badly placed, it will cause sorrows, toils and disputes with those in authority, and losses and inactivity and sojourning abroad and slanders and judgments and envies and anxieties on account of public matters, and domestic vexations from persons of high standing, and produces constraints in daily life. And in a solar sign, if well placed, it provides advancements and actions by which he will be glorified and benefited, and he will have honors from persons of high standing. In a lunar sign it makes the actions greater and more profitable, especially when the Moon is waxing in light, and it provides advancements and gains and benefits from female persons.Being in its own places it becomes favorable and beneficial; for it grants inheritances and notable advancements and actions and victories over enemies.

« Being in the places of Ares in harmony with it, he provides benefits from public officials and distinguished military men. But if it happens to be in square or opposition, it produces irregularities and injuries and disturbances and enmities, and whatever he undertakes, he will not find the time favorable.

« Being in the places of Aphrodite, the time will be gracious in activities and advancements and distinguished friendships, and it provides associations and involvements with women that are profitable and a cheerful season, and for the unmarried, marriage, and for those already married, the begetting of children.

« In the places of Hermes, it signifies times that are active and profitable and the gaining of support and trust from great persons; and the time

7 Title in Heph.: On the chronocratorship of Zeus. 9 After κέντρου] ἢ ἐπ. 21 ἀπό προσώπων] πρὸς ὑπερέχοντα πρόσωπα. 25 και addo ex Heph. 27-23 ἐκδημιών. 29 ανωμάλως. 34 ἐπικερδή.

ἱλαρὸς καὶ ἐπικερδὴς ἔσται, μάλιστα δὲ τοῦ Ἑρμοῦ καλῶς κειμένου ταῦτα ποιεῖ, κακῶς δὲ τυχόντος ἀπραγίας καὶ στενοχωρίας καὶ ἀνασκευὰς καὶ ἔχθρας ἀπεργάζεται.

« Ὁ Ζεὺς Κρόνῳ ἐπιμερίζων μῆνας καὶ ἡμέρας ἐπὶ ἡμερινῆς γενέσεως
5 δόξαν καὶ σύστασιν καὶ εὐρωστίαν σώματος ἐπιτελεῖ καὶ κέρδη καὶ φιλίας ἐπισήμους καὶ προκοπὰς καὶ ἐχθρῶν ἐπικράτησιν καὶ ἀπόλυσιν κακῶν, καὶ τόπους μεταβάλλει ἐπὶ τὸ εὔκρατον καὶ βίου πρόθεσιν καὶ κέρδη ἀπεργάζεται. ἐπὶ δὲ νυκτερινῆς γενέσεως ἀποβολὰς βιωτικὰς σημαίνει καὶ ἀηδίας καὶ λύπας καὶ σκυλμοὺς καὶ ταραχώδεις χρόνους
10 καὶ διαβολὰς ἐκ φίλων καὶ ἐξ ἰδίων προδοσίας καὶ ἐγκλήματα καὶ στενοχωρίας καὶ συνοχὰς ἐξ ὑπερεχόντων προσώπων ἀπεργάζεται, καὶ εἰς πάντα ψυκτικὸς ὁ χρόνος καὶ ἀηδὴς ἔσται ἔν τε ἀσθενείαις κρυπταῖς καὶ νόσοις μακραῖς καὶ μετεωρισμοῖς ψυχικοῖς.

« Τῷ Ἄρει δὲ ἐπιμερίζων ἐπὶ μὲν ἡμερινῆς γενέσεως οὐκ ἀγαθός·
15 λύπας γὰρ παρέχει καὶ ἐπιβουλὰς ἐξ ἰδίων εἰκαίας ἔχθρας καὶ φάσεις κενὰς ἀκούσεται καὶ μετεωρισμοὺς ἕξει, καὶ φόβον καὶ ἀπραγίαν, ζημίαν καὶ κινδύνους ἐξαίφνεις, συκοφαντίας, κατηγορίας καὶ δημοσίων πραγμάτων ταραχὰς καὶ ὄχλων ἀρχοντικῶν ἐναντιώσεις. ἕξει δὲ τιμὴν καὶ οἰκειακὰς λύπας· ἐπὶ δὲ νυκτερινῆς, μετὰ σκυλμῶν καὶ
20 μοχθῶν πράξεις καὶ στρατείας.

« Τῷ δὲ Ἡλίῳ ἐπιμερίζων ἐπὶ ἡμερινῆς γενέσεως μετεωρισμοὺς καὶ στενοχωρίας καὶ κρίσεις καὶ πρὸς ἰδίους καὶ φίλους αἰφνιδίους ἔχθρας ἀπεργάζεται περὶ ἀρχαίων πραγμάτων, μάλιστα ἐν ταῖς ἀρχαῖς τῶν χρόνων, καὶ σκυλμὸν σωματικὸν καὶ κεφαλῆς καὶ στομάχου πόνον
25 ποιεῖ· ὕστερον δὲ περι[f. 138r]γίνονται πάντων μετὰ μόχθου ὀλίγου, καὶ χαρήσονται καὶ ἐξ ἐπισήμων ἀνδρῶν δόξας ἕξουσιν. ἐπὶ δὲ νυκτερινῆς γενέσεως οὐ καλὸς ὁ χρόνος ὑπάρξει· ἀπειλὰς γὰρ καὶ διαβολὰς καὶ ζημίας καὶ πένθη καὶ κινδύνους πατρῶν τοῖς ἔχουσι σημαίνει, καὶ δυσφημίας καὶ κρίσεις καὶ ἐπιβουλὰς ἀπὸ φίλων καὶ ἔχθρας συγγενικῶν
30 προσώπων πρὸς ὑπερέχοντας καὶ ὄχλους καὶ ἐξ ἰδίων προδοσίας καὶ δαπάνας καὶ ἐχθρῶν ἐπαναστάσεις ποιήσει. εἰ δὲ Ἄρης ἐπέλθοι Ἡλίῳ ἔχοντι τοὺς χρόνους, νόσους αἱματικάς, αἱμαγμοὺς καὶ φρενοβλαβείας ποιεῖ.

« Τῇ δὲ Ἀφροδίτῃ ἐπιμερίζων ἐπί τε νυκτερινῆς καὶ ἡμερινῆς γενέσεως
35 ἀπὸ ξένης ἐπὶ τὰ ἴδια φέρει· καὶ κέρδη παρέχει καὶ πράξεις καὶ ἐχθρῶν ἐπικράτησιν καὶ γυναιξὶ συνελεύσεις καὶ φιλίας καὶ ἀγάμοις γάμον, γεγαμηκόσι δὲ τέκνα ποιήσει, καὶ ἱλαρὸς ὁ χρόνος ἔσται· καὶ ἐν τέχναις καὶ ἐπιτηδεύμασιν ἐμπράκτους καὶ πίστεις πρὸς φίλους. τῆς δὲ Ἀφροδί-

7 πρόσθεσιν. 17 ἐξαίφνης cod. 19 νυκτερινῆς γενέσεως. 20 Post στρατείας add. Hephl. : ἀγαθούς τε καὶ ἐπικερδεῖς καὶ ἐπιτευκτικοὺς τοὺς χρόνους σημαίνει.
26 ἐξεπισήμων cod., ἐξ om. P. 27 ἀπειλὰς] ἀπωλείας. 28 πατρῶν | πρ P (scil. πατρός?). 38 πίστεσι.

will be cheerful and profitable, especially when Hermes is well positioned does it produce these things, but when it happens to be badly placed, it brings about inactivity and distress and reversals and enmities.

« Zeus, distributing months and days to Saturn in a diurnal nativity, brings about glory and support and bodily vigor and gains and distinguished friendships and advancements and the overcoming of enemies and release from evils, and changes circumstances toward a favorable condition and brings about a purpose in life and gains. But in a nocturnal nativity, it signifies losses in livelihood and unpleasantness and griefs and harassments and turbulent times and slanders from friends and betrayals from one's own people and accusations and distresses and confinements from persons of superior rank, and in all things the time will be chilling and unpleasant, amid hidden illnesses and prolonged diseases and mental agitations.

« Distributing [the period] to Mars, in a diurnal nativity this is not good; 15 for it brings sorrows and plots arising from personal enmities without cause, and empty accusations he will hear, and he will have agitations, and fear and inactivity, loss and sudden dangers, slanders, accusations, and disturbances of public affairs, and oppositions from ruling crowds. He will have honor and domestic sorrows; but in a nocturnal [nativity], actions and military campaigns accompanied by toils and 2) hardships.

« Distributing [the period] to the Sun, in a diurnal nativity it produces agitations and constrictions and crises and sudden enmities toward relatives and friends concerning old matters, especially at the beginnings of the years, and it causes bodily torment and pain of the head and stomach; 25 but afterward they prevail in all things with little toil, and they will rejoice and will have honors from distinguished men. In a nocturnal nativity the period will not be good; for it signifies threats and slanders and losses and mourning and dangers of fathers to those who have it, and ill repute and crises and plots from friends and enmities of kindred 30 persons toward those in authority and crowds, and it will bring betrayals and expenditures from one's own people and uprisings of enemies. And if Mars should come upon the Sun holding the periods, it produces blood diseases, hemorrhages, and mental derangements.

«Distributing to Venus, for both nocturnal and diurnal nativities, brings from foreign lands to one's own; and provides gains and activities and the overcoming of enemies and unions with women and friendships and marriage for the unmarried, and for those already married it will bring children, and the period will be cheerful; and in arts and pursuits it makes one active and brings trust toward friends. But when Venus

7 additions. 17 mysterious cod. 19 nocturnal nativity. 20 After στρατείας add. Hephh.: signifies the periods as good, profitable, and successful.
26 ἐξεπισήμων cod., ἐξ om. P. 27 ἀπειλάς] ἀπωλείας. 23 πατρών, πρ^{o} P (scil. πατρός?). 38 πίστεσι.

της ὑπὸ κακῶν θεωρουμένης καὶ οὔσης ἑσπερίας ποιεῖ ἐξ ὄχλων λύπας καὶ θορύβους καὶ ζημίας καὶ κρίσεις καὶ μερίμνας καὶ ἀπραγίας, καὶ καθόλου οἱ χρόνοι ἄπρακτοι καὶ ἐνδεεῖς γενήσονται.

« Τῷ δὲ Ἑρμῇ ἐπιμερίζων καὶ ἐπὶ ἡμερινῆς καὶ νυκτερινῆς γενέσεως ποιεῖ προκοπὰς καὶ πίστιν καὶ διὰ λόγων εὐφημίας καὶ ἐκ θηλυκῶν προσώπων ὠφελείας καὶ φιλίας ἀγαθάς. τοῦ δὲ Ἑρμοῦ ὑπὸ κακῶν θεωρουμένου ἢ ὑπ' αὐγὰς ὄντος βλαπτικὸς ὁ χρόνος ἔσται· ἔχθρας γὰρ καὶ ζημίας καὶ ἀπραγίας καὶ θορύβους ποιήσει.

« Τῇ δὲ Σελήνῃ <ἐπι>μερίζων ἐπὶ ἡμέρας καὶ νυκτὸς φερομένῃ ἐξ ἀνατολῶν ὠφέλειαν περὶ κτῆσιν καὶ προκοπὰς καὶ νίκην κατ' ἐχθρῶν σημαίνει καὶ χαρὰν τῶν ἐν οἴκῳ καὶ ξενιτείας καὶ ἀλλαγὰς τόπων ποιεῖ ἐπὶ συμφέροντι. τῆς δὲ Σελήνης ἐξ ἀποκρούσεως φερομένης ἄχρηστον ποιήσει καιρόν, καὶ ζημίας καὶ ἔχθρας εἰκαίας ἕξει καὶ κρίσεις. »

[F 138r.] Hephaest., II, 30. Ἄρεως χρονοκρατορία.

« Ὁ δὲ τοῦ Ἄρεως λαβὼν τοὺς χρόνους ἐπὶ μὲν νυκτερινῆς γενέσεως ἐπί τινος κέντρου ἢ ἐπαναφορᾶς τυχὼν χωρὶς τῆς πρὸς Κρόνον διαμετρήσεως ἢ τετραγώνου στάσεως ἔμπρακτος εἰς πάντα καὶ ἐπικερδὴς καὶ δοξαστικὸς καθέστηκε· ποιεῖ γὰρ προκοπὰς καὶ περικτήσεις καὶ σύστασιν πρὸς ὑπερέχοντα πρόσωπα καὶ εὐφημίας ὀχλικάς, καὶ ἀνυστικὸς ὁ χρόνος ἔσται. ἐπὶ δὲ ἡμερινῆς γενέσεως μάλιστα ὕπαυγος ποιεῖ ἀσθενείας καὶ κινδύνους καὶ διαβολὰς καὶ ἐπηρείας καὶ σκυλμούς· εἰ μή πως αὐτὸς ἀγαθοποιός τις ἰδὼν τοὺς μόχθους ἀναλύσει, καὶ ἐν μὲν οἴκῳ Ἡλίου οὐκ ἔστιν ἀγαθός· ξενιτείας γὰρ παρέχει καὶ χειμασίας πραγμάτων καὶ νόσους καὶ κινδύνους τομάς τε σιδήρου. εἰ δὲ Κρόνος ἐπιβῇ, καὶ οἰκείων θανάτους ὄψεται πρεσβυτικῶν· ἐὰν δὲ ὁ Κρόνος ἐπὶ τὸν Ἄρεα ὢν ἐπιθεωρήσῃ καὶ τὸν Ἥλιον ἐκ κοιλιακῆς διαθέσεως κίνδυνον ποιεῖ καὶ πατρικὸν κίνδυνον τοῖς ἔχουσι καὶ ὀφθαλμῶν πόνους.

« Ἐν δὲ τοῖς τῆς Σελήνης τόποις στομαχικοὺς <πόνους?> καὶ ζημίας καὶ ἀπραγίας καὶ νωθρίας σώματος λειχῆνάς τε καὶ ψώρας, καὶ ἐπιβουλὰς καὶ κρίσεις καὶ λύπας χάριν θηλυκῶν προσώπων· τισὶ δὲ καὶ μητέρων λύπας ἤ τινος τῶν ἀπὸ γένους θάνατον, καὶ ἀκατα[f. 138v]στασίαν καὶ ἀμφισβήτησιν πρὸς ἰδίους ποιεῖ, καὶ ἐκ δημοσίων βλάβας καὶ κινδύνους ἐκ κοιλιακῆς νόσου καὶ ὀφθαλμῶν πόνους· καὶ μάλιστα ἂν αὔξῃ ἡ Σελήνη ἐν ἰδίοις οἴκοις.

« Ἐν δὲ ἰδίοις οἴκοις τυχὼν ἐπὶ ἡμερινῆς γενήσεως καλῶς ἐν πᾶσίν ἐστι τοῖς προχειριζομένοις· ἔμπρακτος γὰρ καὶ ἐπικερδὴς ὁ χρόνος.

1 κακῶν] κακοποιῶν, f. mel.; item v. 6. 9 ἐπιμερίζων. 10 περίκτησιν. 12 ἐπισυμφέροντι. 13 δικαίας corr. ex εἰκαίας, prave. Cf. supra, p. 97, 15. 14 Cf. V. Val. *Anthol.*, IV, 22. 22 αὐτόν, mel. 36 καλός. 37 ἐγχειριζομένοις.

of the when beheld by malefics and being vespertine, it produces from crowds grief and tumults and losses and judgments and anxieties and inactivity, and in general the periods will be unproductive and deficient.

«Distributing to Mercury, for both diurnal and nocturnal nativities, it produces advancement and trust and good repute through speech and benefit from female persons and good friendships. But when Mercury is beheld by malefics or is under the rays, the period will be harmful; for it will produce enmities and losses and inactivity and tumults.

«Distributing to the Moon, whether borne by day or by night from the east, it signifies benefit regarding possessions and advancement and victory over enemies and joy of those in the household, and it brings sojourns abroad and changes of place for advantage. But when the Moon is borne from recession, it will render the time useless, and there will be losses and causeless enmities and judgments.»

[F 138.] Hephaest., II, 30. The Chronocratorship of Mars.

« He who receives the years of Mars, in a nocturnal nativity, when he chances upon an angle or a succedent house, apart from the opposition or square aspect to Saturn, becomes active in all things, profitable, and productive of glory; for he brings advancement, acquisition of property, association with persons of high rank, and popular praise, and the period will be one of achievement. But in a diurnal nativity, especially when under the beams, he produces illnesses, dangers, slanders, injuries, and harassments; unless some benefic, having observed the hardships, shall dissolve them. And in the house of the Sun he is not good; for he brings exile, stormy conditions of affairs, diseases, dangers, and cuts from iron. If Saturn intervenes, one will also witness the deaths of elderly family members; and if Saturn, being upon Mars, also casts its gaze upon the Sun, it produces danger from a condition of the belly and danger to the father for those who have it, and pains of the eyes.

« In the places of the Moon, he produces stomach pains (?), losses, inactivity, sluggishness of body, skin rashes and scabies, plots, legal judgments, and sorrows on account of female persons; and for some, also sorrows over mothers or the death of some relative, and [f. 138] instability and disputes with one's own people, and damage from public affairs, and dangers from disease of the belly, and pains of the eyes; especially if the Moon is waxing in her own houses.

« When found in its own houses in a diurnal nativity, it is favorable in all matters undertaken; for the period is active and profitable.

1 evil] evildoers, f. mel.? item v. 6. 9 dividers. 10 occurrence.n12 interest. 13 of justice corr. ex guess, prave. Cr. supra, p. 97, 15. 14 Gr.nV. Val. A nthol., 1V, 22. 22 him, mel. 36 good. 37 operated.

« Ἐν δὲ νυκτεριναῖς γενέσεσι φαῦλος καὶ ζημίας καὶ ταραχὰς παρέχων.

« Ἐν δὲ Διὸς τόποις ἡμέρας μὲν μετεωρισμοὺς χάριν ὀχλικῶν ἢ δημοσιακῶν πραγμάτων, καὶ ἀνεπιτευξίας ἐν ταῖς πράξεσι, καὶ ἔχθρας καὶ διαβολὰς ἀπὸ ὑπερεχόντων προσώπων καὶ κρίσεις καὶ ζημίας παρέχων αἰφνιδίους. νυκτὸς δὲ καλὸς ἐν πᾶσι τοῖς ἐγχειριζομένοις, σύστασίν τε καὶ προκοπὴν καὶ κέρδη καὶ νίκην καὶ ἐχθρῶν περιποιεῖ.

« Ἐν δὲ Κρόνου τόποις καλὸς ἐν πᾶσιν ὁμοίως καὶ θερμοτέρας τὰς πράξεις παρέχει καὶ θάνατον πρεσβυτέρων ὄψεται ἀφ' ὧν μόχθους καὶ
10 μάχας μετ' ὠφελείας ἕξει.

« Ἐν δὲ τοῖς τῆς Ἀφροδίτης ψόγους ποιήσει καὶ ἐπηρείας καὶ ἔχθρας, καὶ στομάχους καὶ οἰκειακὰς μέμψεις διὰ θηλυκὰ προσώπα καὶ χωρισμοὺς ἢ καὶ κινδύνους γυναικῶν τοῖς ἔχουσιν· εἰς δὲ τὰς πράξεις ἀγαθός ἐστιν.

15 « Ἐν δὲ Ἑρμοῦ τόποις κρίσεις καὶ ἀνωμαλίας καὶ διαβολὰς καὶ ἐχθρῶν ἐπαναστάσεις, ζημίας, ψευδοκατηγορίας ἀπὸ ἰδίων καὶ φίλων, ἔτι δὲ ἐξ ἰδίων θρεπτῶν ἢ δούλων λύπας· εἰς γὰρ κλοπὰς καὶ ἁρπαγὰς ὁ χρόνος πᾶς ἔσται.

« Ὁ δὲ Ἄρης Κρόνῳ ἐπιμερίζων ἐπὶ ἡμέρας ταραχώδεις τοὺς χρόνους
20 καὶ ἀκατάστατους σημαίνει εἴς τε τὸν γάμον καὶ εἰς τὸν βίον καὶ εἰς τὰ τέκνα· ἔτι δὲ ἀπραγίας καὶ κρίσεις καὶ βίας καὶ ἔχθρας καὶ ἐπιβουλὰς καὶ λύπας καὶ ἀπροκοπίας καὶ πένθος γονέων ἀνωφελὲς καὶ λύπας καὶ μερίμνας βιωτικάς, καὶ καθόλου βλαπτικοὶ καὶ ἄπρακτοι γενήσονται. ἐπὶ δὲ νυκτὸς παγχάλεπος· σημαίνει γὰρ δήμου ἐπηρείας καὶ
25 κατακρίσεις, καταπλοκὰς νόσους τε μακρὰς καὶ πένθη, εἰ μή πως ἢ Ζεὺς ἢ Ἀφροδίτη ἐπὶ μαρτυρίαν ἔξουσι· λύσις γὰρ ἔσται τῶν κακῶν.

« Τῷ Διὶ δὲ ἐπιμερίζων ἐπὶ ἡμερινῆς γενέσεως ἐν πᾶσιν ἀγαθοὺς τοὺς χρόνους σημαίνει καὶ συστάσεις καὶ φιλίας πρὸς ὑπερέχοντας ποιεῖ, ἀφ' ὧν δόξας καὶ προκοπὰς καὶ εὐφημίας, καὶ ἀρχὰς λαμβά-
30 νουσι, καὶ ἐχθρῶν ταπείνωσιν καὶ λύσεις κακῶν καὶ κατόρθωσιν πάντων τῶν πραγμάτων, καὶ εἰς πάντα πρακτικὸς ὁ χρόνος ἔσται καὶ εὐρωστίας σώματος. ἐπὶ δὲ νυκτερινῆς γενέσεως ἐν ἀρχῇ ἔχθρας καὶ θορύβους καὶ ἀπραγίας καὶ ψύξεις, ὕστερον δὲ περιγενήσεται τῶν φαύλων, καὶ συστάσεις καὶ κέρδη καὶ φιλίας ἕξουσι, καὶ ὀλίγα βλα-
35 βέντες πολλῶν περιγενήσονται.

« Τῷ δὲ Ἡλίῳ ἐπιμερίζων ἐπὶ μὲν ἡμέρας τοῦ Ἡλίου κεκακωμένου ποιεῖ κινδύνους, ταραχάς, δικολογίας ἕνεκεν δημοσίων πραγμάτων, καὶ ζημίας καὶ ξενιτείας καὶ πατρικῶν ἀποστέρησιν ἢ πατρὸς κίνδυνον τοῖς ἔχουσι καὶ ἐχθρῶν ἐπανάστασιν, καὶ ἐπηρείας καὶ νόσους καὶ ἀπὸ

5 ἀπὸ ὑπ. προσώπων] πρὸς ὑπερέχοντα πρόσωπα. 24 νυκτὸς] ἡμερινῆς. παγκάκιστος. 36 Τῷ δὲ Ἡλίῳ ἐπιμ.] Textus qui ad Solem attinet post eum qui ad Hermetem in Heph. ponitur. ἡμέρας] νυκτός.

« In nocturnal nativities, however, it is base, bringing losses and disturbances.

« In the places of Jupiter, by day it causes upheavals on account of popular or public affairs, failure in undertakings, enmities and slanders from persons of superior rank, and sudden judgments and losses; but by night it is favorable in all matters undertaken, and brings association, advancement, gains, victory, and triumph over enemies.

« In the places of Saturn it is likewise favorable in all things, renders actions more vigorous, and one will witness the death of elders, from whom he will have toils and struggles along with benefit.

« In the places of Venus it will bring reproaches, affronts, and enmities, as well as irritations and domestic complaints on account of female persons, and separations or even dangers involving women for those who have them; yet in practical affairs it is favorable.

« In the places of Mercury it brings judgments, irregularities, slanders, uprisings of enemies, losses, false accusations from one's own people and friends, and furthermore griefs from one's own foster-children or slaves; for the entire period will be given over to thefts and plunder.

« When Mars distributes its sub-periods to Saturn, it signifies turbulent and unstable times in regard to marriage, livelihood, and children; furthermore, inactivity, lawsuits, violence, enmity, plots, sorrows, failures to advance, useless mourning for parents, griefs, and worldly anxieties, and in general the times will prove harmful and unproductive. At night it is altogether harsh; for it signifies popular harassment and condemnations, entanglements, prolonged illnesses, and bereavements, unless Jupiter or Venus happen to be in aspect; for then there will be a release from evils.

« When it distributes its sub-periods to Jupiter, in a diurnal nativity it signifies good times in all respects and brings associations and friendships with those in authority, from whom they receive fame, advancement, and good reputation, and they attain offices, the humbling of enemies, the resolution of misfortunes, and the correction of all affairs, and the period will be productive in every way and bring bodily strength. In a nocturnal nativity, at the outset there are enmities, disturbances, failures to act, and setbacks, but afterward one will prevail over difficulties, and they will gain associations, profits, and friendships, and though suffering minor harm they will overcome many obstacles.

« When it distributes its sub-periods to the Sun, in a daytime nativity, if the Sun is afflicted, it produces dangers, disturbances, disputes on account of public affairs, and losses, sojourning abroad, deprivation of paternal inheritance or danger to the father for those who have one, the uprising of enemies, harassments, illnesses, and from

5 from inf. persons] towards superior persons. 24 of night] of day. most wicked.
36 To the Sun distributing] The text concerning the Sun is placed after that concerning Hermes in Heph. of day] of night.

κρημνῶν πτώσεις, <ἢ> ἀποπληξίαν ἢ ἀγκόνην καὶ μετεωρισμὸν παρέχεται, εἰ μή πως Ζεὺς ἢ Ἀφροδίτη θεωρήσαντες θεραπεύσουσι καὶ ποιήσουσι πράξίν τινα καὶ ἀναστροφὰς μετὰ μόχθου καὶ ἀπιστιῶν, [f. 139r] πλὴν ἐπιφέρει νόσους οἰκείων χάριν δούλων ἢ τέκνων ἐπαναστάσεις, ὄχλων καταβολὰς καὶ κεφαλῆς καὶ ὀφθαλμῶν πόνον ἕξουσιν. 5 ἐπὶ δὲ νυκτερινῆς ἀγαθὸς καὶ πρακτικὸς ἐν πᾶσι καθέστηκε, καὶ πράξεις καὶ φιλίας καὶ ἀπόλυσιν κακῶν παρέχεται μετὰ μόχθου καὶ ἀπιστίας.

« Τῇ δὲ Σελήνῃ ἐπιμερίζων ἐπὶ μὲν νυκτερινῆς γενέσεως, τῆς Σελήνης ἐξ ἀνατολῆς φερομένης, χαλεποὺς χρόνους σημαίνει καὶ κινδύνους· ἐπιφέρει γὰρ φόβους καὶ αἰφνιδίων πραγμάτων ταραχὰς καὶ ζημίας καὶ 10 πένθη θηλυκοῦ προσώπου ἤτοι μητρὸς ἢ συγγενικῆς κεφαλῆς· ἀκαταστατήσει δὲ καὶ ἀσθενήσει· καὶ αἱμαγμοὺς καὶ ἐκτρώσεις ἕξει, καὶ τόπων ἀλλαγάς, εἰ μή πως ἀγαθοποιοῦ τινος ἰδόντος ἀποφυγὴ ἔσται τῶν κακῶν. ἐπὶ δὲ νυκτὸς ἐξ ἀποκρούσεως φερομένης τῆς Σελήνης εἰς πάντα ἀγαθὸς καὶ ὠφέλιμος ἔσται, καὶ προκοπὴν καὶ σύστασιν καὶ 15 εὐεργεσίας χάριν καὶ κέρδη καὶ βίου κατόρθωσιν. ἐπὶ ἡμέρας δὲ ταράττει καὶ βλάπτει, ἀλλὰ μεταβάλλει τὸ κακὸν ἐπὶ τὸ κρεῖσσον, καὶ μόχθους καὶ θορύβους διαλύσει.

« Τῇ δὲ Ἀφροδίτῃ ἐπιμερίζων ἐπὶ μέν νυκτὸς ἀγαθοὺς καὶ πρακτικοὺς τοὺς χρόνους ἀποτελεῖ καὶ ἐχθρῶν τἀπείνωσιν καὶ συναρμογὰς 20 γυναικῶν, ἀλλὰ σὺν ψόγῳ καὶ περίκτησιν δὲ ἕξει καὶ κέρδη, μάλιστα τῆς Ἀφροδίτης ἑῴας ἀνατολικῆς οὔσης. εἰ δὲ Κρόνον θεωρήσει, ἐκ θηλυκῶν προσώπων λύπας καὶ μερίμνας ποιεῖ· εἰς δὲ τὰ λοιπὰ ἀγαθός ἐστιν. ἐπὶ δὲ ἡμέρας εἰς μὲν τὰς πράξεις ἀγαθός, πλὴν ἐπιφέρει θορύβους καὶ ἔχθρας γυναικῶν καὶ ἐκτρώσεις καὶ φίλων ἀχαριστίας καὶ 25 ψόγον διὰ γυναῖκα καὶ διαθέσεις ἐρωτικὰς ἢ μοιχείας καὶ χωρισμοὺς γυναικῶν καὶ συγκρούσεις ἢ διαβολὰς καὶ κατάγνωσιν.

« Τῷ Ἑρμῇ δὲ ἐπιμερίζων ἐπί τε νυκτερινῆς καὶ ἡμερινῆς γενέσεως, μηδὲ τούτου διαμετρουμένου ἢ τετραγωνιζομένου ὑπό τινος τῶν κακοποιῶν, κακουργίας πραγμάτων καὶ ληστρικὰς ἐπιθέσεις καὶ κρίσεις καὶ 30 συνοχὰς καὶ διαβολὰς ἐκ φίλων καὶ δούλων ἐπιβουλὰς καὶ πλοκὰς καὶ ἐπηρείας καὶ συκοφαντίας χάριν πραγμάτων καὶ δανείων καὶ ἐγγυητικῶν προσώπων, θορύβους καὶ ἐγκλήματα καὶ ἐναντιώσεις φίλων καὶ δούλων καὶ σωματικοὺς κινδύνους ποιεῖ, εἰ μή πως Ζεὺς ἐπιθεωρήσας ποιήσει πράξεις ἀγαθὰς καὶ ἀναστροφὰς καὶ ἐχθρῶν ἐπικράτησιν. » 35

1 ἢ ἀποπλ. 4–5 ἐπαναστάσεως. 9 ἐπικυνδύνους, f. mel. 11 ἢ] καὶ. 14 ἀποκρίσεως prave. 15 σύστασιν εὐεργ. (καὶ omisso). 17 ἀλλὰ] καὶ. Codex noster praestare mihi videtur. 21 περίκτισιν cod. 23 et 24 ἀγαθή. 25 ἀχριστίας cod. Corrigo ex Heph. 32 συκοφαντίας - δανείων] συκοφ. πραγμάτων καὶ χάριν δανείων.

falls from cliffs, or apoplexy or hanging and suspension it produces, unless somehow Zeus or Aphrodite, looking on, shall heal and bring about some action and reversals with toil and distrust, [f. 139] yet it brings diseases on account of household slaves or uprisings of children, downfalls of crowds, and they shall have pain of head and eyes. 5 But in a nocturnal nativity he is good and active in all things, and produces actions and friendships and release from evils with toil and distrust.

"Distributing to the Moon in a nocturnal nativity, with the Moon moving from its rising, signifies difficult times and dangers; for it brings fears and disturbances of sudden events and losses and 10 mourning of a female person, that is of a mother or a related head; and there will be instability and illness; and there will be hemorrhages and miscarriages, and changes of places, unless somehow through the sight of some benefic there will be an escape from evils. But in the night, with the Moon moving from its recession, in all things it will be good and beneficial, and brings advancement and introduction and 15 grace of benefactions and gains and rectification of livelihood. But by day it disturbs and harms, yet it changes the evil toward the better, and will dissolve toils and tumults.

« When distributing to Venus, during the night it produces good and active times and the humbling of enemies and unions with women, but with blame, and there will also be acquisition and gains, especially when Venus is an evening star in the east. If it aspects Saturn, it produces sorrows and anxieties from female persons; but in other respects it is good. During the day it is good for activities, yet it brings disturbances and enmities of women and miscarriages and ingratitude of friends and blame on account of a woman and erotic inclinations or adulteries and separations of women and conflicts or slanders and condemnation. »

« When distributing to Mercury, both in a nocturnal and a diurnal nativity, when it is not in opposition or square to any of the malefics, it produces criminal dealings and piratical attacks and trials and imprisonments and slanders from friends and plots of slaves and intrigues and harassments and false accusations on account of affairs and loans and persons acting as guarantors, disturbances and charges and oppositions from friends and slaves and bodily dangers, unless Jupiter, casting his aspect, produces good activities and reversals and mastery over enemies. » 35

1 or ἀποπλ. 45 ἐπαναστάσεως. 9 ἐπικυνδύνους, f. mel. 11 ἢ] καί. 14 ἀποκρίσεως prave. 15 σύστασιν εὐεργ. (καί omisso). 17 ἀλλὰ] καί. Codex noster praestare mihi videtur. 21 περίκτισιν cod. 23 et 24 ἀγαθή. 25 χριότίας cod. Corrigo ex Heph. 32 συκοφαντίας - δανείων] συκοφ. πραγμάτων καὶ χάριν δανείων.

[F. 139r.] Hephaest., II, 31. Ἡλίου χρονοκρατορία [1].

« Ὁ Ἥλιος ἑαυτῷ ἐπιμερίζων ἐπὶ μὲν ἡμερινῆς γενέσεως ἐπὶ τοῦ ὡροσκόπου τυχὼν ἐμπράκτους χρόνους ποιεῖ καὶ συστάσεις πρὸς ὑπερέχοντα πρόσωπα καὶ ἀποδημίας ἐμπράκτους καὶ πίστεις καὶ φιλίας παρέχεται, καὶ ἀπὸ παλαιῶν πραγμάτων ὠφελείας, καὶ ἐν πᾶσιν ἀγαθὸς καὶ ἐπικερδής. ἐπὶ νυκτερινῆς δὲ ἀκτινοβολούμενος ὑπὸ κακοποιῶν μετεωρισμοὺς καὶ πρὸς μεγάλα προσώπα ἀμφισβήτησιν ποιεῖ. καὶ ἐὰν τύχῃ πράσσων, ἀπραγήσει. καὶ ταραχθήσεται καὶ ἀθυμήσει καὶ νοσήσει, καὶ κρίσεις ποιήσει βιαίας [f. 139v] καὶ στενοχωρίας καὶ ὀφθαλμῶν ἄλγησιν καὶ πληγὴν σιδήρου ἐπιφέρει καὶ πατρὸς κίνδυνον καὶ μητρικῶν ἐλάττωσιν καὶ πράγματα κεφαλικὰ ἐπάγει καὶ ἐλάττωσιν· καὶ εἰς ὃ ἂν ἐπιβάληται ἀνωφελὴς ὁ χρόνος.

« Ἐν δὲ Ἄρεως οἴκῳ τυχὼν νόσους κοιλιῶν ποιεῖ καὶ πλευρῶν πόνους καὶ τραῦμά τι καὶ ἕνεκα ἐχθρῶν πολλὰ κακὰ ποιήσει χάριν ἐπιβουλῆς καὶ βλάβας καὶ ζημίας καὶ ἐξ ὄχλων ἰδίων προδοσίας. νυκτὸς δὲ μετριώτερα τὰ φαῦλα ἔσται.

« Ἐν δὲ Κρόνου οἴκοις δυσεντερίας καὶ στραγγουρίας καὶ ἀποστήματα· καὶ ὁ πατὴρ δὲ κινδυνεύσει τοῦ ἔχοντος· καὶ ἀπραγίας καὶ νόσους παρέχει, μάλιστα νυκτός, ἡμέρας δὲ μετὰ ἀπιστίας καὶ βραδύτητος ἀνύσει τὸ πράγματα.

« Ἐν δὲ Ἑρμοῦ τόποις δίκας αἴρει πρὸς ὑπερέχοντας καὶ ἐχθροὺς ἐπεγείρει, καὶ ψῦξιν πραγμάτων καὶ ζημίας καὶ ἐπιθέσεις, μάλιστα νυκτός· ἡμέρας δὲ περιγενέσθαι τῶν φαύλων ποιεῖ.

« Ἐν δὲ τοῖς τῆς Ἀφροδίτης τόποις διὰ θηλυκὰ πρόσωπα μετεωρισμοὺς ποιεῖ καὶ ψόγον καὶ λύπας καὶ μερίμνας παρέχει.

« Ἐν δὲ τοῖς ἰδίοις ἡμέρας μὲν καλῶς κείμενος πρὸς ὑπερέχοντας σύστασιν καὶ δόξαν περιποιεῖ, νυκτὸς δὲ μέτριος.

« Ἐν δὲ τοῖς τόποις τοῦ Διός, νυκτὸς μὲν τὰ φαῦλα μέτρια ποιήσεται καὶ ἐπικράτησιν τῶν ἐχθρῶν παρέξει, πλὴν λύπην ἐπάγει τινῶν ἰδίων, ἡμέρας δὲ ἀγαθός, καὶ δόξαν ποιεῖ ἐν πᾶσι τοῖς ἔργοις.

« Ἐν δὲ τοῖς τόποις τῆς Σελήνης χαλεπὸς καὶ ἄπρακτος ἔσται, τόπους ἐκ τόπων μεταβάλλων καὶ θορύβους καὶ ἀσθενείας καὶ ὀφθαλμῶν πόνον ποιῶν καὶ στομάχων, καὶ μάλιστα νυκτός· ἡμέρας δὲ ἀγαθὸς καὶ ἔμπρακτος, ἐὰν αὐξιφωτῇ ἡ Σελήνη.

4 ἀπὸ ἐπιδημίας cod. Corrigo ex Heph. 5-6 καὶ ἐν πᾶσιν ὁ χρόνος ἀγ. 9 βιαίας] καὶ βίας. 11 μητρικῶν] πατρικῶν, f. mel. ἐπάγει καὶ ἐλάττωσιν (*sic*)] ἐπάγει καὶ καρδίας ἄλγησιν, καὶ εἰς ὃ ἂν. 13 Post τυχὼν] ἡμέρας μὲν hic et in P deesse videtur. 14 τι καὶ καὶ cod. 15 καὶ ἰδίων, f. mel. 18 F. suppl. <περὶ> τοῦ ἔχ. 19-20 βραδυτῆτος cod. et P, ut supra scriptum vidimus. 21 ἔχθρας, f. mel. ?

[1] Ἡλίου ἐπιμερισμοὶ in V. Valentis editione non comparent.

[F. 139.] Hephaest., II, 31. Solar Chronocratorship 1.

« The Sun, distributing its own sub-period, when it happens to be at the ascendant in a daytime nativity, makes the times active and productive, and brings about associations with persons of superior rank and active travels and trust and friendships, and benefits from old affairs, and in all things it is good and profitable. But in a nocturnal nativity, when struck by the rays of malefic planets, it causes agitations and disputes with great persons. And if one happens to be active, he will become inactive. And he will be troubled and despondent and fall ill, and it brings violent crises [f. 139] and distress and pain in the eyes and a blow from iron, and it brings danger to the father and diminishment of maternal affairs and capital matters and diminishment; and the period is unprofitable in whatever one undertakes.

« When it happens to be in the house of Ares, it causes diseases of the bowels and pains in the sides and some wound, and on account of enemies it will bring many evils through treachery and harm and losses and betrayals from one's own crowds. But by night the troubles will be more moderate.

« In the houses of Kronos, dysentery and strangury and abscesses; and the father of the native will be in danger; and it brings inactivity and illnesses, especially by night, but by day it will accomplish affairs with distrust and slowness.

"In the places of Hermes, he brings lawsuits against those in power and stirs up enemies, and causes the cooling of affairs and losses and attacks, especially by night; but by day he enables one to prevail over evil men.

"In the places of Venus, through feminine figures, it causes elevations and brings blame, sorrows, and anxieties.

"When well-placed in its own signs, by day it brings association with those in high positions and renown, but by night it is moderate."

"In the places of Jupiter, at night it will make bad things moderate and will provide dominance over enemies, although it brings grief concerning certain personal matters; but by day it is good, and produces glory in all undertakings."

"In the places of the Moon, he will be troublesome and ineffectual, changing from place to place and causing disturbances and illnesses and pain of the eyes and stomachs, and especially by night; but by day, good and effective, if the Moon is waxing."

4 ἀπὸ ἐπιδημίας cod. Corrected from Heph. 56 καὶ ἐν πᾶσιν ὁ χρόνος ἀγ. 9 βιαίας] καὶ βίας. 11 μητρικών] πατρικῶν, f. mel. ἐπάγει καὶ ἐλάττωσιν (sic)] ἐπάγει καὶ καρδίας ἀλγησιν, καὶ εἰς ὃ ἄν. 13 Post τυχών] ἡμέρας μὲν hic et in P deesse videtur. 14 τι καὶ καὶ cod. 15 καὶ ἰδίων, f. mel. 18 F. suppl. < περὶ> τοῦ ἔχο 19-20 βραδυτήτος cod. et P, ut supra scriptumn vidimus. 21 €x0paç, f. mel. ?

1 The subdivisions (epicmerismos) of the Sun do not appear in the edition of Vettius Valens.

« Ὁ Ἥλιος τῇ Σελήνῃ ἐπιμερίζων ἐπὶ νυκτερινῆς γενέσεως οὐκ ἀγαθός ἐστιν· φθόνους γὰρ φέρει καὶ ζημίας πρὸς χρόνον ὀλίγον καὶ δαπάνας καὶ ξενιτείας καὶ ἀπὸ θηλυκῶν προσώπων ἀηδίας καὶ ἔχθρας ἀπὸ ἰδίας. εἰ δὲ αὐξιφωτοῦσα τύχοι ἡ Σελήνη, μετρίως βλάπτει, καὶ ἀπὸ μόχθων ἀποφυγὴ ἔσται τῶν κακῶν ἡμέρας· νυκτὸς δὲ τῆς Σελήνης ἐπ' ἀνατολῆς φερομένης καλλίστου καιροῦ γίνεται συμφωνία καὶ κέρδη εὐημερίαν ἔχοντα.

« Τῷ δὲ Κρόνῳ ἐπιμερίζων ἐπὶ νυκτὸς κινδύνους καὶ ἀπραγίας καὶ ψῦξιν πράξεων καὶ κρίσεις καὶ ἀνασκευὰς ἐπιφέρει καὶ νεύρων ἀλγηδόνας καὶ λύπας καὶ δάκρυα σὺν θορύβοις καὶ ἔχθρας ἀπὸ πρεσβυτέρων καὶ θανάτους οἰκείων προσώπων ὄψεται <καὶ> φόβους καὶ μερίμνας, καὶ εἰς πάντα βλαβερὸς ὁ χρόνος ἔσται. ἐπὶ δὲ ἡμέρας μέτρια φαῦλα καὶ πρᾶξιν καὶ σύστασιν παρέχει καὶ ἄνυσιν πραγμάτων, πλὴν μετὰ βραδύτητος.

« Τῷ δὲ Διὶ ἐπιμερίζων ἐπὶ ἡμερινῆς γενέσεως μεγάλας πράξεις καὶ περίκτησιν καὶ δόξας πολιτικὰς παρέξει, καὶ ἐν πᾶσιν ὁ χρόνος καλὸς ἔσται, καὶ νίκην κατ' ἐχθρῶν δώσει καὶ κληρονομίας καὶ μεγάλων ἀνδρῶν φιλίας. ἐπὶ νυκτὸς δὲ κακῶν πλείστων αἴτιος ἔσται· μετρίους γὰρ τοὺς χρόνους καὶ ἀπράκτους καὶ ζημιώδεις ἀπεργάζεται καὶ σκυλτικοὺς καὶ προκοπῶν ἐκκοπὰς καὶ ἔχθρας καὶ θορύβους ποιήσει καὶ σωματικὰς ὀχλήσεις, καὶ μάλιστα ἐὰν ὑπὸ κακῶν θεωρηθῇ.

[F. 140r] « Τῷ δὲ Ἄρει ἐπιμερίζων ἐπὶ ἡμερινῆς γενέσεως οὐκ ἀγαθός· κακῶν γὰρ πλείστων αἴτιος γενήσεται, καὶ ἐκπτώσεις καὶ ἐπιθέσεις καὶ διαβολὰς καὶ κινδύνους καὶ νόσους καὶ αἱμαγμοὺς καὶ πτώσεις ἐξ ὕψους ποιήσει ἢ ἀπὸ τετραπόδων καὶ ὀφθαλμῶν πόνον καὶ ἐξ ἰδίων προδοσίας καὶ οἰκείων θορύβους καὶ φίλων ἔχθρας καὶ αἰφνιδίους συμφορὰς ἐγείρει. ἐπὶ νυκτὸς δὲ μέτρια τὰ φαῦλα καὶ ἀποφυγὴ ἔσται τῶν κακῶν φιλάνθρωπος.

« Τῇ δὲ Ἀφροδίτῃ ἐπιμερίζων καὶ ἐπὶ ἡμέρας καὶ νυκτὸς ἁμαρτυρήτῳ οὔσῃ ὑπὸ κακοποιῶν πρᾶσιν καὶ ἐπίκτησιν σημαίνει, μάλιστα ἑῴας οὔσης· καλοὶ γὰρ οἱ χρόνοι ἐπὶ ταύτης ἀνεγράφησαν· ἤτοι γὰρ διὰ θηλυκοῦ προσώπου ἢ φίλου ἢ ἐπιτηδεύματός τινος εὐημερίας παρέχει καὶ ὠφελείας, καὶ ἐν πᾶσιν ἐπιχαρὴς ἔσται ὁ χρόνος, καὶ εἰς ὃ ἂν ἐπιβάληται ἐπιτυγχάνει· ὑπὸ δὲ κακοποιῶν θεωρουμένης ἢ δυτικῆς οὔσης καὶ ἑσπερίας, μέτριοι οἱ χρόνοι καὶ ἄπρακτοι καὶ ἐπιτάραχοι καὶ ἐπιβλαβεῖς, καὶ ἐπιθέσεις ἐξ ἰδίων καὶ θηλυκῶν, καὶ ἐπηρείας καὶ βλάβας ποιεῖ.

« Τῷ δὲ Ἑρμῇ ἐπιμερίζων καὶ ἐπὶ ἡμέρας καὶ ἐπὶ νυκτὸς καλοὺς τοὺς χρόνους καὶ ἐπιτευκτικοὺς καὶ ἐμπράκτους ποιεῖ, καὶ εὐημερίας ἔκ

1 Post ἐπιμερίζων] μῆνας καὶ ἡμέρας. Item, post ἐπιμερίζουσα, p. 104, 3 et 14. ἡμερινῆς. 4 ἀπὸ ἰδίας] πρὸς ἰδίους. 12 τὰ φαῦλα 14 βραδυτῆτος cod. et P, fere ubique. 16 καὶ ἐξ ὄχλου δόξας. 17 μεγάλας. 20 σκυλτικὰς cod., corr. ex Heph. 26 ἐξ οἰκείων, f. mel. 28 φιλανθρώπως. 31 ἐπὶ ταύτης] ἐν πᾶσιν.

« The Sun, distributing its period to the Moon in a nocturnal nativity, is not favorable; for it brings envy and losses for a short time, and expenses and sojourns abroad, and unpleasantness from female persons and enmity from one's own people. But if the Moon happens to be waxing in light, it harms moderately, and there will be an escape from toils and evils by day; but when the Moon is carried toward rising by night, there comes a harmony of the finest season and gains attended by prosperity.

« Distributing its period to Saturn by night, it brings dangers and inactivity and a chilling of affairs and judgments and reversals, and pains of the sinews and griefs and tears along with turmoil and enmity from elders, and he will see deaths of household persons and fears and anxieties, and the period will be harmful in all things. By day, however, it provides moderate misfortunes and activity and association and accomplishment of affairs, yet with slowness.

« Distributing its period to Jupiter in a diurnal nativity, it will provide great activities and acquisition of property and civic honors, and the period will be good in all things, and it will grant victory over enemies and inheritances and friendships of great men. By night, however, it will be the cause of very many evils; for it renders the times moderate and unproductive and harmful, and troublesome, and it will bring cuttings-off of advances and enmities and turmoil and bodily disturbances, and especially if it is aspected by malefics.

[F. 140*] "Distributing periods to Mars in a diurnal nativity is not good; for it will be the cause of very many evils, and will bring about falls, attacks, slanders, dangers, illnesses, bloodshed, and falls from heights or from four-footed animals, and pain in the eyes, and betrayals by one's own people, disturbances from household members, enmities from friends, and sudden calamities. But at night, the afflictions are moderate, and there will be an escape from evils that is humane.

"Distributing periods to Venus, both by day and by night, when she is unwitnessed by malefic planets, signifies acquisition and gain of property, especially when she is in the eastern phase; for the times recorded under her are good — for either through a female person or a friend or some occupation she provides prosperity and benefit, and the time will be pleasant in all things, and whatever one undertakes one will succeed in; but when she is beheld by malefics or is in the western and evening phase, the times are moderate, unproductive, turbulent, and harmful, and she brings attacks from one's own people and from women, and spite and injuries.

Distributing periods to Mercury, both by day and by night, makes the times good, successful, and effective, and brings prosperity from

1 After "distributing periods"] months and days. Likewise, after "distributing periods," p. 104, 3 and 14. Diurnal. 4 "from one's own"] toward one's own. 12 the afflictions 14 slowness cod. et P, fere ubique.16 and from the multitude of glory.17 n(*) dog cod., corr. exn31 great.nHeph. 26 & olkeiwv, f. mel. 28 philanthropic. on the same] in all.

τε πραγμάτων ἢ πίστεως ἢ συναλλαγῶν, καὶ κοινωνίας καὶ ἀγορασμοὺς καὶ οἰκονομίας ἀποτελεῖ, καὶ εἰς πάντα ὁ χρόνος ἱλαρὸς ἔσται. ἐν δύσει δὲ ὄντος ἑσπερίᾳ καὶ ὑπὸ κακοποιοῦ θεωρουμένου πραγμάτων ἐκκοπὰς καὶ θορύβους ποιεῖ καὶ ἐπιβουλὰς καὶ ζημίας καὶ φίλων
5 ἀχαριστίας καὶ ἀπροσωπίας καὶ θλίψεις βιωτικὰς καὶ ἐκ δούλων ἐπιθέσεις ἢ δρασμοὺς καὶ κλοπάς, ἢ νόσους θρεπτῶν καὶ στομάχου καὶ ἔχθρας αἰφνιδίους, εἰ μή πως ὁ ἀστὴρ ἀνατολικὸς ὢν φανῇ· οὕτω γὰρ ἀποφυγὴν τῶν κακῶν ποιήσει.

[F. 140r.] Hephaest., II, 32. Ἀφροδίτης χρονοκρατορία.

10 « Ἡ Ἀφροδίτη ἑαυτῇ ἐπιμερίζουσα ἐπὶ ἑῴας ἀνατολῆς καὶ ἐπίκεντρος οὖσα χωρὶς τῆς ἀπὸ Κρόνου θεωρίας ἀγαθοὺς τοὺς χρόνους σημαίνει ἐπιτευκτικούς τε καὶ πρακτικοὺς καὶ δοξαστικοὺς καὶ σύστασιν ἔχοντας πρὸς ὑπερέχοντας, καὶ πράξεις ἐπικερδεῖς καὶ χαρὰν ἐπὶ οἰκείοις καὶ προκοπάς, ἔτι δὲ καὶ πρὸς θηλυκὰ πρόσωπα φιλίας καὶ ἐρεθισμοὺς
15 ἀφ' ὧν ὠφελοῦνται, καὶ ἐν τέχναις ἢ ἐπιτηδεύμασιν εὐημεροῦσι καὶ καλωνυμοῦνται καὶ ἐχθρῶν περιγίνονται. θεωρουμένη δὲ ὑπὸ κακοποιῶν θορύβους καὶ κρίσεις καὶ ἀπραγίας καὶ μερίμνας ἐπάγει, καὶ ἐν πᾶσι τὸν χρόνον βλαπτικόν· ὁμοίως καὶ ἀθεώρητος οὖσα ὑπὸ κακοποιῶν ἀγαθή ἐστιν· ὕπαυγος δὲ οὖσα καὶ ὑπὸ κακοποιῶν θεωρουμένη
20 ταραχὰς καὶ μάχας ἐκ θηλυκῶν προσώπων καὶ φίλων παραβάσεις καὶ ἔχθρας ἐπιφέρει, καὶ ἀπραγίας καὶ ψύξεις πράξεων καὶ κινδύνους καὶ ἐκτρώσεις καὶ αἱματμοὺς [f. 140v] γυναικῶν ἀπέργαζεται καὶ νόσους.

« Καὶ ἐὰν μὲν τύχῃ ἐν οἴκῳ Ἡλίου, αἰσχρὰ πράγματα διαπράσσεται, μοιχείας καὶ χωρισμοὺς προπετεῖς· ἐν δὲ οἴκῳ Σελήνης ζηλοτυπίας καὶ
25 ἔχθρας διὰ γυναῖκα, εἰς δὲ τὰ λοιπὰ πάντα ἔμπρακτος καὶ ἐπικερδὴς ἔσται.

« Ἐν δὲ ἰδίοις τόποις ἀγαθὸν καὶ ἐπικερδῆ τὸν χρόνον, καὶ μάλιστα διὰ θηλυκῶν προσώπων καὶ πράσεις καὶ βίου συναλλαγὴν παρέχει καὶ φίλων σύστασιν.

30 « Ἐν δὲ Κρόνου τόποις φθόνους καὶ μετεωρισμοὺς ἀπεργάζεται καὶ νόσους μακρὰς καὶ μερίμνας διὰ γυναῖκας καὶ φαντασίας ὀνείρων καὶ ἄπρακτον τὸν χρόνον.

« Ἐν δὲ Διὸς τόποις μεγάλας προκοπὰς σημαίνει, ἀγάμοις γάμον, γεγαμηκόσι τέκνα, καὶ ἐν πᾶσιν ἱλαρὸν τὸν χρόνον.

35 « Ἐν δὲ Ἄρεως τόποις...

« Ἐν δὲ Ἑρμοῦ τόποις ἐπιχαρῆ τὸν χρόνον σημαίνει καὶ πράσεις καὶ

1 καὶ κοιν.] καὶ om. 5 ἀπροσωπία addendum lexicis. 11 ἀπὸ Κρόνου] πρὸς Κρόνον. 16 καλωνυμοῦνται] καλλωνυμοῦνται P. καλωνυμεῖν addendum lexicis. 21 πράσεων cod. 23 ἡ Ἀφροδίτη τύχῃ. 25 εὔπρακτος. 35 Ἐν δὲ Ἄρεως τόποις] vacat reliquus versus in cod. et sequens; haec verba om. P. 35 πράξεις P et cod. Corrigo.

of affairs or trust or transactions, and brings about partnerships and purchases and household management, and the time will be cheerful in all respects. But when it is at the western setting and observed by a malefic planet, it brings about interruptions of affairs and disturbances and plots and losses and ingratitude of friends and lack of consideration and afflictions of daily life and attacks or flights from slaves and thefts, or illnesses of dependents and of the stomach and sudden enmities, unless somehow the star appears rising in the east; for in that case it will bring about an escape from the evils.

[F. 140.] Hephaest., II, 32. The chronocratorship of Venus.

Venus, assigning its own period to itself at its evening rising and being angular without the aspect of Saturn, signifies good times that are productive, practical, and glorious, and that involve connections with those in authority, and profitable activities and joy concerning one's own household and advancement; moreover, also friendships and stimulations toward female persons from whom benefit is derived, and they prosper in crafts or pursuits and gain a good reputation and prevail over enemies. But when observed by malefics, it brings disturbances and judgments and inactivity and anxieties, and makes the time harmful in all respects; likewise, when not observed by malefics, it is favorable; but when under the rays of the sun and observed by malefics, it brings turmoil and quarrels from female persons and transgressions of friends and enmities, and produces inactivity and cooling of activities and dangers and miscarriages and hemorrhages [f. 140v] of women and illnesses.

«And if it happens to be in the house of the Sun, it brings about shameful deeds, adulteries and rash separations; but in the house of the Moon, jealousies and 25 enmities on account of a woman, while in all other respects it will be active and profitable.

«In its own places it makes the time good and profitable, and especially through female persons it provides transactions, exchange of livelihood, and the formation of friendships.

30 «In the places of Saturn it brings about envy and agitation, and prolonged illnesses and anxieties on account of women, and dream visions, and an unproductive time.

«In the places of Jupiter it signifies great advancements, marriage for the unmarried, children for the married, and in all things a cheerful time.

35 «In the places of Mars...

«In the places of Mercury it signifies a pleasant time and transactions and

1 and comm.] and om. 5 impersonality addendumn lexicis. 11 from Saturn | to Cronus. 16 they are called] they are called P. kalonymein addendum lexicis. n21 verbs cod. 23 or Venus luck. 15 registered. 35 In the places of Ares]nvacat reliquus versus in cod. et sequens? haec verba on. P. 35 acts Pet cod.nCorrigo.

ὠνὰς παίδων μουσικῶν καὶ αὐτοὶ δὲ Μούσης τινὸς ἐρασταὶ γενήσονται καὶ σύστασιν φιλίας ἕξουσιν.

« Ἡ Ἀφροδίτη Κρόνῳ ἐπιμερίζουσα ἐπὶ μὲν νυκτερινῆς γενέσεως κινδύνους θανατηφόρους γυναικῶν ποιεῖ καὶ σύγχυσιν καὶ ἐπηρείας καὶ διὰ θηλυκοῦ προσώπου λύπας, καὶ εἰς πάντα τὸν χρόνον ἀηδῆ καὶ νοσώδη καὶ ἄπρακτον· ἢ γὰρ φαρμάκων ὑπονοίας ἢ ἐπιβουλὰς παρέχεται, καὶ εἰς πᾶν ὃ ἂν πράξωσι χάριν οὐχ ἕξουσιν, ἀλλὰ μέμψιν ὑπομενοῦσι, καὶ εὐεργετήσαντες ἀχαριστοῦνται, καὶ πράξεων ἐκκοπὰς καὶ ἀπὸ περιψύξεως ἢ ῥευμάτων ἢ βασάνων ἢ σπληνὸς πόνον, ὥστε καὶ ἐπὶ ναοὺς καταφεύγειν προφάσει νόσων. ἐπὶ δὲ ἡμέρας ἀποφυγὴν τῶν κακῶν ἀπεργάζεται καὶ πράξεις καὶ κέρδη καὶ ἐκ μὴ ἐλπιζομένων πραγμάτων καὶ προκοπὰς ἐπὶ τὸ κρεῖττον καὶ ἐν παντὶ τὸν χρόνον ὠφέλιμον.

« Τῷ δὲ Διὶ ἐπιμερίζουσα ἐπί τε ἡμερινῆς καὶ νυκτερινῆς γενέσεως ἀγαθὴ ἐν πᾶσιν ἔσται, καὶ προκοπὰς ποιεῖ καὶ κέρδη καὶ ἀγάμοις γάμον καὶ ἀτέκνοις τέκνα καὶ ἐχθρῶν ἐπικράτησιν καὶ σύστασιν καὶ εὐφημίαν ἀπὸ φίλων καὶ θηλυκῶν προσώπων διά τε λόγων ἢ πραγμάτων ἢ ἐπιτηδευμάτων. καὶ πολλὰ κτήσονται, καὶ ψευδόμενοι πιστευθήσονται, καὶ ἐν ταῖς πράξεσιν ἐπιτεύξονται, καὶ ἐξ ἐμπορικῶν ἢ κοινωνικῶν ἔργων ὠφελοῦνται, ἐπί τε οἴκῳ καὶ παντὶ πράγματι ἐπίχαριν ποιήσει τὸν χρόνον, καὶ ἀγορασμοὺς καὶ ἔμμουσα πράγματα. εἰ δ' ὕπαυγος εἴη, ψόγον καὶ θορύβους καὶ ζημίας καὶ ἐναντίωσεις ἐπάγει ἕνεκα γυναικός καὶ διαβολὰς καὶ φίλων ἀχαριστίας.

« Τῷ Ἡλίῳ δὲ ἐπιμερίζουσα ἐπὶ ἡμερινῆς γενέσεως, μὴ οὖσα ὕπαυγος μήτε ὑπὸ κακοποιῶν θεωρουμένη μεγάλας πράξεις καὶ ἐπίκτησιν καὶ σύστασιν καὶ κέρδη ἐκ θηλυκῶν προσώπων καὶ φίλων ἐπισήμων εὐεργεσίας καὶ χαρὰν ἐπὶ τῷ οἴκῳ καὶ εὐφημίαν ἐν πᾶσι πράγμασι· θεωρουμένη δὲ ὑπὸ κακοποιῶν ἢ Διός, μάλιστα νυκτός, χωρισμοὺς γυναικῶν ἀποτελεῖ [f. 141r] καὶ ἔχθρας καὶ ψόγον καὶ θορύβους διὰ γυναῖκα, εἰς δὲ τὰς πράξεις ἀγαθὴ καὶ ἐπικερδής.

« Τῇ δὲ Σελήνῃ ἐπιμερίζουσα ἐπί τε νυκτὸς καὶ ἡμέρας, τῆς Σελήνης ἐξ ἀνατολῆς φερομένης, ἀντιδικίας καὶ ἐναντιώσεις καὶ ἔχθρας ἀνασκευάζει, ἀπραγίας τε καὶ ἐγκοπὰς πραγμάτων ποιεῖ καὶ ψύξεις καὶ χωρισμοὺς γυναικῶν καὶ ἔχθρας αὐτῶν καὶ δρασμοὺς καὶ νόσους καὶ οἰκετῶν ἐλάττωσιν καὶ φαρμακείας ὑπομένουσι, καὶ εἰς γυναῖκα ὑποψίαν ἕξουσι, καὶ ζηλοτυπίας καὶ δειγματισμοὺς[1] καὶ οἰκειακὰς

1 μουσικῶν] παίδων μεμουσωμένων. 10 ναοὺς] θεοὺς. μόχθων καὶ νόσων 15 ἀγαθὴ] καλή. 18 κτήσεται lege κτήσονται [F. C.]. 20 ἔργων] πραγμάτων. 21 εἴη ἡ Ἀφροδίτη. 24 Ἀφροδίτη Ἡλίῳ ἐπιμερ. 31 Ἀφροδίτη Σελ. ἐπιμ 35 οἰκετικῶν. 36 δηγματισμοὺς P et cod. Corr. F. C.

[1] Vide infra, p 108. 22 et in papyro *Berliner Griech. Urkunden*, I, p. 244, n. 246, 5: κινδυνεύω ταὐτὰ ἀπολέσαι μετὰ καὶ δειγματισμοῦ. Alio sensu verbum usurpatur in inscriptione Rosettana. Cf. Dittenberger, *Orient. Inscr.*, n° 90, n. 86. — F. C.

enjoyments of musical children, and they themselves will become lovers of some Muse and will have the forming of friendships.

«Venus apportioning to Saturn in a nocturnal nativity brings deadly dangers involving women, and confusion and malicious treatment and griefs on account of a female person, and makes the entire time unpleasant and 5 sickly and unproductive; for it brings suspicions of poisons or plots, and in everything they undertake they will find no favor but will endure blame, and when they do good deeds they receive ingratitude, and there will be interruptions of activities and pain from chilling or fluxes or torments or the spleen, so that they even flee to temples on the pretext of illness. But in a diurnal nativity it brings escape 10 from evils and activities and gains and advancements from unexpected matters and progress toward the better, and makes the entire time beneficial.

« When she distributes to Jupiter in both a diurnal and nocturnal nativity, she will be beneficent in all things, and produces advancement and gains and marriage for the unmarried and children for the childless and mastery over enemies and introduction and good repute from friends and female persons through words or deeds or pursuits. And they will acquire many things, and when they lie they will be believed, and they will succeed in their activities, and they are benefited from commercial or partnership works, and in regard to a household and every matter she will render the time gracious, and purchases and musical matters. But if she is under the rays, she brings censure and tumults and losses and oppositions on account of a woman and slanders and ingratitude of friends.

« When she distributes to the Sun in a diurnal nativity, not being under the rays nor beheld by malefics, great activities and acquisition and introduction and gains from female persons and benefits from distinguished friends and joy regarding the household and good repute in all matters; but when beheld by malefics or Jupiter, especially by night, she brings about separations of women [f. 141] and enmities and censure and tumults on account of a woman, yet in activities she is good and profitable.

« When she distributes to the Moon both by night and by day, while the Moon is moving from its rising, she dissolves lawsuits and oppositions and enmities, and produces inactivity and hindrances of affairs and coldness and separations of women and their enmities and flights and illnesses and a diminution of servants and they endure poisonings, and toward a woman they will harbor suspicion, and jealousies and public shaming; and domestic

1 of musicians] of children with bruises. 10 temples] gods. of toils and diseases] 15 good good. 15 acquired lege acquired (F. C.]. 20 works) of things. n21 iii or Venus. 24 Aphrodite Helios epimer. 31 Venus Pg. admin 35 oicetics. 36 dogmatisms P et coll. Gorr. F.C.

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1 See below, p. 108. 22 and in the papyrus Berliner Griech. Urkunden, I, p. 244, n. 246, 5: κινδυνεύω ταὐτὰ ἀπολέσαι μετὰ καί δειγματισμού. The word is used in another sense in the Rosetta inscription. Cf. Dittenberger, Orient. Inscr., nº 90, n. 86. — F.C.

ἀηδίας καὶ ἀναστατώσεις ποιεῖ, καὶ πᾶν τὸ ἐξερχόμενον δαπανηθήσεται εὐθέως· δικάζονται δὲ πολλάκις πρός τινας. ἐξ ἀποκρούσεως δὲ φερομένη μετρίως ὠφελεῖ καὶ πράξεις καὶ συστάσεις καὶ κέρδη ἀπροσδοκήτως ποιεῖ.

5 [F. 141r.] Hephaest., II, 33. Ἑρμοῦ χρονοκρατορία.

« Ὁ Ἑρμῆς δὲ λαβὼν τὴν ἐπικράτησιν τοῦ χρόνου ἐπί τε ἡμερινῆς καὶ νυκτερινῆς γενέσεως ἐπὶ ἀνατολῆς ἑῴας τυχὼν καὶ ἐπίκεντρος χωρὶς κακοποιοῦ θεωρίας, ἀγαθὸς καὶ πρακτικὸς καὶ ἐπικερδής ἐστι, καὶ συστατικοὺς καὶ εὐφήμους ἀποτελεῖ καὶ προσόδους ἀπό τε λόγων καὶ
10 πραγμάτων ἢ πίστεως ἢ τέχνης ἢ ἐπιτηδευμάτων καὶ ἐχθρῶν καθαίρεσιν, οἰκείων τε χαρὰν καὶ πάντων ἐπίτευξιν. ἐὰν δὲ ὑπὸ κακοποιῶν θεωρηθῇ, θορύβους, δίκας καὶ ἐγκλήματα ἐπάγει. καὶ ἐν μὲν ἡλιακῷ ζῳδίῳ τυχὼν ποιεῖ πράξεις καὶ κέρδη χαρίζεται. ἐὰν μὲν σεληνιακῷ ζῳδίῳ νυκτὸς μὲν αὐξιφώτου οὔσης τῆς Σελήνης, καὶ πρᾶξιν καὶ
15 σύστασιν καὶ δόξαν καὶ προκοπὴν ποιεῖ· ληγούσης δὲ τῆς Σελήνης ἐν ἀρχῇ μὲν ἀπραγίαν, ὕστερον δὲ πρᾶξιν καὶ ἐπιτευκτικὸν ἐργάζεται τὸν χρόνον καὶ ὠφέλιμον ἐν τῇ προκοπῇ καὶ συστάσει καὶ φιλίᾳ.

« Ἐν δὲ ἰδίοις τόποις καλὸς καὶ πρακτικὸς καὶ δοξαστικός.

« Ἐν δὲ τόποις Κρόνου ψύξεις πραγμάτων καὶ ἀποβολὰς καὶ ἀρχαίων
20 πραγμάτων ἀνασκευὰς καὶ ἔχθρας.

« Ἐν δὲ Ἄρεως οἴκοις θορύβους καὶ ἐπιβουλὴν πραγμάτων καὶ κατηγορίας καὶ θλίψεις καὶ διαβολὰς καὶ ἐχθρῶν ἐπανάστασιν καὶ δούλων λύπας καὶ ἐνέδραν πραγμάτων.

« Ἐν δὲ Διὸς τόποις ἐπίχαρις καὶ ἐπικερδὴς καὶ δοξαστικὸς ἔσται,
25 καὶ λαμπρὸν τὸν χρόνον ποιήσει καὶ Μούσης τινὸς προθύμως ἐρασθήσονται.

« Ὁ Ἑρμῆς δὲ Κρόνῳ ἐπιμερίζων καὶ ὑπὸ τοῦ Διὸς θεωρούμενος ἀπραγίας καὶ ζημίας καὶ ἀρχαίων πραγμάτων ἀνασκευὰς καὶ κρυπτῶν ἔργων ἐλέγξεις καὶ οἰκετῶν λύπας ἢ τέκνων θρεπτῶν καὶ νόσους καὶ
30 κινδύνους ἐπάγει καὶ περὶ τὰ νεώτερα πράγματα αἰτίας καὶ σωματικὰς ὀχλήσεις ἕνεκα κρυπτῶν πόνων, καὶ εἰς πάντα ἀηδὴς ὁ χρόνος.

« Τῷ Διὶ δὲ ἐπιμερίζων καὶ ἐπὶ νυκτὸς καὶ ἐπὶ ἡμέρας πρακτικοὺς τοὺς χρόνους σημαίνει καὶ περίκτησιν [f. 141v] καὶ κέρδη καὶ ἐχθρῶν καθαίρεσιν καὶ χαρὰν ἐπὶ οἴκῳ καὶ εὐφημίαν καὶ ἀγορασμοὺς καὶ
35 προκοπὰς διά τε λόγων καὶ γραφῶν καὶ ἐμποριῶν καὶ μισθαρνιῶν. εἰ δὲ ὕπαυγος εἴη καὶ ὑπὸ κακῶν θεωροῖτο, μάλιστα ἔχθρας καὶ ζημίας καὶ δίκας ἢ διαβολὰς καὶ φθόνον καὶ ἐνέδραν καὶ μετεωρισμοὺς παρέξει ἀπὸ μεγάλων προσώπων.

5 In huius capituli textu Hephaestioneo codicis unici P folium 139*bis* partim prosectum est. 27 Post ἐπιμερίζων] verba μῆνας καὶ ἡμέρας in parte hic prosecta extitisse suspicor, deperditae partis ratione habita. 35 μισθωτικῶν.

It causes distress and upheavals, and everything that goes out will be spent immediately; and they are frequently in litigation with certain persons. But when it proceeds from a repulsion, it benefits moderately and produces actions, associations, and unexpected gains.

5 [F. 141.] Hephaest., II, 33. The Chronocratorship of Hermes.

"When Hermes takes the mastery of the time, in both a diurnal and nocturnal nativity, having chanced upon an eastern rising and being angular without the aspect of a malefic, he is good, active, and profitable, and produces those who are well-connected and well-spoken, and brings revenues from words and affairs or from trust or skill or occupations, and the downfall of enemies, and joy from household members and success in all things. But if he is aspected by malefics, he brings disturbances, lawsuits, and accusations. And when he chances to be in a solar sign, he produces actions and grants gains. If in a lunar sign, when the Moon is waxing in brightness by night, he produces action, association, glory, and advancement; but when the Moon is waning, at first he brings inactivity, and later makes the time one of action and success, and beneficial in advancement, association, and friendship.

« In his own places, he is noble, active, and glorious.

« In the places of Saturn, coolings of affairs and losses and the undoing of old 20 matters and enmities.

« In the houses of Mars, tumults and the plotting of affairs and accusations and afflictions and slanders and the uprising of enemies and the sorrows of slaves and the ambushing of affairs.

« In the places of Jupiter, he will be gracious and profitable and glorious, 25 and he will make the period brilliant, and they will eagerly fall in love with some Muse.

they will fall in love.

« Mercury, assigning to Saturn and being observed by Jupiter, brings inactivity and losses and the undoing of old matters and the exposure of hidden deeds and the sorrows of servants or foster children and illnesses and 30 dangers, and causes accusations concerning newer affairs and bodily disturbances on account of hidden labors, and the period is disagreeable in all respects.

« Assigning to Jupiter, both by night and by day, he signifies active periods and acquisition [f. 1415] and gains and the downfall of enemies and joy in the household and good repute and purchases and 35 advancements through words and writings and commerce and wage-earning. But if he should be under the rays and observed by malefics, he will bring above all enmities and losses and lawsuits or slanders and envy and ambush and inflations of pride from great persons.

5 In the text of this chapter of the unique Hephaestionean codex P, folio 139bis is partly excised. 27 After επιμερίζων] I suspect the words μήνας καὶ ἡμέρας existed in the part excised here, taking into account the extent of the lost portion. 35 μισθωτικών.

« Τῷ δὲ Ἄρει ἐπιμερίζων καὶ ὑπὸ τούτου θεωρούμενος ἐπιταράχους τοὺς χρόνους σημαίνει καὶ θλίψεις καὶ συκοφαντίας καὶ ἔχθρας καὶ ῥαδιουργίας καὶ λῃστρικὰς ἐπιθέσεις καὶ ἀποστερήσεις καὶ ἐπιορκίας ἐκ φίλων, ἐπανάστασίν τε ἐχθρῶν καὶ ζημίας ἀπό τε λόγων καὶ πραγμάτων ἀργυρικῶν καὶ κατηγορίας ἄλλων ἁμαρτησάντων, καὶ ἐπὶ τετραπόδων καθῆσθαι κωλύσει διὰ πτῶσιν, καὶ τέκνων ἢ θρεπτῶν λύπας καὶ δούλων δρασμοὺς καὶ στομάχου πόνον καὶ καρδίας, μάλιστα ἡμέρας. νυκτὸς δὲ περιγενέσθαι τῶν φαύλων ποιεῖ.

« Τῇ δὲ Ἀφροδίτῃ ἐπιμερίζων καὶ ἐπὶ ἡμερινῆς καὶ νυκτερινῆς τῆς Ἀφροδίτης ἑῴας ἀνατολικῆς ἐπικέντρου ἐπιπλοκὰς καὶ συνηθείας γυναικῶν ποιεῖ, καὶ ἐπίχαριν καὶ ἐπικερδῆ καὶ ἐκ φίλων εὐεργεσίας καὶ ἀνάπαυσιν κακῶν, καὶ πᾶν ὅ, τι ἂν λέγωσι πιστευθήσονται. ἐὰν δὲ ὑπὸ κακοποιῶν θεωρηθῇ ὕπαυγος ὤν, μόχθους καὶ λύπας ἐπάγει χάριν γυναικὸς ἢ ἀγγελίαν ἐπίλυπον καὶ οἰκείας ἀηδίας ἀπεργάζεται.

« Τῷ Ἡλίῳ δὲ ἐπιμερίζων μάλιστα ἀνατολικὸς ὢν ξενιτείας σημαίνει καὶ μεταβολὰς τόπων καὶ πίστιν καὶ μυστήρια τηροῦσι καὶ πολιτικὰς ἀηδίας διαλύει καὶ δημόσια πιστευθήσονται, καὶ καλὸς ὁ χρόνος ἔσται. εἰ δὲ ὕπαυγος τῷ Ἡλίῳ τύχοι, ποιεῖ πόνον καὶ πρός τινας ἔχθρας καὶ ταραχάς, ὕστερον δὲ περιγίνονται· νυκτὸς δὲ ὕπαυγος ὢν μετέωρον χρόνον καὶ βλαπτικὸν σημαίνει, καὶ ἐκ μεγάλης κεφαλῆς ἀπειλὰς καὶ ἐπανάστασιν ἐχθρῶν καὶ μόχθους καὶ κατηγορίας καὶ δαπάνας ποιήσει, καὶ ἐκ δούλων λοιδορίας καὶ βλάβας ἕξει.

« Τῇ δὲ Σελήνῃ ἐπιμερίζων ἐπί τε ἡμέρας καὶ νυκτὸς τῆς Σελήνης ἐξ ἀνατολῆς φερομένης πρακτικοὺς τοὺς χρόνους σημαίνει καὶ ἐπικερδεῖς. τῆς δὲ Σελήνης ἐξ ἀποκρούσεως φερομένης μικροψυχίας παρέχει καὶ παρ' ἐλαχίστων προσώπων καὶ γυναικὸς ἀηδίας καὶ μερίμνας καὶ φιλονεικίας πραγμάτων καὶ λύπας καὶ διαβολάς, καὶ ἐπὶ τοῖς <μὴ> γεγονόσι πιστεύονται καὶ νοσοῦσι, καὶ ζημίας ὑφίστανται ἕνεκα πραγμάτων ἢ λόγων, καὶ τὸ λαμπρὸν τούτοις οὐκ ἔσται λαμπρόν, τὸ δὲ χαλεπὸν τούτοις ὀξὺ καὶ μετέωρον.

[F. 141v.] Hephaest., II, 34. Σελήνης χρονοκρατορία.

« Ἡ Σελήνη λαμβάνουσα τοὺς χρόνους ἐπὶ νυκτερινῆς γενέσεως ἐπίκεντρος οὖσα καὶ αὐξίφωτος ἀγαθὴ καὶ ἔμπρακτος καὶ ξενιτείας ἀγαθὰς παρέχει καὶ συστάσεις καὶ εὐφημίας· τισὶ δὲ καὶ ἀπὸ μητρὸς τοῖς ἔχουσιν ἢ θηλυκοῦ προσώπου ὠφελείας. ληξίφωτος δὲ οὖσα ἀτονώτερον ποιεῖ τὸν καιρόν· [f. 142r] ἐπὶ δὲ Ἡλίου αὐξιφωτοῦσα οὐ κακὴ μὲν

2 ἢ συκοφ. 3 ἢ ῥαδ. 10 καὶ ἐπικέντρου. 12 Post πιστευθήσονται] Add. Heph. : καὶ μουσικῶν ἢ ὀρχηστικῶν ἐρασθήσονται. 15 ἀνατολικὸς ἐπὶ ἡμέρας ξενιτ. 16 τελοῦσι. 19 ταραχὰς] ταραχθῆναι. 27 μὴ add. ex Heph. 28-29 πραγμάτων] γραπτῶν. 33 ἀγαθὴ] καλή. 35 ὠφελείας παρέξει. λειψιφαής. 36 Ἡλίου] ἡμέρας.

« Distributing to Mars, and being beheld by it, he signifies troubled times and afflictions and false accusations and enmities and knaveries and bandit attacks and deprivations and perjuries from friends, and the uprising of enemies and losses arising from words and monetary matters and accusations on account of the transgressions of others, and in riding on four-footed animals he will be hindered on account of a fall, and he brings sorrows from children or foster-children and the flight of slaves and pain of the stomach and heart, especially by day. By night, however, it causes one to prevail over evildoers.

« Distributing to Venus, both when Venus is by day and by night, when Venus is eastern and angular, it produces entanglements and associations with women, and brings charm and profit and benefactions from friends and relief from evils, and whatever they say will be believed. But if, being under the beams, it is beheld by malefics, it brings toils and sorrows on account of a woman or a distressing message and produces domestic unpleasantness.

« Distributing to the Sun, especially when eastern, it signifies foreign travel and changes of place and keeping faith and mysteries, and it dissolves civic unpleasantnesses and public trusts will be granted, and the period will be favorable. But if it happens to be under the beams of the Sun, it produces toil and enmities toward certain persons and disturbances, though afterward they prevail; being under the beams by night, however, it signifies an unsettled and harmful period, and it will bring threats from a great personage and the uprising of enemies and toils and accusations and expenses, and he will suffer abuse and harm from slaves.

"When assigning periods to the Moon, both by day and by night, if the Moon is moving from its rising, it signifies active and profitable times. But if the Moon is moving from its retreat, it produces pettiness and, from the least significant persons, causes displeasure from women, anxieties, contentious affairs, griefs, and slanders; and those who have not yet acted are believed and fall ill, and they suffer losses on account of affairs or words; and what is bright for them will not be bright, and what is harsh for them will be sharp and exalted."

[F. 141.] Hephaest., II, 34. Chronocratorship of the Moon.

"The Moon, when taking the times in a nocturnal nativity, being angular and waxing in light, is good and active, and provides good travels abroad, introductions, and praises; and for some, benefits from a mother or from a female person among those who possess them. But when waning in light, it makes the time more listless; [f. 142] and when waxing in light at the time of the Sun, it is not bad"

2 or sycoph. 3 or radi 10 and of the angular. 12 After "they will be believed"] Add. Heph.: and they will fall in love with musicians or dancers. 15 eastern, by day, travel abroad. 16 they accomplish. 19 disturbances] to be disturbed. 27 "not" added from Heph. 98-99 affairs] writings. 33 good] fair. 35 will provide benefits. waning in light. 36 Sun] day.

ἀνεγράφη εἰς ἅπαντα, μετὰ βραδύτητος δὲ καὶ μόχθου ἐπιτελεῖ τὰς πράξεις. λειψιφαὴς δὲ ἐπὶ ἡμέρας οὖσα ἐν παντὶ βλαπτική· καὶ γὰρ δυναστευθήσονται καὶ ξενιτείας ἀνωφελεῖς ποιήσουσι καὶ φόβους καὶ κινδύνους. ἐὰν δὲ κακοποιὸς ἐμβῇ εἰς τοὺς τῆς Σελήνης τόπους
5 αὐτῆς ἐχούσης τοὺς χρόνους κινδύνους περὶ τὸ ζῆν καὶ νόσους. ἀγαθοποιοῦ δὲ θεωρήσαντος σκεπασμὸς τῶν κακῶν ἔσται καὶ στομάχου πόνος καὶ ὀφθαλμίαι καὶ ἐντέρων κακώσεις καὶ θάνατος οἰκείων καὶ ἀκατάστασία καὶ θόρυβοι ἰσχυροί. καὶ ἐν μὲν ἰδίῳ ζῳδίῳ μικροψυχίας καὶ κενὰς ἀγγελίας. εἰ δὲ ἐπὶ τῆς ἡμέρας καὶ νυκτός, λυπηρὸς εἴη
10 εἰς ἅπαντα ὁ χρόνος.

« Ἐν δὲ τοῖς τοῦ Κρόνου τόποις σωματικὰς ἀσθενείας καὶ ῥευματισμοὺς καὶ παλαιῶν πραγμάτων ἀνασκευὰς καὶ ζημίας καὶ ἐχθρῶν ἔγερσιν, καὶ ἐν πᾶσιν ἀηδὴς ὁ χρόνος, μάλιστα δὲ ἐὰν ᾖ λειψίφωτος· ἐὰν δὲ καὶ αὐξίφωτος, οὐκ ἔστι βλαπτική.

15 « Ἐν δὲ τοῖς τοῦ Ἡλίου τόποις ταραχὰς καὶ σκυλμοὺς καὶ λύπας πρὸς ἰδίους ποιεῖ.

« Ἐν δὲ τοῖς τοῦ Διὸς ἀπόλυσιν κακῶν ποιεῖ καὶ σύστασιν καὶ δόξαν καὶ ἐχθρῶν καθαίρεσιν, καὶ μάλιστα ἐπ' ἀνατολῆς οὖσα λειψιφαὴς δὲ οὖσα οὐκ ἀγαθή, ἀλλὰ μετρίας τὰς εὐεργεσίας ποιεῖ.

20 « Ἐν δὲ τοῖς τοῦ Ἄρεως ὀμμάτων ἀσθενείας ποιεῖ, μάλιστα ἐπὶ ἡμέρας, καὶ αὐξίφωτος οὖσα πυρετούς, αἱμαγμούς, κινδύνους, στομάχου πόνον καὶ ἀνασκευὰς ποιεῖ. νυκτὸς δὲ ἐν πᾶσιν ἀγαθὴ τοῖς ἐγχειριζομένοις καὶ ὀξέως τὰς πράξεις περαίνει· καὶ δοκοῦντες βλάπτεσθαι ἀπροσδοκήτως ὠφελοῦνται.

25 « Ἐν δὲ τοῖς τῆς Ἀφροδίτης ζηλοτυπίας πραγμάτων καὶ ἀντικατάστασιν γυναικῶν ποιεῖ· οὐ μέντοι βλαπτικὴ γίνεται, ἀλλ' ὠφέλιμος ἐν παντὶ πράγματι· περιγίνεται δὲ καὶ τῶν ἐχθρῶν. εἰς τὰ θηλυκὰ πρώσωπα ταραχώδης ἔσται ὁ χρόνος.

« Ἐν δὲ τοῖς τοῦ Ἑρμοῦ ἀνασκευὰς πραγμάτων ἐξ ἀρχῆς, ὕστερον
30 δὲ περιγενέσθαι ποιεῖ καὶ πιστὸν ἀπεργάζεται.

« Ἡ Σελήνη Κρόνῳ ἐπιμερίζουσα ἐπὶ μὲν νυκτὸς λειψιφαὴς ἀνενδεὴς καθέστηκεν, εἰ καὶ ἀνωφελίας καὶ δυσπραξίας σημαίνει καὶ παροδικὰς ἀσθενείας καὶ κρίσεις καὶ ζημίας καὶ εἰς πάντα ἀηδής· αὐξίφωτος δὲ οὖσα καὶ ὑπὸ ἀγαθοποιοῦ θεωρουμένη σύστασιν καὶ πρᾶξιν καὶ
35 βίου κατόρθωσιν μετὰ μόχθου ποιεῖ· ἐπὶ δὲ ἡμέρας αὐξίφωτος οὖσα εἰς πάντα ἀγαθὴ καὶ τῶν μὴ προσδοκωμένων πραγμάτων ἀνυστική· εἰ δὲ λειψίφωτος εἴη ἐπὶ ἡμέρας, νόσους ἐπιφέρει καὶ κινδύνους κρυπτῶν τόπων καὶ κοιλίας καὶ μακροχρονίας καὶ παλαιῶν πραγμάτων ἀνάμνησιν καὶ λύπας καὶ διαβολὰς καὶ μερίμνας γυναικῶν, ἔτι δὲ ὀφθαλμῶν

4 Post κινδύνους] Add. Heph. : ἔξουσι καὶ καθαιρηθήσονται. 5 κινδύνους - νόσους] κινδυνεύει εἰς τὸ ζῆν καὶ νόσους ἀθλήσει. 33 Post ἀηδής] πλὴν μετέωρος. 37 λειψίφωτος] λειψιφαής. 38 μακροχρονίων.

as recorded in all things, but it accomplishes actions with slowness and toil. And when waning in light by day, it is harmful in every respect; for they will be dominated and will undertake unprofitable travels abroad, and will experience fears and dangers. And if a malefic enters into the places of the Moon while she holds the times, there will be dangers to life and illnesses. But if a benefic looks upon it, there will be shelter from evils, and stomach pain and eye diseases and intestinal afflictions and the death of household members and instability and violent disturbances. And when in its own sign, pettiness and empty messages. But if it be both by day and by night, the time will be grievous in all things.

« In the places of Saturn, it produces bodily illnesses and rheumatic conditions, the overturning of old affairs, losses, and the stirring up of enemies; and in all things the period is unpleasant, especially if the Moon is waning in light; but if it is waxing in light, it is not harmful.

«In the places of the Sun, it produces disturbances, vexations, and griefs toward one's own people.

«In the places of Jupiter, it brings release from evils, advancement, glory, and the downfall of enemies, especially when the Moon is in the east; but when waning in light it is not good, and produces only moderate benefits.

« In the places of Mars, it produces weaknesses of the eyes, especially by day; and when waxing in light it produces fevers, hemorrhages, dangers, stomach pains, and upheavals. But by night it is good in all undertakings and brings affairs to a swift conclusion; and those who seem to be harmed are unexpectedly benefited.

« In the places of Venus, it produces jealousies in affairs and the replacement of women; yet it does not become harmful, but proves beneficial in every matter, and prevails over enemies as well. For feminine persons the period will be turbulent.

« In the places of Mercury, it produces upheavals of affairs from the beginning, but afterward brings about prevailing and renders one trustworthy.

« The Moon distributing to Saturn: by night, when waning in light, it is found to be without need, even if it signifies uselessness, ill fortune, transitory illnesses, crises, losses, and is unpleasant in all things; but when waxing in light and beheld by a benefic planet, it produces advancement, action, and the right ordering of life with toil. By day, when waxing in light, it is good in all things and capable of accomplishing unexpected matters; but if it is waning in light by day, it brings diseases and dangers of hidden places and of the belly, and a recollection of long-standing and old affairs, and griefs, slanders, anxieties concerning women, and furthermore of the eyes

4 Post risks] Add. Heph. : powers and deposed. 5 dangers -diseases] endangers life and sports diseases. 33 Post ἀδηδις] except in the past. 37 lipsiphotos] lipsifaei. 38 long-term.

ἀλγηδόνας καὶ ῥίγη καὶ πυρετούς, εἰ μή πω Διὶ ἐπιθεωρήσας σώσει λήθην κακῶν παρέχων.

« Τῷ Διὶ δὲ ἐπιμερίζουσα ἐπὶ ἡμέρας καὶ αὐξιφωτοῦσα [f. 142v ἀγαθὰ σημαίνει καὶ νίκην κατ' ἐχθρῶν καὶ δόξας πολιτικὰς καὶ εὐρωστίαν σώματος καὶ ἐκ θηλυκοῦ προσώπου σύστασιν καὶ ὠφέλειαν καὶ εὐφημίαν ἀποτελεῖ· λειψιφαὴς δὲ μετὰ μόχθων καὶ ἀπιστίας πράξει τὰ ἀγαθά. ἐπὶ δὲ νυκτὸς αὐξιφωτοῦσα δὲ ἀηδῆ καὶ ἄπρακτον τὸν χρόνον ποιήσει καὶ μετὰ ἀγωνίας καὶ φόβου τῶν φαύλων ἀποφυγήν.

« Τῷ δὲ Ἄρει ἐπιμερίζουσα ἐπὶ νυκτὸς αὐξιφωτοῦσα ἀγαθὴ καὶ ἔμπρακτός ἐστιν ἐν συστάσει καὶ προκοπαῖς ἐξ ὑπερεχόντων προσώπων καὶ κτῆσιν ποιεῖ ἐκ δημοσίων πραγμάτων καὶ ἐξ ὄχλων εὐφημίαν καὶ ἐκ στρατιωτικῶν προσώπων, καὶ τὸν χρόνον ἐπιτευκτικὸν εἰς πάντα ποιήσει καὶ εἰς πίστιν καὶ ἀρχὰς ἐπίδοξον. καὶ γάμον καὶ συνήθειαν γυναικὸς σημαίνει ἐπὶ καλῷ, μάλιστα τῆς Σελήνης τριγώνου θέσιν ἐχούσης πρὸς αὐτόν. τῆς δὲ Σελήνης ἐκ δύσεως φερομένης οὐ κακὸς μὲν ἔσται ὁ χρόνος, ἐπιτάραχος δὲ καὶ σκυλτικὸς ἐν ἀρχῇ, ὕστερον δὲ καὶ κέρδη ποιήσει καὶ προκοπὰς καὶ ἐχθρῶν ταπείνωσιν. ἐπὶ ἡμέρας δὲ λειψιφωτοῦσα ἀγαθὴ μὲν ἔσται, ἀλλ' οὐ τοσοῦτον ὠφέλιμος, μετὰ δὲ θορύβων καὶ ἐναντιωμάτων καὶ ἐνστάσεως ἐχθρῶν περιγίνονται τῶν φαύλων· αὐξιφωτοῦσα δὲ κακὴ καὶ ἀηδής· κινδύνους γὰρ καὶ ἔχθρας καὶ ζημίας καὶ ἔφοδόν τινων ληστῶν καὶ φόβους ἐκ δημοσίων καὶ δειγματισμοὺς καὶ ἀπειλὰς ἐξ ὑπερεχόντων, ἔτι δὲ καὶ λύπας δούλων καὶ κλοπάς, σωματικάς τε νόσους ἐκ σιδήρου καὶ κίνδυνον ἐκ πυρὸς ἢ πτώσεως, καὶ ξηνιτείας σκυλτικὰς καὶ ὀφθαλμίας καὶ ἐκτρώσεις, καὶ καθόλου βλαπτικὸν τὸν χρόνον.

« Τῷ δὲ Ἡλίῳ ἐπιμερίζουσα ἐν θηλυκοῖς ζῳδίοις ὄντι ἢ καὶ ἀμφότερον, ἄνδρας ὑποταγῆναι ποιεῖ διὰ ἐρωτικὴν συμπάθειαν. ἐὰν δὲ ὁ μὲν Ἥλιος ᾖ ἐν θηλυκῷ ζῳδίῳ, Σελήνη δὲ ἐν ἀρσενικῷ μερίμνας διὰ γυναῖκα καὶ ἀντιζηλίας ποιεῖ, ὠφέλειαν δὲ ἐξ ἰδίων μετὰ προηγησαμένην ταραχήν. εἰ δὲ ὁ μὲν Ἥλιος ἐν ἀρσενικῷ, ἡ δὲ Σελήνη ἐν θηλυκῷ αὐξιφωτοῦσα ἔσται, ἐν πᾶσιν ἀγαθὴ καὶ ἐπικερδῆ τὸν χρόνον ποιήσει· καὶ γὰρ σύστασιν καὶ φιλίας ἐπισήμους καὶ γυναικὸς συνήθειαν καὶ γάμον ἢ μοιχείαν ποιεῖ καὶ ἐπικερδῆ τὸν χρόνον καὶ δημοσίας πράξεις καὶ ἐχθρῶν ἐπικράτησιν· λειψιφωτοῦσα δὲ οὐκ ἀγαθή· φθόνον γὰρ καὶ ζημίας καὶ μέμψεις καὶ ἔχθρας ποιεῖ, καὶ ἐξ ὑγρῶν ὄχλησιν· εἰ δὲ κακοποιὸς θεωρήσει, καὶ κινδύνους περὶ τὴν ζωὴν ποιεῖ.

« Τῇ δὲ Ἀφροδίτῃ ἐπιμερίζουσα ἐπὶ νυκτὸς λειψιφωτοῦσα ἀγαθὴ καὶ ὠφέλιμος καθέστηκε, ποιεῖ γὰρ γάμους καὶ σύστασιν γυναικὸς καὶ ἐκ γυναικείων προσώπων κέρδη καὶ δόξας μετὰ ἱλαρότητος καὶ πράξεις παρέξει. αὐξιφωτοῦσα δὲ ποιεῖ θορύβους καὶ οἰκομαχίας καὶ ἐναντιώσεις διὰ γυναῖκα καὶ μετεωρισμοὺς καὶ ζηλοτυπίας καὶ ψόγον καὶ

22 δηγματισμοὺς.

pains and chills and fevers, unless Jupiter, looking upon [him], saves [him] by providing forgetfulness of evils.

"When she distributes [her period] to Jupiter by day and is waxing in light (f. 142), she signifies good things and victory over enemies and civic honours and bodily vigour, and she brings about an introduction and benefit and good repute from a female person; but when waning in light, she will accomplish good things with toil and distrust. When waxing in light by night, she will make the period unpleasant and unproductive, and bring about escape from troubles with anguish and fear.

"When she distributes [her period] to Mars by night, waxing in light, she is favourable and effective in introductions and advances through persons of superior rank, and she brings acquisition from public affairs and good repute from crowds and from military persons, and she will make the period successful in all things and distinguished in trust and offices. She also signifies marriage and association with a woman for good, especially when the Moon holds a trine position with respect to him. When the Moon is moving from the west, the period will not be bad, but turbulent and troublesome at the start, yet later it will also produce gains and advances and the humbling of enemies. When waning in light by day, she will be favourable, but not so beneficial, and amid tumults and oppositions and the resistance of enemies they prevail over troubles; but when waxing in light, she is bad and unpleasant; for she brings dangers and enmities and losses and the attack of certain brigands and fears from public authorities and public disgraces and threats from persons of superior rank, and furthermore grief from slaves and thefts, and bodily diseases from iron and danger from fire or a fall, and vexing travels abroad and eye ailments and miscarriages, and in general a harmful period.

25

« When [the Moon] distributes her period to the Sun while it is in feminine signs, or both [are in feminine signs], it causes men to be subjugated through amorous passion. But if the Sun is in a feminine sign and the Moon is in a masculine sign, it produces anxieties on account of a woman and rivalries, and benefit from one's own resources after preceding turmoil. If the Sun is in a masculine sign and the Moon is in a feminine sign while waxing, it will make the period good and profitable in all respects; for it produces associations and notable friendships and intimacy with a woman and marriage or adultery, and a profitable period and public affairs and domination over enemies; but while waning it is not good, for it produces envy and losses and reproaches and enmities, and trouble from liquids; and if a malefic regards it, it also produces dangers to life.

« When [the Moon] distributes her period to Venus, waning by night, she is good and beneficial, for she produces marriages and association with a woman and gains and glories from female persons, and will provide actions with cheerfulness. But waxing, she produces tumults and household quarrels and oppositions on account of a woman, and agitations and jealousies and blame and

22 slanders.

ἔχθρας· ποιεῖ δὲ περιγενέσθαι ὕστερον. [f. 143r] ὁμοίως δὲ καὶ ἐπὶ ἡμέρας αὐξιφωτοῦσα τῆς Ἀφροδίτης ὑπὸ ἀγαθοποιῶν θεωρουμένης, ὑπαύγου τῷ Ἡλίῳ οὔσης, ψόγον καὶ ἐπήρειαν γυναικὸς ποιεῖ καὶ φίλων ὑποκρίσεις καὶ βλάβας καὶ οἰκειακὰς ἀηδίας καὶ θρεπτῶν ἢ δούλων νόσους καὶ
5 ἐν πᾶσιν ἐναντίους τοὺς χρόνους ποιεῖ, καὶ σωματικὰς ὀχλήσεις καὶ ἐξ ἀπεψίας τροφῶν ἢ πολυοινίας ἢ ψυγμῶν ἢ βαλανείων ἢ ἐρωτικῆς τινος ἀφορμῆς ἢ ἀκαίρων δαπανῶν κακοπραγίας.

« Τῷ δὲ Ἑρμῇ ἐπιμερίζουσα ἐπὶ ἡμέρας τε καὶ νυκτὸς καὶ αὐξιφωτοῦσα πρακτικοὺς τοὺς χρόνους σημαίνει καὶ περιποιητικὰ συστάσεώς
10 τε καὶ φιλίας καὶ κέρδους καὶ δόξης καὶ ἐπίτευξιν καὶ εὐφημίαν· ἔσονται γὰρ δριμεῖς ἐν ταῖς πράξεσι καὶ δυνασταὶ πολλὰ ἀνύοντες καὶ ἐχθρῶν περιγινόμενοι. λειψίφωτος δὲ οὖσα ἔλλειψιν χρημάτων ποιεῖ καὶ ἐπιβουλὰς καὶ ἀντιλογίας καὶ παραβάσεις συνθηκῶν καὶ φίλων ἀχαριστίας, πλὴν οὐ πάντη ἄπορος ὁ χρόνος. καὶ εἰ μὲν ὑπὸ Κρόνου
15 θεωρηθείη, ζημίας ἐπιφέρει ἐκ δούλων ἢ δρασμοὺς ἢ προδοσίας ἐκ φίλων καὶ πολυχρονίους νόσους ἢ κοιλιακὰς ἢ στομαχικὰς διαθέσεις. εἰ δὲ ὑπὸ Ἄρεως θεωρηθείη, ἕνεκεν γραπτῶν ποιεῖ δίκας καὶ ἐγκλήματα, πλαστογραφίας τε καὶ ἐπιβουλὰς καὶ κλοπὰς καὶ δόλους, καὶ εἰς πάντα ὁ χρόνος ἀνεπιτήδειος.

20 « Ἔστιν οὖν διὰ μνήμης καὶ ταῦτα τὰ ἀποτελέσματα ἔχειν σκοποῦντα ἐκ τῆς φύσεως τοῦ τε μερίζοντος ἀστέρος καὶ τοῦ λαμβάνοντος· καὶ κατὰ τὸν αὐτὸν τρόπον ἐν ταῖς ἐπεμβάσεσι σχεδὸν εὑρήσεις τὰ αὐτὰ ἀποτελέσματα. καὶ τὸν ἐνιαυτὸν δέ τινες διαιροῦσιν εἰς τοὺς ζ' ἀστέρας, ἐξ ἀναλογίας τῶν ἐλαχίστων περιόδων, αὐτῷ Κρόνῳ μὲν διδόντες
25 ἡμέρας πε', Διὶ δὲ λδ', Ἄρει μβ', Ἡλίῳ νδ', Ἀφροδίτῃ κβ', Ἑρμῇ νζ', Σελήνῃ οα'· καὶ ἀπὸ τῆς γενεθλιακῆς ἡμέρας τὸν παροδικὸν ἐνιαυτὸν ἀρχόμενον ἀπὸ τοῦ κυρίου αὐτοῦ μερίζουσι τοῖς ἑξῆς ἀστέρσι καθὼς ἐπὶ τῆς γενέσεως κεῖνται ἡμερῶν τξε' δου τὸν ἐνιαυτὸν ἀριθμοῦντες.

30 « Ποιοῦσι δὲ καὶ ἕτερον λεπτότερον ἐπιμερισμὸν οὕτως· ὁ Κρόνος μὲν γὰρ ἀπὸ τῶν πε' ἡμερῶν αὐτοῦ μερίζει ἑαυτῷ πρώτῳ ἡμέρας κ', τῷ Διὶ η', τῷ Ἄρει ι', τῷ Ἡλίῳ ιγ', τῇ Ἀφροδίτῃ ε', τῷ Ἑρμῇ ιδ', τῇ Σελήνῃ ις'.

« Ὁ Ζεὺς ἀπὸ τῶν ἑαυτοῦ λδ', ἑαυτῷ πρώτῳ ἡμέρας γ', Κρόνῳ η',
35 Ἄρει δ', Ἡλίῳ ε', Ἀφροδίτῃ β', Ἑρμῇ ε', Σελήνῃ ζ'.

« Ὁ Ἄρης ἀπὸ τῶν μβ' ἑαυτῷ πρώτῳ ἡμέρας ε', Κρόνῳ ι', Διὶ δ', Ἀφροδίτῃ γ', Ἑρμῇ ζ', Σελήνῃ η'.

« Ὁ Ἥλιος ἀπὸ τῶν νδ' ἑαυτῷ ἡμέρας η', Κρόνῳ ιβ', Διὶ ε', Ἄρει ς', Ἀφροδίτῃ δ', Ἑρμῇ η', Σελήνῃ ια'.

23 Post ἀποτελέσματα] add. Heph. : ὅτι τινὲς τῶν (l. τὸν) ἐνιαυτὸν διαιροῦσιν εἰς τοὺς χρόνους. ἀστέρας] θεοὺς. 24 αὐτῶν. 25 λδ'] πδ'. κβ'] F. l. κγ'. (Vide infra.) νζ'] νβ'. 28 τὸν ἐν. ἀριθμοῦντες om. Heph. 31 πρῶτον. Item infra. 32 ι'] ζ'. 36 Ἀφροδ. γ', Ἡλίῳ ε' (om. cod.), Ἑρμῇ ζ'.

enmities; but she brings about ultimate triumph [over them]. [f. 143r] Likewise also by day, when the Moon is waxing while Venus is beheld by benefics but is under the rays of the Sun, it produces blame and injury from a woman and hypocrisies of friends and harms and domestic unpleasantnesses and illnesses of nurslings or servants, and makes the times contrary in all respects, and bodily troubles and misfortunes arising from indigestion of food or excessive drinking or chills or baths or some erotic occasion or untimely expenditures.

« When it [the Moon] distributes to Mercury during the day and night, and is waxing in light, it signifies productive times and acquisition of associations, friendship, gain, and glory, and the attainment of good repute; for they will be sharp in their activities, powerful, accomplishing many things, and overcoming enemies. But when it is waning in light, it brings a deficiency of resources, plots, disputes, violations of agreements, and ingratitude of friends, though the period is not entirely without resource. And if it should be aspected by Saturn, it brings losses through slaves, or flights, or betrayals by friends, and long-lasting illnesses, or conditions of the bowels or stomach. If it should be aspected by Mars, it brings lawsuits and accusations on account of written documents, forgeries, plots, thefts, and deceits, and the period is altogether unsuitable.

20 «It is therefore necessary to keep these outcomes in memory as well, examining them from the nature of both the distributing star and the receiving star; and in the same manner you will find nearly the same outcomes in the transits. And some divide the year into the 7 stars, by analogy with the least periods, assigning to Saturn himself 85 days, to Jupiter 34, to Mars 42, to the Sun 54, to Venus 22, to Mercury 57, to the Moon 201; and from the natal day they distribute the transiting year, beginning from its lord, to the following stars as they are positioned at the nativity, counting the year as 365 days.

30 "They also make another more detailed subdivision as follows: Saturn, from his own 85 days, assigns to himself first 20 days, to Jupiter 8, to Mars 10, to the Sun 13, to Venus 5, to Mercury 14, to the Moon 16.

"Jupiter, from his own 34 days, assigns to himself first 3 days, to Saturn 8, 35 to Mars 4, to the Sun 5, to Venus 2, to Mercury 5, to the Moon 7.

"Mars, from his own 42 days, assigns to himself first 5 days, to Saturn 10, to Jupiter 4, to Venus 3, to Mercury 7, to the Moon 8.

"The Sun, from his own 54 days, assigns to himself 8 days, to Saturn 12, to Jupiter 5, to Mars 4, to Venus 4, to Mercury 8, to the Moon 11.

23 After "results"] add. Heph.: that some of the (i.e. divide the year into the periods, stars] gods. 24 of them. 25 34'] 84'. 22 F. l. 23'. (See below.) 57'] 52'. 28 "counting the one in." om. Heph. 31 first. Likewise below. 32 10'] 7'. 36 Venus 3', Sun 5' (om. cod.), Mercury 7'.

« Ἡ Ἀφροδίτη ἀπὸ τῶν κγ' ἑαυτῇ ἡμέραν α', Κρόνῳ ε', Διὶ β', Ἄρει γ', Ἡλίῳ γ', Σελήνῃ ε'.

« Ὁ Ἑρμῆς ἀπὸ τῶν νζ' ἑαυτῷ ἡμέρας θ', Κρόνῳ ιγ', Διὶ ε', Ἄρει θ', Ἡλίῳ η', Ἀφροδίτῃ γ', Σελήνῃ ια'.

« Σελήνη ἀπὸ τῶν οα' ἑαυτῇ ἡμέρας ια', Κρόνῳ ις', Διὶ ζ', Ἄρει η', Ἡλίῳ ια', Ἀφροδίτῃ δ', Ἑρμῇ ια'.

« Ἄλλοι δὲ μερίζουσι τὸν ἐνιαυτὸν τοῖς ζ' ἀστέρσιν ἀπὸ τοῦ κατὰ τὸ ζῴδιον τῆς γενέσεως οἰκοδεσπότου ἀρχόμενοι, [f. 143v] καὶ ἑξῆς τῷ τοῦ ἑξῆς κυρίῳ καὶ συνάγονται ἡμέραι τῶν ιβ' ζῳδίων ρπδ'[1]· τῷ γὰρ Κρόνῳ μόνῳ ἡμέραι λ' δίδονται διὰ τὸ τὰ β' ζῴδια ἅ εἰσιν οἶκοι αὐτοῦ ἐφεξῆς εἶναι. οἷον ἔστω τινὰ ἔχειν τὸν ἐνιαυτὸν ἐν Κριῷ· καὶ ἐπεὶ οἶκός ἐστι τοῦ Ἄρεως, ἀπονέμουσιν αὐτῷ ἡμέρας ιε'· εἶτα τῇ Ἀφροδίτῃ οἶκον ἐχούσῃ τὸν Ταῦρον ἡμέρας η', τῷ δὲ Ἑρμῇ διὰ τοὺς Διδύμους κ', τῇ Σελήνῃ διὰ τὸν Καρκίνον κε', τῷ Ἡλίῳ διὰ τὸν Λέοντα θ', καὶ πάλιν τῷ Ἑρμῇ διὰ τὴν Παρθένον κ', τῇ Ἀφροδίτῃ διὰ τὸν Ζυγὸν η', τῷ Ἄρει διὰ τὸν Σκορπίον ιε', τῷ Διὶ διὰ τὸν Τοξότην ιβ', τῷ Κρόνῳ διὰ τὴν Παρθένον καὶ τὸν Ὑδροχόον λ', τῷ Διὶ καὶ πάλιν διὰ τοὺς Ἰχθύας ιβ', καὶ συνάγονται ἡμέραι ρπδ'. καὶ πάλιν τῷ κυρίῳ τοῦ Κριοῦ παρέχουσιν ἡμέρας ιε' καὶ τοῖς ἐφεξῆς ἐκ δευτέρου ἕως ἂν ὁ ἐνιαυτὸς πληρωθῇ.

« Ἀλλ' οὗτοι οἱ μερισμοὶ οὐ πάνυ συμφωνοῦντες ἡμῖν φαίνονται· ὑπὲρ δὲ τοῦ μὴ λαθεῖν αὐτοὺς ἐξεθέμεθα.

[F. 144v.] [2] Hephaest., III, 1. Περὶ ἐπιτηδείων καὶ ἀνεπιτηδείων ζῳδίων ἐν καταρχαῖς[3].

« Τὰ μὲν ὀρθῶς ἀνατέλλοντα ζῴδια, ἔστι δὲ τὰ ἀπὸ Καρκίνου ἕως Τοξότου, ἐπὶ τῆς ἀνατολῆς ἀκάκωτα τυχόντα ἀνεμποδίστως τὰ πραττόμενα τελέσει, τὰ δὲ λοξά, ἔστι δὲ τὰ ἀπὸ Αἰγοκέρωτος ἕως Διδύμων, ἄνευ μαρτυρίας ἀγαθοποιῶν ἀστέρων δυσκατέργαστα καὶ πολυχρόνια μηνύει· αὐτὰ δὲ τὰ τροπικὰ ἐν τῇ ἀνατολῇ ὄντα μετατρέπει ταχέως τὸ πραττόμενον. διὸ ἐν μὲν ἡμεριναῖς πράξεσιν ἐπιτηρητέον τόν τε Κριόν, τὸν Καρκίνον, τὸν Λέοντα καὶ τὸν Τοξότην, ταῦτα γὰρ ἡμερινὰ ζῴδια, εἴπερ εἴη τούτων τι ἐπὶ τῆς ἀνατολῆς, καὶ ἡ Σελήνη τινὶ τούτων παροδεύοι, ἐν δὲ νυκτεριναῖς ὁμοίως τὰ διάμετρα τῶν ἡμερινῶν

2 Post Ἡλ. γ'] Ἑρμῇ δ' (om. cod.). Σελ. γ'. 4 ια'] ι', mel. 5 ια'] ιδ', mel. 14 κ'] ις'. θ'] ιθ'. 26 τὸ πραττόμενον cod. Corr. ex τὰ πραττόμενα, quod quidem in Heph. scriptum est.

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[1] Summa numerorum Hephaestionis est 194, codicis nostri 188. Fortasse corrigendum v. 13: διὰ τοὺς Διδύμους ις', quod habet Hephaestio.

[2] Cf. Heph. codd. Parisini 2841 (A), f. 26r; 2415 (a) f. 42r; 2417 (P), f. 144r.

[3] Titulus in Heph. περὶ ἐπιτηδείων ζῳδίων καὶ Σελήνης ἐπιτηρήσεων εἰς καταρχήν.

"Venus, from her own 21 days, assigns to herself 1 day, to Saturn 5, to Jupiter 2, to Mars 3, to the Sun 3, to the Moon 5.

"Mercury, from his own 57 days, assigns to himself 9 days, to Saturn 13, to Jupiter 5, to Mars 9, to the Sun 8, to Venus 3, to the Moon 11.

"The Moon, from her own 201 days, assigns to herself 11 days, to Saturn 16, to Jupiter 7, to Mars 8, 5 to the Sun 11, to Venus 4, to Mercury 11.

"But others divide the year among the 7 stars beginning from the lord of the zodiac sign of the nativity, f. 143] and then in sequence to the lord of the next sign, and the days of the 12 zodiac signs are summed as 184; for to Saturn alone 30 days are given, because his 2 signs which are his houses 10 are consecutive. For example, let someone have the year in Aries; and since it is the house of Mars, they assign to him 15 days; then to Venus, who has her house in Taurus, 8 days; to Mercury, on account of Gemini, 20; to the Moon on account of Cancer 25; to the Sun on account of Leo 9; and again to Mercury on account of Virgo 20; to Venus on account of 15 Libra 8; to Mars on account of Scorpio 15; to Jupiter on account of Sagittarius 12; to Saturn on account of Virgo and Aquarius 30; to Jupiter again 17 on account of Pisces 12; and the days sum to 184. And again to the lord of Aries they assign 15 days and to those following in turn a second time, until the year is completed. 20

"But these divisions do not appear to us to be in full agreement; we have set them out so that they may not escape notice.

[F. 144.] 3 Hephaest., III, 1. On Suitable and Unsuitable Signs at Inceptions.

"The signs that rise upright, which are those from Cancer to Sagittarius, if they happen to be unafflicted at the ascendant, will bring the undertakings to completion without hindrance; but the oblique ones, which are those from Capricorn to Gemini, without the testimony of benefic stars, indicate that matters are difficult to accomplish and of long duration; while the tropical signs themselves, when at the ascendant, quickly alter the course of the undertaking. Therefore, in daytime actions one must watch for Aries, Cancer, Leo, and Sagittarius — for these are diurnal signs — if any of these is at the ascendant and the Moon is passing through one of them; and in nocturnal actions, similarly, the signs diametrically opposite to the diurnal ones, ia'] id',

2 After 'HA, T'] 'Ερμῆ d' (om. cod.). Σελ. γ'. 4 ia'] i', mel. 5 ia'] id', mel. 14 κ'] ις'. θ'] ιθ'. 26 τὸ πραττόμενον cod. Gorr. from τὰ πραττόμενα, which indeed is written in Heph.

1 The sum of Hephaestion's numbers is 194, that of our codex 188. Perhaps v. 13 should be corrected: διὰ τοὺς Διδύμους ις', which Hephaestio has.

* Cf. Heph. codd Parisini 2841 (A), f. 26; 2415 (a) f. 42'; 2417 (P), f. 144°.

3 The title in Heph. is: On Suitable Signs and Lunar Observations for Inceptions.

ζῳδίων ἐπισκεπτέον, τουτέστι τὸν Ζυγόν, τὸν Αἰγόκερω, τὸν Ὑδροχόον καὶ τοὺς Διδύμους, ταῦτα γὰρ νυκτερινά. βλάπτει οὖν ἡ Σελήνη ἐκλείπουσα, καὶ μάλιστα ἐν τῷ γενεθλιακῷ ζῳδίῳ τυχοῦσα ἢ τοῖς τούτῳ τριγώνοις· ἔτι δὲ καὶ συνοδικὴ οὖσα, ἧττον μέντοι[1]. ἐπιτηρη-
5 τέον δὲ καὶ τὸ δωδεκατημόριον αὐτῆς μὴ ἐμπίπτῃ ὅπου ὁ Κρόνος ἢ ὁ Ἄρης, μηδὲ μήν αὐτὴ πανσέληνος εἴη· ἔριν γὰρ καὶ διχοστασίαν μηνύει[2]· μήτε μὴν ἐν τοῖς κατὰ μῆκος ἢ πλάτος ἀριθμοῖς ἀφαιροῦσα, μήτε ἐν τῷ νοτίῳ πέρατι, μήτε ἐν ταῖς τελευταίαις μοίραις τῶν ζῳδίων.

10 [F. 167r.] Hephaest., III, 4. Πῶς ἄν τις γνοίη τὰς πεύσεις τῶν βουλομένων σκέψασθαι ἐκ καταρχῆς. Ἡφαι<στίωνος>.

«Γνοίη δ' ἄν τις τῶν προσιόντων καὶ προγνῶναι βουλομένων διὰ καταρχῆς τὸ ἐσόμενον κατὰ τὸ καθολικὸν καὶ συνοπτικὸν εἶδος ὁμοιοτρόπως μάλιστα ταῖς γενέσεσι τὴν ἐπίσκεψιν ποιησάμενος. καταστο-
15 χάζεσθαι δέ ἐστι καὶ ἀπὸ τούτων· τόν τε γὰρ ὡροσκόπον καὶ τὰ λοιπὰ κέντρα τῆς καταρχῆς ἀκριβῶς στήσαντας πρῶτον τὸ μεσουρανοῦν κέντρον ἐπισκοπεῖν χρὴ καὶ τὸν ἐπ' αὐτοῦ τυγχάνοντα, καὶ πρὸς τοῦτον ἀφορίζειν τὸ πρᾶγμα ἢ τὰς πράξεις. ἐφορατέον δὲ τοὺς παρ' ἑκάτερα β' τόπους, τουτέστι τό τε ἀπόκλιμα καὶ τὴν ἐπαναφορὰν τοῦ
20 μεσουρανήματος καὶ τοὺς ἐν αὐτοῖς ἀστέρας, τοὺς μὲν ἐπὶ τοῦ ἀποκλίματος ὡς δηλοῦντας <τὰ> παρῳχηκότα, τοὺς δὲ ἐπὶ τῆς ἐπαναφορᾶς τὰ μέλλοντα, [f. 167v] τὰ δὲ ἐν αὐτῷ τῷ ἐνεστῶτι καιρῷ τοὺς ἐν τῷ μεσουρανήματι. μηδενὸς δὲ τῶν ἀστέρων ἐπιτυχόντος τοῖς προκειμένοις τόποις λαμβάνειν τοὺς ἐπιθεωροῦντας καὶ δεδυναμωμένους πρὸς
25 αὐτούς. ὅπως γὰρ ἂν οὗτοι καταληφθῶσι τοιουτότροπον τὸ τέλος καὶ τὸ ἐνέργημα τοῦ ζητουμένου ἀποτελοῦσιν. ἀπὸ μὲν γὰρ δύσεως ἐπὶ ἀνατολὰς πορευόμενοι σημαίνουσι λαμπρὰς καὶ ὡραίας καὶ ἐξουσιαστικὰς πράξεις τῶν ἤδη προεγκεχειρισμένων, ὃ δὴ μάλιστα ἐπὶ τοῦ Ἑρμοῦ παραφυλακτέον· ἀπὸ δὲ τῶν ἀνατολῶν ἐπὶ τὰς δύσεις πορευόμενοι
30 τῶν προπεπραγμένων ἢ βεβουλευμένων ἄνεσιν καὶ ἀπόσβεσιν καὶ ἀργίαν σημαίνουσι. καὶ ἐν μὲν ταῖς ἑῴαις ἀνατολαῖς ἀπὸ μοιρῶν ιβ' ἀποστάντες τοῦ Ἡλίου ἄρχονται τῆς ἐνεργείας· ἐντελέστερον δὲ ἀπὸ μοιρῶν ιε'· ἐν δὲ ταῖς δύσεσιν ἀπὸ μοιρῶν ιε' ἕως ζ' ἄρχονται μειοῦν

4 τούτου Heph. (scil. A *a* P) f. mel. 8 ἀφ. μήτε εἴη Heph. 9 Post ζῳδίων] ita pergit Heph. : ἐπειδὴ κακοποιοί εἰσι. 10 προγνοίη Heph. πεύσεις] σκέψεις P. 11 καταρχῶν P. 13 ἐσόμενον] προγινωσκόμενον A *a*, προγινόμενον P. 15 τόν τε γὰρ ὡροσκόπον] τήν τε γὰρ ὥραν Heph. 20 ἀστέρας ἐπισκοπητέον Heph. 21 ἀποδηλοῦντας *a* (ὡς omis.) τὰ add. ex *a*. 27 πορευόμενοι] φερόμενοι P.

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[1] Cf. Dorothei versus 121 sqq. ed. Kroll in *Catal. Vindob.*, p. 102.
[2] Cf. Doroth. v. 125.

One must examine the nocturnal signs, that is, Libra, Capricorn, Aquarius, and Gemini, for these are nocturnal. The Moon, when eclipsed, causes harm, especially when it falls in the natal sign or in its trines; and also when it is in conjunction, though less so. One must also watch that its dodecatemorion does not fall where Saturn or Mars is, nor that a full moon occurs at the same time; for this signifies strife and discord; nor when it is subtracting in longitude or latitude, nor when it is at the southern limit, nor in the last degrees of the signs.

[F. 167.] Hephaest. III, 4. How one might know the inquiries of those wishing to examine from the inception. Of Hephaestion.

"One might know, and wish to foreknow, regarding those who come forward seeking through an inception what is to come, in a general and synoptic manner, by conducting the examination most similarly to nativities; and it is also possible to conjecture from the following: after having accurately established the ascendant and the remaining angles of the inception, one must first examine the culminating angle and the planet that happens to be upon it, and in relation to this one must determine the matter or the actions. One must also observe the two places on either side of it, that is, both the declining and the succedent place of the midheaven, and the stars in them — those in the declining place as indicating the past, those in the succedent place the future, and those in the midheaven itself the present moment. If no star is found in the aforementioned places, one must take those that aspect and are empowered in relation to them. For however these may be found, in such a manner they bring about the outcome and the effect of the matter under inquiry.For those moving from west to east signify brilliant, timely, and authoritative actions regarding matters already undertaken, which must be especially watched in the case of Mercury; while those moving from east to west signify relaxation, extinction, and inactivity of things previously done or planned. And in the evening risings, when they have moved 12 degrees away from the Sun, they begin their activity; more fully from 15 degrees; while in their settings, from 15 degrees up to 30, they begin to diminish

4 of this Heph. (scil. A a P) f. mel. 8 af. don't be Heph. 9 Post Zodiac] itanpergit Heph. : because they are criminals. 10 premonition Heph. words] thoughts P.n11 in the beginning P. 13 esomenon] deriving A a, deriving P. 15 tonte gyor koroskopon] te te gar houran Heph. 20 episcopate star Heph.n21 indicating a (as omis.) the add. ex a. 27 marching] bearing R.

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1 Cf. Dorothy verse 121 sqq. ed. Kroll in Catal. Vindob., p. 102.n*
Cf. Doroth. v. 125

τὴν δύναμιν· ἀπὸ δὲ Ζης ἕως τῆς τοῦ Ἡλίου μοίρας ἀσθενέστατοι. αἱ δὲ ἑῶοι φάσεις νυκτὸς μέν εἰσι βραδίονες, ἡμέρας δὲ αἱ ἑσπέριοι.

« Προσεκτέον δὲ ταῦτα τῷ μέρει τούτῳ τῶν κέντρων, τὸ μὲν ὡροσκοποῦν ἐπισκοπεῖν δεῖ ὡς σημαῖνον τὴν φύσιν τῆς πεύσεως, τὸ δὲ μεσουρανοῦν τὴν ἐνέργειαν, τὸ δὲ δῦνον τὸ τέλος, τὸ δὲ ὑπόγειον τὰ λαθραῖα· καὶ ὁ μὲν ὡροσκόπος τὰ πρὸς ἀνατολὴν μηνύει μέρη, τὸ δὲ μησουράνημα τὰ πρὸς μεσημβρίαν, τὸ δὲ δῦνον τὰ πρὸς δύσιν, τὸ δὲ ὑπόγειον τὰ πρὸς ἄρκτον. καὶ τὰ μὲν τροπικὰ τῶν ζῳδίων ῥᾳδίας τὰς μεταβολὰς ἤτοι ἐπὶ τὸ ἄμεινον ἢ ἐπὶ τὸ χεῖρον, τὰ δὲ στερεὰ ἀμετάτρεπτον τὸ ζητούμενον πρᾶγμα, τὰ δὲ δίσωμα τὴν τῶν ζητουμένων ἀπόβασιν ἔσεσθαι διμερῆ. καὶ τὰ μὲν ἔνυδρα τῶν ζῳδίων ἐνύδρους τόπους σημαίνει, τὰς δὲ πράξεις δι' ὑγρῶν ἢ ἐν ὑγροῖς· τὰ δὲ ἀμφίβια ἐπικοινωνίαν τῶν τε ἀπὸ γῆς καὶ τῶν ὑγρῶν, τὰ δὲ χερσαῖα ἠπείρους καὶ ὄρη, τὰ δὲ πολύσπερμα καὶ πολύγονα ὄχλους καὶ δήμους, τὰ δὲ ἄγονα ἐρημίας καὶ ἀπραγίας. καὶ οἱ μὲν σύνδεσμοι τῆς Σελήνης κύκλου ἀτελέστατα καὶ ἐλλιπῆ τὰ πράγματα καὶ εἰς τὸ ἐναντίον τὴν μετατροπὴν ἄγοντες· αἱ δὲ τῆς Σελήνης συναφαὶ καὶ ἀπόρροιαι δηλοῦσι τὰ ἀποβησόμενα κατὰ τὴν τῶν ἀστέρων οἷς κοινωνεῖ φύσιν.

« Πρόσωπα δὲ ὁ μὲν τοῦ Κρόνου πρεσβυτικά, στιβαρά, πανοῦργα, ἐνδόμυχα, κακοποιὰ μηνύει· ὁ δὲ τοῦ Διὸς ἀστεῖα, ἀξιωματικά, εὐπάροχα, ἀκμάζοντα, ἱλαρά, ἀγαθοποιά· ὁ δὲ τοῦ Ἄρεως νέους θρασεῖς, θυμικούς, ἀηδεῖς, μοιχικούς, πανούργους, ληστρικούς, ταρακτικούς, <στραταρχικούς>, βασιλικούς, δυναστάς· ἡ δὲ Ἀφροδίτη ἱλαρούς, χαρίεις, ἀστείους, μουσικούς, ἐμπορικούς, ἁβροδιαίτους, θηλύφρονας· ὁ δὲ τοῦ Ἑρμοῦ εὐπαιδεύτους νέους, πολυτρόπους καὶ ἐμπορικούς· ὁ δὲ Ἡλίου [f. 168r] βασιλικούς, ἡγεμονικούς, ἀκμάζοντας, ἄρρενας· ἡ δὲ Σελήνη βασιλικούς, προβεβηκότας, θηλυκούς.

« Τὰ μὲν οὖν ἰδιότροπα ἑκάστου αὐτῶν ταῦτα καὶ τοιαῦτά ἐστιν. ἐὰν δὲ μετ' ἀλλήλων ὡσί τινες, ἐφαρμοστέον κατὰ τὸ συγκρατικὸν εἶδος, καὶ ἄλλως δὲ προγνωσόμεθα πεπηγμένης τῆς καταρχῆς ἐπ' ἐνίων οὕτως. ἐὰν ὁ κλῆρος τῆς τύχης εἰς τὸ γον ζῴδιον ἀπὸ τοῦ ὡροσκόπου ἐμπέσῃ, ὁ δὲ κύριος τοῦ ζῳδίου ἐναντιωθῇ ἐν αὐτῷ, ἔχθραν πρὸς φίλων καὶ διαφορὰν σημαίνει· εἰ δὲ δίσωμον τύχοι τὸ ζῴδιον, καὶ ἤδη προγεγενημένην <καὶ αὖθις ἐσομένην>· ὁ δὲ ἀστὴρ ὁ κύριος τοῦ κλήρου δηλώσει τὰ πρόσωπα, καθὼς προδεδήλωται. ὁπόταν δὲ πάλιν ὁ κλῆρος εἰς τὸν περὶ φιλίας, τουτέστι τὸν γον τόπον, πέσῃ, ὁ δὲ κύριος αὐτοῦ κακοδαιμονῇ σύν τοῖς ἀγαθοποιοῖς ἢ τῷ κυρίῳ <τοῦ> ὡροσκόπου, ὅ τε τοῦ κακοδαιμονήματος δεσπότης ὡροσκοπήσῃ ἀκακώτου τῆς Σελήνης τυχούσης, περὶ δόξης καὶ ἀρχῆς καὶ ἐξουσίας καὶ ἐλευθερίας

22 Verba θυμικούς - p. 113, 27 περὶ ὁδοιπορίας om. P, deficiente folio uno. 23 στρατ. add. Heph. 25 ἀπαιδεύτους cod. Corr. ex Heph. (sc. Aa). 33 φίλων] φίλον cod. Corr. ex a; φίλους A. 34 καὶ αὖθις ἐσομένην add. Heph. 37 ὡροσκόπου] τῆς ὥρας Heph. 39 αὐτεξουσίου καὶ ἐλευθερίου Heph.

their power; but from there to the degree of the Sun they are weakest. The morning phases are slower by night, while the evening phases are slower by day.

"Attention must be paid to this part concerning the angles: the ascending angle must be examined as signifying the nature of the inquiry, the midheaven the action, the setting angle the outcome, and the subterranean angle hidden matters. The ascendant indicates the eastern regions, the midheaven the southern regions, the setting angle the western regions, and the subterranean angle the northern regions. The tropical signs bring easy changes for better or worse; the fixed signs indicate that the matter in question will be immutable; and the bicorporeal signs indicate that the outcome of the matters inquired about will be twofold. The aquatic signs signify watery places and activities conducted through or in water; the amphibious signs signify a combination of both land and water; the terrestrial signs signify continents and mountains; the prolific and fruitful signs signify crowds and peoples; and the barren signs signify deserts and inactivity. The conjunctions of the Moon to its cycle bring matters that are most incomplete and deficient and lead to a reversal to the opposite; while the Moon's applications and separations reveal what will come to pass according to the nature of the stars with which it associates."

« The faces of Saturn indicate old, sturdy, cunning, secretive, malefic persons; those of Jupiter indicate urbane, dignified, generous, vigorous, cheerful, benefic persons; those of Mars indicate young men who are bold, passionate, disagreeable, adulterous, cunning, predatory, turbulent, "commanding," royal, powerful; Venus indicates cheerful, graceful, urbane, musical, mercantile, luxurious, effeminate persons; those of Mercury indicate well-educated young men, versatile and mercantile; those of the Sun indicate royal, commanding, vigorous, masculine persons; the Moon indicates royal, elderly, feminine persons.

« These, then, are the particular characteristics of each of them, such as they are. But if some are in conjunction with one another, one must apply the combined method, and we shall otherwise make predictions when the inception is fixed for certain cases as follows. If the Lot of Fortune falls into the 9th sign from the Ascendant, and the lord of the sign is in opposition within it, this indicates enmity toward friends and discord; and if the sign happens to be a bicorporeal one, also that it has already occurred <and will occur again>; the star that is lord of the lot will indicate the persons, as has been shown previously. But when in turn the lot falls into the place concerning friendship, that is the 11th place, and its lord fares ill together with the benefics or with the lord of the Ascendant, and the lord of the place of misfortune rises on the Ascendant while the Moon is unafflicted, concerning glory and office and authority and freedom

22 Words θυμικούς - p. 113, 27 περί οδοιπορίας om. P, with one folio missing. 23 στρατ. add. Heph. 25 απαιδεύτους cod. Gorr. ex Heph. (sc. Ad). 33 φίλων) φίλον cod. Gorr. ex a; φίλους A. 34 καὶ αὖθις ἐσομένην add. Heph. 37 Δροσ κόπου] τῆς ὥρας Heph. 39 αύτεξουσίου καὶ ἐλευθερίου Heph.

ἡ καταρχὴ εὑρίσκεται. ἐὰν δὲ πάλιν εὑρεθῇ ὁ κλῆρος ἐν τῷ περὶ θανάτου τόπῳ, τουτέστι τῷ η', σὺν τῷ ἰδίῳ κυρίῳ ὑπὸ τῆς Σελήνης κεκακωμένης καθυπερτερούμενος, ἀσυντελὴς ἔσται πᾶσα καταρχή.

« Ἐπετήρησαν δὲ ἀκριβῶς εἰς πρόγνωσιν οἱ παλαιοὶ καὶ ἐκ τῆς ποσότητος τῶν μοιρῶν τοῦ ὡροσκόπου ὅπου ἔσται αὐτοῦ τὸ δωδεκατημόριον· εἰς ὃ γὰρ ἂν ἐκπέσῃ ζῴδιον ἐν τοῖς ἑξῆς ἀνὰ β' s'' μοίρας ἐκβαλλομένη ἡ ποσότης τῶν μοιρῶν τοῦ ὡροσκόπου, ἐκεῖνο ἔσται αὐτοῦ τὸ δωδεκατημόριον. καὶ τότε οὖν περὶ παντὸς πράγματος καὶ πρὸ τῆς πεύσεως συνιδεῖν ἐστι τὸ εἶδος. οὐ γάρ μόνον ὁρᾶν χρὴ αὐτὰ καθ' αὐτὰ εἰ ἔστι τροπικὰ ἢ στερεὰ ἢ δίσωμα, ἃ μάλιστα ἁρμόξει εἰς τὴν τῶν καταρχῶν λῆψιν, ἀλλὰ καὶ εἴπερ συμβαίνει τὸ δωδεκατημόριον ἐν τροπικῷ ἢ στερεῷ ἢ δισώμῳ δωδεκατημορίῳ· κεντροῦσθαι γὰρ καὶ ἀλλοιοῦσθαι τὴν φύσιν τοῦ ζῳδίου τῇ τῆς τοπικῆς δυνάμεως μοιρικῇ διακρίσει.

« Τὴν οὖν ποιότητα τῆς πεύσεως ἤτοι τοῦ πράγματος προειπεῖν δυνησόμεθα, ἐπὰν ἀκριβῶς λάβωμεν τὴν ὡροσκοποῦσαν μοῖραν ἐξ ὑδροσκοπίου ἢ ἀστρολάβου ἢ ἄλλου τινὸς ὡροσκοπίου, καὶ γνῶμεν τὸ δωδεκατημόριον, πρὸς αὐτὸ ἁρμοσόμεθα οὕτως.

« Ἐὰν οὖν εὑρεθῇ τὸ αον δωδεκατημόριον τοῦ Κριοῦ, τουτέστι β' s'' μοῖραι ὡροσκοποῦσαι ἐπὶ τοῦ ὡροσκόπου, τοὺς προσιόντας σημαίνει περὶ ἐλευθερίας ἢ ἀρχῆς ἐρωτᾶν· τὸ δὲ βον περὶ βίου ἢ οἴκου ἢ ζῴων ἢ ἀγροῦ ἢ γυναικὸς ἢ ἀστείων· τὸ δὲ γον <περὶ> ἐνέδρας ἢ κλέμματος ἢ δραπετ<ῶν>· τὸ δὲ δον <περὶ> κλοπῆς ἀργυρίου ἢ ἁρπαγῆς· τὸ δὲ εον περὶ οὐσίας ἢ ἀρχῆς καὶ τῶν ὁμοίων· τὸ ϛον [f. 168v] περὶ οἰκονομίας καὶ γυναικείου κόσμου· τὸ ζον περὶ ἐχθρῶν καὶ μάχης ἢ ἀπαιτήσεως ἢ κριτηρίου· τὸ ηον περὶ λαθραίου πράγματος καὶ ἀποκρύφου· τὸ θον περὶ ὁδοιπορίας ἢ μεταβάσεως ἢ πλοῦ· τὸ ιον περὶ ἐλπίδων ἢ συζυγίας ἢ ἁρμονίας· τὸ ιαον περὶ ἀποβολῆς ἢ κλέμματος ἢ ζημίας τινός τὸ τελευταῖον καὶ ιβον, ὅ ἐστιν Ἰχθύων, σημαίνει περὶ γυναικὸς ἢ γυναικείων διαφερόντων πραγμάτων ἢ τεθηλυμένων.

« Ταύρου δὲ τὸ μὲν αον δωδεκατημόριον σημαίνει περὶ πραγματείας καὶ ὅσα περὶ ζωὴν καὶ βρῶσιν· τὸ δὲ βον περὶ πραγμάτων αἰσχρῶν ἢ ἀφροδισίων ἢ τῶν ὁμοίων· τὸ δὲ γον περὶ κλοπῆς ἢ ἔργου τινὸς ἢ οἰκονομίας· τὸ δὲ δον περὶ ἔχθρας καὶ ἁρπαγῶν· τὸ εον περὶ συμφωνίας καὶ φιλίας καὶ καλοκαγαθίας· τὸ ϛον <ἐν> ἀμφιβολίᾳ καὶ δισταγμῷ περιπεπτωκέναι τὸν ἐρωτῶντα· τὸ ζον περὶ καμάτου καὶ μερίμνης καὶ

1 θανάτου] θανάτῳ cod.; corr. ex Heph. 6 β' s''] β' Heph. 13 δυνάμεως τοπικῇ διακρίσει A a. 19 In margine codicis : ἀπαρχή et sic deinceps ad quodque signum. 20 τοῦ ὡροσκ. προσ.] τῆς ὥρας τοὺς προδιδόντας A a. 22 ἀστείων προσώπων ἢ ὁμοίων A a. 29 Fort. transponere est : τὸ ιβον καὶ τελ., ut infra. σημαίνει] τυγχάνει Heph. 33 ὁμ. σημαίνει Heph. 34 Post συμφωνίας] add. Heph. καὶ ἀμεριμνίας. 35 ἐν add. ex Heph. 36 ἐρωτῶντα] σκεπτόμενον A a; σκεπομ. P.

the inception is found. But if again the lot is found in the place concerning death, that is, the 8th, together with its own lord afflicted by the Moon through superior aspect, every inception will be incomplete.

"The ancients also observed carefully for foreknowledge from the quantity of degrees of the ascendant where its dodecatemorion would be; for whichever sign it falls into when the quantity of degrees of the ascendant is cast forward in succession at 2½ degrees each, that will be its dodecatemorion. And then it is possible to perceive the nature of every matter even before the question. For one must not only look at them in themselves — whether they are cardinal, fixed, or bicorporeal, which are especially suited for the taking of inceptions — but also whether the dodecatemorion happens to fall in a cardinal, fixed, or ἐν bicorporeal dodecatemorion; for the nature of the sign is strengthened and altered by the degree-based judgment of the local power.

15 "We will be able to foretell the quality of the question or matter, once we have accurately obtained the ascending degree from a water-clock, an astrolabe, or some other horoscopic instrument, and have ascertained the dodecatemorion; we shall then apply ourselves to it in the following manner.

"If, therefore, the 1st dodecatemorion of Aries is found, that is, 2° 5"
20 degrees rising on the horoscope, it signifies that those who approach are inquiring about freedom or rule; the 2nd concerns livelihood or household or animals or land or wife or matters of the city; the 3rd <concerns> ambush or theft or fugitives; the 4th <concerns> theft of money or plunder; the 5th concerns property or rule and similar matters; the 6th [f. 168] concerns household management
25 and feminine adornment; the 7th concerns enemies and strife or demands or trial; the 8th concerns a secret matter and something hidden; the 9th concerns travel or change of place or voyage; the 10th concerns hopes or union or harmony; the 11th concerns loss or theft or some penalty; the last and 12th, which is Pisces, signifies matters concerning a woman or
30 distinctly feminine affairs or effeminate things."

"Of Taurus, the 1st dodecatemorion signifies matters of business and all things concerning life and sustenance; the 2nd concerns shameful matters or venery or similar things; the 3rd concerns theft or some task or household management; the 4th concerns enmity and acts of plunder; the 5th concerns concord
25 and friendship and honorable conduct; the 6th <that> the questioner has fallen into doubt and hesitation; the 7th concerns toil and anxiety and

1 θανάτου] θανάτῳ cod. corr. ex Heph. 6 B' s'"] B' Heph. 13 δυνάμεως τοπική διακρίσει A μ. 19 In the margin of the codex: ἀπαρχή and so forth for each sign. 20 τοῦ ὡροσκ. προσ.] τῆς ὥρας τοὺς προδιδόντας Aα. 23 ἀστείων προσώπων ἢ ὁμοίων Aα. 29 Perhaps transpose: τό ιβον καὶ τελ., as below. σημαίνει] τυγχάνει Heph. 33 ὁμ. σημαίνει Heph. 34 After συμφωνίας] add. Heph. καὶ ἀμεριμνίας. 35 εν add. ex Heph. 36 ἐρωτῶντα] σκεπτόμενον Aα; σκεπομ. P.

στρατείας· τὸ ηον περὶ ὁδοιπορίας καὶ πλοῦ καὶ τῶν τοιούτων· τὸ θον περὶ συναλλαγῶν γυναικείων καὶ τῶν ὁμοίων· τὸ ιον περὶ διαπράσεως καὶ ἀποβολῆς καὶ κόπου· τὸ ιαον περὶ ἀφροδισίων· τὸ ιβον καὶ τελευταῖον, ὅπερ ἐστὶ Κριοῦ, περὶ ξένων ἢ ξενιτείας ἢ γεωργίας σημαίνει.

« Τῶν δὲ Διδύμων τὸ μὲν αον δωδεκατημόριον σημαίνει περὶ κοινωνίας καὶ πολιτικῶν πραγμάτων καὶ ὁμονοίας· τὸ βον περὶ ἀποβολῆς χρυσίου καὶ ἀργυρίου καὶ τῶν ὁμοίων κινητῶν· τὸ γον περὶ ἀποβολῆς καὶ ἀτυχίας· τὸ δον περὶ δανείσματος καὶ ἀποβολῆς καὶ ζημίας· τὸ εον περὶ πράγματος καὶ πράξεως· τὸ ϛον περὶ κλοπῆς τῶν ἀπὸ πυρὸς γεγονότων· τὸ ζον περὶ δραπετῶν διωγμοῦ καὶ ὁδοιπορίας καὶ τῶν τούτοις ὁμοίων· τὸ ηον περὶ ἐπωφελοῦς τέχνης καὶ ἰλαροῦ τινος πράγματος· τὸ θον περὶ λόγων καὶ πραγμάτων· τὸ ιον περὶ μάχης καὶ ἔχθρας καὶ τῶν ὁμοίων· τὸ ιαον <περὶ> ἀποβολῆς τινος ἢ φόβου ἢ μετανοίας καὶ ἀναλύσεως· τὸ δὲ ιβον καὶ τελευταῖον Ταύρου τυγχάνον περὶ γεωργίας ἢ ξενιτείας καὶ τῶν τούτοις παραπλησίων.

« Τὸ δὲ τοῦ Καρκίνου αον δωδεκατημόριον σημαίνει περὶ ἀρχῆς ἢ ἀρχιερωσύνης ἢ ἱερουργίας· τὸ βον περὶ μεγάλου πράγματος καὶ ἀξίας καὶ ἱερωσύνης· τὸ γον περὶ φόβου διὰ πρᾶγμά τι μετὰ γυναικὸς πραχθέν· τὸ δον περὶ πίστεως ἢ ἀποβολῆς ἢ ἀπαιτήσεως· τὸ εον περὶ λαθραίας ἀποθέσεως ἢ θησαυροῦ ἢ παρακαταθηκῶν· τὸ ϛον περὶ ὁδοιπορίας ἢ πλοῦ ἢ ξένων πραγμάτων· τὸ ζον περὶ μάχης διὰ πρόσωπον θηλυκὸν καὶ ζηλοτυπίας· τὸ ηον περὶ ἀποβολῆς ἢ κλεμμάτων ἢ ζημιῶν ἢ ἀρνήσεων· τὸ θον περὶ γάμου καὶ κοινωνίας πραγμάτων ἀγαθῶν ἕνεκα· τὸ ιον περὶ ἀρχῆς καὶ ἀξίας καὶ ἱερωσύνης καὶ τῶν τούτοις παραπλησίων· τὸ ιαον περὶ κλέμματος ἢ ἀποδράντος τινὸς ἢ ἀρνήσεως ἢ παρακαταθηκῶν· [f. 169r] τὸ ιβον καὶ τελευταῖον, ὅ ἐστι Διδύμων, περὶ κοινωνίας καὶ συμφωνίας πραγμάτων καὶ ἐζευγμένων.

« Τὸ δὲ τοῦ Λέοντος αον δωδεκατημόριον δηλοῖ περὶ ἀξίας καὶ ἐπιθυμίας ἀλλοτρίων ἢ πλεονεξίας· τὸ βον περὶ μεγάλου πράγματος καὶ ζημίας καὶ ἀδικίας· τὸ γον περὶ μάχης καὶ πλεονεξίας καὶ ἀμφιβολίας· τὸ δον περὶ μεγάλου πράγματος τελεσιουργίας· τὸ εον περὶ πράγματος οὐ μικροῦ, ἀλλὰ βασιλικοῦ ἢ περιστάσεως· τὸ ϛον περὶ κόπου τινὸς ἢ ἐργασιῶν ξένων ἢ προσόδου· τὸ ζον περὶ ἐχθρῶν καὶ τῶν ὁμοίων· τὸ ηον περὶ ἀλλοτρίου πράγματος ἢ ἀλλοτρίας μερίμνης· τὸ θον περὶ φόβου καὶ δισταγμοῦ· τὸ ιον περὶ λέσχης καὶ ἀγροικίας ἢ ξενιτείας· τὸ ιαον περὶ μάχης καὶ ἀπροσδοκήτων· τὸ ιβον καὶ τελευταῖον, ὅ ἐστι Καρκίνου, περὶ πραγμάτων τινῶν ἢ τοιουτοτρόπων τινῶν.

« Τὸ δὲ τῆς Παρθένου αον δωδεκατημόριον σημαίνει περὶ κόσμου γυναικείου καὶ καρπῶν· τὸ βον περὶ προσόδου ἢ κόσμου βαρυτίμου ἢ ἐσθῆτος· τὸ γον περὶ πράγματος λάθρα βεβουλευμένου· τὸ δον περὶ

6 ὁμονοίας] ὁμονυμίας (*sic*). 16 δωδεκατομορίων cod. Corr. ex Heph. 26-27 verba ὅ ἐστι Διδ. non habet Heph. 36-37 ὅ ἐστι Καρκ. non habet Heph. 39 καρπῶν χάριν A *a*; καρποῦ χ. P.

of military service; the 9th concerning journeys and voyages and such matters; the 10th concerning dealings with women and similar things; the 11th concerning transactions, loss, and toil; the 12th concerning sexual matters; the 12th and last, which is Aries, signifies matters of foreigners or living abroad or agriculture.

« The 1st dodecatemorion of Gemini signifies matters of partnership and civic affairs and concord; the 2nd concerning loss of gold and silver and similar movable things; the 3rd concerning loss and misfortune; the 4th concerning lending and loss and damage; the 5th concerning business and action; the 6th concerning theft of things produced by fire; the 7th concerning pursuit of fugitives and journeys and things similar to these; the 8th concerning profitable skill and some cheerful matter; the 9th concerning words and deeds; the 10th concerning strife and enmity and similar things; the 11th concerning loss of something or fear or repentance and dissolution; the 12th and last, which falls in Taurus, concerns agriculture or living abroad and things similar to these.

«The 1st dodecatemorion of Cancer signifies matters of office or high priesthood or sacred service; the 2nd concerning a great matter and dignity and priesthood; the 3rd concerning fear on account of some matter carried out with a woman; the 4th concerning trust or loss or demand for repayment; the 5th concerning secret deposits or treasure or things held in trust; the 6th concerning journeys or voyages or foreign affairs; the 7th concerning strife over a female person and jealousy; the 8th concerning loss or thefts or damages or denials; the 9th concerning marriage and partnership of matters for the sake of good things; the 10th concerning office and dignity and priesthood and things similar to these; the 11th concerning theft or someone who has run away or denial or things held in trust; [f. 169] the 12th and last, which is Gemini, concerns partnership and harmony of affairs and those who are joined together.

"The first dodecatemorion of Leo signifies matters of dignity and desire for others' possessions or greed; the second concerns a great matter, loss, and injustice; the third concerns conflict, greed, and ambiguity; the fourth concerns the accomplishment of a great matter; the fifth concerns a matter not small, but royal, or a difficult circumstance; the sixth concerns some toil, or foreign labors, or income; the seventh concerns enemies and the like; the eighth concerns another's matter or another's anxiety; the ninth concerns fear and hesitation; the tenth concerns gossip, rusticity, or foreign travel; the eleventh concerns conflict and unexpected events; the twelfth and last, which is Cancer, concerns certain matters or things of a similar kind.

"The first dodecatemorion of Virgo signifies matters of feminine adornment and fruits; the second concerns income, or costly adornment, or clothing; the third concerns a matter secretly deliberated; the fourth concerns

6 ὁμονοίας] ὁμονυμίας (sic). 16 δωδεκατομορίων cod. Corr. ex Heph.
26–27 the words ὃ ἐστι Διδ. are not absent in Heph. 36–37 ὅ ἐστι Καρκ. is not found in Heph.
39 καρπῶν χάριν A α; καρποῦ χ. P.

ἀφορμῶν ἀλλαγῆς ἢ κοινοῦ τινος πράγματος· τὸ εον περὶ γεωργίας ἢ οἰκονομίας ἢ τοιούτου τινός· τὸ ϛον περὶ προσώπου ἢ ἐλπίδων καὶ πράξεων καὶ κόπου· τὸ ζον περὶ ἔχθρας γυναικείας καὶ ἀψιμαχίας φίλων· τὸ ηον περὶ τέχνης ἢ ἱερᾶς ἐνεργείας ἢ χρηματισμῶν· τὸ θον περὶ φορτίου πράσεως ἢ καματερᾶς ξενιτείας· τὸ ιον περὶ ἐπηρείας τινὸς ἢ ξένης ἢ ἀγροικῆς αἰτίας· τὸ ιαον περὶ κλοπῆς ἢ πράγματος λαθραίου ἢ θησαυροῦ· τὸ ιβον καὶ τελευταῖον περὶ τραυμάτων ἢ ἀσθενείας ἢ τῶν ὁμοίων.

« Τὸ δὲ τοῦ Ζυγοῦ δωδεκατημόριον σημαίνει περὶ προσόδου ἢ κριτηρίου ἢ δόσεως ἢ λήψεως· τὸ βον περὶ κλέμματος ἢ νοσφισμοῦ· τὸ γον περὶ ἐμπορίας ἢ ἔργων ἐπὶ ξένης· τὸ δον περὶ πραγμάτων λαθραίων ἢ σκολιῶν· τὸ εον περὶ πραγματείας ἢ κακοπραγίας ἢ ἐλπίδων προσδοκίας· τὸ ϛον περὶ ἀλλοτρίου πράγματος ἢ ἐντολῆς γυναικός· τὸ ζον περὶ ἀηδίας ἀκαίρου καὶ ὀργῆς καὶ μάχης ἢ ἡσυχίας τινός· τὸ ηον περὶ ἀσθενείας καὶ τραυμάτων ἢ μερίμνης βασιλικῆς· τὸ θον περὶ κοινωνίας λόγων ἢ συνθηκῶν· τὸ ιον περὶ προσόδου ἢ ἀξίας ἢ τιμῆς ἢ εὐημερίας· τὸ ιαον περὶ ἀγνοίας τινὸς ἢ ὕβρεως αἰφνιδίου· τὸ ιβον περὶ σωμάτων ἢ φορτίου πολιτικοῦ.

« Τὸ δὲ τοῦ Σκορπίου αον δωδεκατημόριον σημαίνει περὶ στρατείας καὶ διατριβῆς ἐπὶ ξένης ἢ μίξεως αἰφνιδίου γεγονυίας· τὸ βον περὶ πλοῦ ἢ μεταβάσεως καὶ τῶν ὁμοίων· τὸ γον περὶ ὄχλου ἢ μάχης καὶ ἀηδίας ἐπικινδύνου· [f. 169v] τὸ δον περὶ κακοπραξίας ἢ ἀπολύσεως κινδύνου· τὸ εον περὶ ὁμονοίας ἢ πλοῦ ἢ κοινῶν πραγμάτων· τὸ ϛον περὶ ἐπιταγῆς καὶ κρατήσεως καὶ ἀδοκήτου βίας· τὸ ζον περί τινος ἐπὶ ξένης γεγονότος ἢ διὰ ξένα πρόσωπα· τὸ ηον περὶ ὁδοιπορίας· τὸ θον περὶ κλεμμάτων ἢ ἐξουσίας ἢ τῶν πρὸς ἰσχυρότερα πρόσωπα διαφερόντων· τὸ ιον περὶ ξενιτείας καὶ τέχνης τινὸς ἢ ἀξίας· τὸ ιαον περὶ κλέμματος γυναικείου· τὸ ιβον καὶ τελευταῖον περὶ προσόδου ἢ κινδύνου ἢ κέρδους ἀπλήστου.

« Τὸ δὲ τοῦ Τοξότου αον δωδεκατημόριον δηλοῖ περὶ φορτίου ἐπὶ ξένης· τὸ βον περὶ στρατιᾶς ἢ ξενιτείας ἢ στρατοπέδου· τὸ γον περὶ πραγμάτων καὶ πράξεων καθύγρων· τὸ δον περὶ πλοῦ καὶ τῶν ὁμοίων· τὸ εον περὶ φορτίου· τὸ ϛον περὶ στρατοπέδων· τὸ ζον περὶ ἀηδίας ἢ δραπέτου· τὸ ηον περὶ κλέμματος ἢ ἀποβολῆς· τὸ θον περὶ ὁδοῦ ἢ ἐνέδρας· τὸ ιον περὶ ἔρωτος ἢ τῶν ὁμοίων· τὸ ιαον περὶ προσόδου ἐπὶ ξένης ἢ διὰ ξένους· τὸ ιβον περὶ κλέμματος.

« Τὸ δὲ τοῦ Αἰγόκερω αον δωδεκατημόριον περὶ πραγμάτων οὐ καθαρῶν ἢ ἐφυβρίστων· τὸ βον περὶ δραπέτου ἢ ἀποβολῆς· τὸ γον περὶ

2 οἰκοδομῆς A a; οἰκοδομῶν F. F. l. οἰκοδομίας ut infra, p. 116, 2. 4 ἱερῶν Heph. 9 ὑποσημαίνει Heph. 11 ἔργων] γεωργιῶν τῶν Heph. 16 προσόδους cod.; corr. ex Heph. 18 Fort. suppl. τὸ ιβον <καὶ τελευταῖον>. Item infra, v. 36. Haec autem om. etiam Heph. 21 καὶ prius] ἢ Heph. 31 στρατείας A a, f. mel. 33 στρατοπέδων] τετραπόδων Heph., f. mel.

opportunities for change or some shared matter; the fifth concerns agriculture, or household management, or something of that kind; the sixth concerns a person, or hopes, actions, and toil; the seventh concerns feminine enmity and quarrels among friends; the eighth concerns a craft, or sacred activity, or financial dealings; the ninth concerns the sale of cargo or a laborious sojourn abroad; the tenth concerns some harassment, or a foreign or rustic cause; the eleventh concerns theft, or a secret matter, or a treasure; the twelfth and last concerns wounds, illness, or similar things.

«The dodecatemorion of Libra signifies concerning income or judgment or giving or receiving; the 2nd concerning theft or embezzlement; the 3rd concerning trade or work abroad; the 4th concerning secret or crooked affairs; the 5th concerning business or misfortune or the expectation of hopes; the 6th concerning another's affair or a woman's commission; the 7th concerning untimely unpleasantness and anger and strife or a certain peace; the 8th concerning illness and wounds or royal anxiety; the 9th concerning a sharing of words or agreements; the 10th concerning income or worth or honor or prosperity; the 11th concerning a certain ignorance or sudden outrage; the 12th concerning persons or civic burden.

«The 1st dodecatemorion of Scorpio signifies concerning military service and sojourn abroad or a sudden union that has occurred; the 2nd concerning a voyage or a transition and the like; the 3rd concerning a crowd or strife and dangerous unpleasantness; [f. 169] the 4th concerning misconduct or release from danger; the 5th concerning harmony or a voyage or common affairs; the 6th concerning command and dominance and unexpected violence; the 7th concerning something that has occurred abroad or through foreign persons; the 8th concerning a journey; the 9th concerning theft or authority or matters pertaining to more powerful persons; the 10th concerning sojourn abroad and a certain craft or worth; the 11th concerning feminine theft; the 12th and last concerning income or danger or insatiable gain.

«The first dodecatemorion of Sagittarius signifies matters concerning cargo in a foreign land; the second, concerning military service or life abroad or a military camp; the third, concerning affairs and dealings with water; the fourth, concerning a voyage and similar things; the fifth, concerning cargo; the sixth, concerning military camps; the seventh, concerning the unpleasantness of a runaway slave; the eighth, concerning theft or loss; the ninth, concerning a journey or an ambush; the tenth, concerning love or similar things; the eleventh, concerning income in a foreign land or through foreigners; the twelfth, concerning theft.

«The first dodecatemorion of Capricorn concerns matters that are impure or insulting; the second, concerning a runaway slave or loss; the third, concerning

2 οἰκοδομής A α; οἰκοδομών F. F. 1. οἰκοδομίας ut infra, p. 116, 2. 4 ιερών Heph. 9 υποσημαίνει Heph. 11 έργων] γεωργιῶν τῶν Heph. 16 προσόδους cod.; corr. ex Heph. 18 Forl. suppl. τό ιβον <καὶ τελευταῖον>. Item infra, v. 36. Haec autem om. etiam Heph. 21 και prius] ή Heph. 31 στρατείας A a, f. mel. 33 στρατοπέδων) τετραπόδων Heph., f. mel.

ἔρωτος ἢ πλοῦ· τὸ δον περὶ προβάτων ἢ ἱματίων· τὸ εον περὶ γεωργίας ἢ οἰκοδομίας· τὸ ϛον περὶ πραγμάτων ἄλλοις διαφερόντων· τὸ ζον περὶ κλέμματος ἢ ἀηδίας· τὸ ηον περὶ φόβου ἢ στρατείας· τὸ θον περὶ τέχνης ἢ κόσμου γυναικείου· τὸ ιον περὶ προσόδου ἢ ἀηδίας· τὸ ιαον περὶ πράγματος λάθρα γεγονότος· τὸ ιβον καὶ τελευταῖον περὶ πράγματος γεγονότος ἢ πλοῦ.

« Τοῦ δὲ Ὑδροχόου τὸ αον δωδεκατημόριον σημαίνει περὶ σωμάτων· τὸ βον περὶ καθύγρων πραγμάτων καὶ φορτίου· τὸ γον περὶ λέσχης τινός· τὸ δον περὶ κόπων ἰδίων· τὸ εον περὶ κοινωνίας ἢ καθύγρων πραγμάτων· τὸ ϛον περὶ κλέμματος ἢ ἀηδίας αἰφνιδίου· τὸ ζον περὶ τέχνης ἢ κοινωνίας· τὸ ηον περὶ ἀγοραίου ἢ πανηγύρεώς τινος· τὸ θον περὶ προσόδων ἢ κόσμου καὶ δικαίου τινὸς πράγματος ἢ ἐπὶ ξένης ὄντος· τὸ ιον περὶ κλοπῆς ἢ θησαυροῦ· τὸ ιαον περὶ πλοῦ ἢ καθύγρων πραγμάτων· τὸ ιβον καὶ τελευταῖον περὶ ἀλλοτρίων πραγμάτων ἢ πίστεων γυναικείων.

« Τὸ δὲ τῶν Ἰχθύων αον δωδεκατημόριον σημαίνει περὶ βεβλαμμένων πραγμάτων ἢ παρύγρων· τὸ δὲ βον περὶ κόσμου ἢ συζεύξεως· τὸ γον περὶ τῶν λάθρα τι πράσσειν ἐπιχειρούντων ἢ γυναικείου πράγματος· τὸ δον περὶ κόπου ἢ κοινωνίας ἢ ξένου πράγματος· τὸ εον περὶ φορτίου ἢ γάμου· τὸ ϛον περὶ φορτίου ἀλλοτρίου· τὸ ζον περὶ γυναικείας τέχνης καὶ τῶν ὁμοίων [f. 170r] τῶν εἰς γυναῖκα ἀναφερομένων· τὸ ηον περὶ ἀλλοτρίων πραγμάτων· τὸ θον περὶ προσόδων καὶ καλοῦ πράγματος· τὸ ιον περὶ πλοῦ ἢ ξενιτείας τινὸς ἀγαθῆς· τὸ ιαον περὶ γυναικείου πράγματος ἢ γυναικὶ διαφέροντος· τὸ ιβον καὶ τελευταῖον περὶ ἀποβολῆς ἢ δραπετῶν καὶ τῶν ὁμοίων.

[F. 171r.] Hephaest., III, 5. Ἔτι περὶ καθολικῶν καταρχῶν.

Edidit Olivieri, *Studi Italiani di filologia classica*, VI, 1898, p. 12-22, 19, ex Laurentiano 28, 34 (L) et 28, 13 (L').

[F. 174v.] Hephaest., III, 6. Περὶ ἐμπράκτων ἡμερῶν καὶ ὡρῶν.

P. 23, l. 20 Olivieri (Post πρὸς Σελήνην) L' : τὰ κατὰ τὴν οἰκείαν οἰκείως ἐργάζονται δύναμιν[1]. Parisinus : ταύτην τὴν οἰκείαν οἰκείως ἐργάζονται δύναμιν. Addit Parisinus post προειρημένων (ita P,

1 προβάτων οἰκονομίας Heph. 2 ἄλλως cod. Corr. ex Heph. 5-6 περὶ πράγματος ἢ γεγονότος Heph. 7 σημαίνει] ἀποδείκνυσι P, ἀποδεικνύσει A a. σωμάτων χάριν A a. 12 προσόδου a. 24 σημαίνει περὶ ἀποβολῆς Heph.

[1] Olivieri : « τριγώνου Δ^{u} », at legendum erat δύναμιν.

love or a voyage; the fourth, concerning sheep or garments; the fifth, concerning agriculture or building; the sixth, concerning matters belonging to others; the seventh, concerning theft or unpleasantness; the eighth, concerning fear or military service; the ninth, concerning a craft or women's adornment; the tenth, concerning income or unpleasantness; the eleventh, concerning a matter done in secret; the twelfth and last, concerning a matter that has occurred or a voyage. 5

« The 1st dodecatemorion of Aquarius signifies matters concerning bodies; the 2nd concerns watery matters and cargo; the 3rd concerns some kind of gossip; the 4th concerns one's own labors; the 5th concerns partnership or watery matters; the 6th concerns theft or sudden unpleasantness; the 7th concerns 10 craftwork or partnership; the 8th concerns marketplace affairs or some festival; the 9th concerns revenues or adornment and some matter of justice or being in a foreign land; the 10th concerns theft or treasure; the 11th concerns sailing or watery matters; the 12th and last concerns the affairs of others or female matters of trust.15

« The 1st dodecatemorion of Pisces signifies matters concerning damaged affairs or semi-watery matters; the 2nd concerns adornment or union; the 3rd concerns those who attempt to do something in secret, or a feminine matter; the 4th concerns labor or partnership or a foreign matter; the 5th concerns cargo or marriage; the 6th concerns another's cargo; the 7th concerns feminine 20 craftwork and similar matters [f. 170r] relating to a woman; the 8th concerns the affairs of others; the 9th concerns revenues and a good matter; the 10th concerns sailing or some favorable sojourn abroad; the 11th concerns a feminine matter or one that pertains to a woman; the 12th and last concerns loss or runaways and similar matters. 25

[F. 171r.] Hephaest., III, 5. Further on Universal Inceptions.

Edited by Olivieri, Studi Italiani di filologia classica, VI, 1898, p. 12-22, 19, from Laurentianus 28, 34 (L) and 28, 13 (L').

[F. 174.] Hephaest., III, 6. On Active Days and Hours.

P. 23, l. 20 Olivieri (After προς Σελήνην) L': 'τὰ κατὰ τὴν οἰκείαν οἰκείως ἐργάζονται δύναμιν'. Parisinus: ταύτην τὴν οἰκείαν οἰκείως 30 ἐργάζονται δύναμιν. Parisinus adds after προειρημένων (thus P,

1 management of flocks Heph. 2 otherwise cod. Corr. from Heph. 5-6 concerning a matter or event Heph. 7 σημαίνει] ἀποδείκνυσι P, ἀποδεικνύσει Aa. for the sake of bodies Aa. 12 revenue α. 24 σημαίνει concerning loss Heph.

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1 Olivieri: "τριγώνου Δυ", but one should read δύναμιν,

εἰρημένων L', cod. noster): Λέγουσιν οἱ περὶ Πετόσιριν ὅτι ἐν ᾧ ζῳδίῳ εὑρίσκεται ἡ Σελήνη ἐν τῇ σπορᾷ, τοῦτο ὡροσκοπήσει ἐν τῇ ἐκτέξει· ὅπου δὲ ἐν τῇ ἐκτέξει παροδεύει, τοῦτο ὡροσκοπεῖ ἐν τῇ σπορᾷ.

[F. 175v.] Hephaest., III, 30. Περὶ ἀποδημίας [1].

Ὁ μέλλων ἀποδημεῖν ἐκ τοῦ ὡροσκόπου κριθήσεται· ὁ δὲ τόπος ἔνθα μέλλει ἀπέρχεσθαι ἐκ τοῦ δύνοντος· ἡ δὲ πρᾶξις ἐκ τοῦ μεσουρανίου· [f. 176r] τὸ δὲ συμπέρασμα τῆς ἀποδημίας ἐκ τοῦ ὑπογείου. « ἐπιζήτει οὖν τοὺς ἀγαθοποιοὺς τῶν ἀστέρων ποίαν στάσιν ἔχουσι καὶ πῶς σχηματίζονται. καθόλου τοιγαροῦν ἀγαθόν ἐστιν ἀποδημεῖν μήτε τινὸς τῶν ἀστέρων στηρίζοντος, μηδὲ συσχηματιζομένου τῇ Σελήνῃ· συμφορώτατον δὲ ἀποδημεῖν τῆς Σελήνης αὐξιφωτούσης καὶ προστιθείσης τοῖς ἀριθμοῖς κατά τε μῆκος καὶ πλάτος. παραφυλάσσειν δὲ χρὴ τὰ κέντρα· καὶ ἐν μὲν τῷ ὡροσκόπῳ ἀγαθοποιῶν ἀστέρων ὄντων ἢ καὶ μαρτυρούντων αὐτῶν ἥδιστα τὰ τῆς ὁδοῦ ἢ τοῦ πλοῦ ἔσται. συνόντος δὲ τοῦ τοῦ Ἑρμοῦ αὐτοῖς, καὶ ἐπὶ ἑῴας ἀνατολῆς ταχέως καὶ εὐθύμως πράξει τις, ὑπὲρ ὧν τὴν ἀποδημίαν ποιεῖται.

« Καθόλου γὰρ ἐπὶ ἀποδημίας τὸν Ἑρμῆν σκοπεῖν δεῖ μὴ ἀφαιρεθῇ ἢ ὕπαυγος ᾖ, ἢ ὑπὸ κακοποιῶν βλάπτηται καθ' οἱονδήποτε σχῆμα. καὶ ὅτε δέ τις μέλλει εἰς πλοῖον εἰσιέναι ἢ δι' ὁδοῦ πορεύεσθαι, τὸν Ἑρμῆν δεῖ παρατηρεῖσθαι· καὶ ὡσαύτως ὅτε μέλλει ἐπανάγεσθαι ἢ ὁδοιπορῶν ἢ διὰ πλοίου· ἐν δὲ τῷ δυτικῷ τυχόντος τοῦ Ἑρμοῦ καὶ μαρτυρουμένου ὑπὸ Διὸς ἢ Ἀφροδίτης, βελτίω καὶ ἐπικερδῆ τὰ τῆς ἀποδημίας ἔσται καὶ ἀξιόλογα. Ἄρεως δὲ καὶ Κρόνου ἐπὶ τοῦ δύνοντος ὄντων ἢ μαρτυρούντων αὐτῷ ἀσθένειαι σωματικαὶ καὶ ἐμποδισμοὶ καὶ ζημίαι γενήσονται ἐν τῇ ἀποδημίᾳ. ἐκ δὲ τῶν θεωρούντων ἀστέρων τὸ μεσουράνημα ἢ ἐπόντων αὐτῷ τὸ πρᾶγμα οὗ χάριν ἡ ἐκδημία γίνεται γνωρισθήσεται· τὸ δὲ τέλος ἐκ τοῦ ὑπογείου. τὸ κῦρος δὲ πάντων ἐκ τῶν συσχηματισμῶν μάλιστα τῆς Σελήνης τελειοῦται, ἣν ἀπαγορευτέον πρὸς τὰς ἐξόδους κακοδαιμονοῦσαν ἢ κακοτυχοῦσαν· οὐ μόνον γὰρ δυσπραξίας αἰτία, ἀλλὰ καὶ πτωμάτων ὑπουργός. »

Οἱ οὖν ἀγαθοποιοὶ ὡροσκοποῦντες ἐν πᾶσιν τὴν καταρχὴν καλὴν ποιοῦσιν· οἱ δὲ ἀγαθοποιοὶ ἐν τῷ δύνοντι ὄντες ἐν ταῖς ἀποδημίαις ἐπικερδῆ καὶ ἐπίδοξον τὴν ἀποδημίαν μαντεύονται εἶναι.

Σκοπεῖν δὲ δεῖ καὶ τὸν κύριον τῆς Σελήνης καὶ τὸν κύριον τοῦ

14 αὐτῷ, f. mel. 16 ἀθύμως. 19 τις μέλλει - πορεύεσθαι] μέλλεις εἰς πόλιν εἰσιέναι ἢ ἀπὸ πλοίου ἐξιέναι. 31 F suppl. οἱ <μὲν> οὖν.

[1] Hoc Hephaestionis capite Dorothei versus 211-295 continentur. Vid. Kroll, *Catal. Vindob.*, p. 108 ss. — Inde ab h. l. codicis unici P lectiones varias iterum nominare supersedeo.

εἰρημένων L', our cod.): The followers of Petosiris say that in whichever sign the Moon is found at the time of sowing, that sign will be rising at the time of birth; and where it travels at the time of birth, that sign is rising at the time of sowing.

[F. 175.] Hephaest., III, 30. On Foreign Travel 1.

5 The one about to travel abroad will be judged from the ascendant; the place to which he intends to go from the descendant; his activity from the midheaven; [f. 176] and the outcome of the journey from the subterranean point. "Examine therefore what position the benefic stars hold and how they are configured. In general, then, it is good to travel abroad when none of the stars is stationary, nor in aspect with the Moon; and the most favorable time to travel is when the Moon is waxing in light and increasing in its numbers both in longitude and latitude; and one must watch the angles; and when benefic stars are in the ascendant or bearing witness to it, the journey or voyage will be most pleasant. When Mercury is in conjunction with them, and at its morning rising, one will act quickly and cheerfully in the matters for which the journey is being undertaken.

« For in general, when examining Mercury for a journey abroad, one must take care that it not be deprived, that it not be under the rays, or that it not be harmed by malefics in any aspect. And whenever someone is about to board a ship or travel by road, one must observe Mercury; and likewise when one is about to set sail or travel, whether by road or by ship. When Mercury is in the setting place and is witnessed by Jupiter or Venus, the affairs of the journey will be better, profitable, and noteworthy. When Mars and Saturn are in the setting place or bear witness to it, there will be bodily weaknesses, impediments, and losses during the journey. From the stars aspecting the midheaven or situated upon it, the matter for the sake of which the journey takes place will be made known; and the outcome from the subterranean place. The authority of all things is fulfilled especially from the configurations of the Moon, which must be forbidden for departures when she is in an evil-daemonic or evil-fortuned condition; for she is not only a cause of misfortune, but also an agent of falls. »

The benefics therefore, when ascending, make the inception favorable in all things; and the benefics, when in the setting place, predict that the journey will be profitable and glorious.

One must also examine the lord of the Moon and the lord of the

14 αὐτῷ, 1. mel. 16 innocently. 19 tis mellei - porewesthai] you are coming to the city or by ship to the sea. 31 F. suppl. of <μέν> οὖν.

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1 This chapter of Hephaestion contains verses 211–295 of Dorotheus. See Kroll, Catal. Vindob. , p. 108 ff. From this point onward, I refrain from listing again the variant readings of the unique manuscript P.

ὡροσκόπου, ἵνα μὴ κακὰς φάσεις ποιῶνται, τουτέστι στηριγμοὺς ἢ ἀναποδισμοὺς ἢ δύσεις· στηρίζοντες γὰρ χρόνου πολλοῦ καὶ βραδύτητος αἴτιοι γίνονται, οἱ δὲ ὕπαυγοι ἀμαυρὰς τὰς πράξεις ποιοῦσιν.

«Ἐκ καθολικῆς δὲ παρατηρήσεως κατείληπται ἡ Σελήνη ἐν τῷ δυτικῷ κέντρῳ τυχοῦσα ἢ ἐν τῷ ἀποκλίματι αὐτοῦ μακρὰς παρέχειν τὰς ἀποδημίας, τοῖς δ' ἀπὸ ξένης εἰς τὰ οἰκεῖα ἐπανερχομένοις τὸ αὐτὸ τοῦτο σχῆμα τῆς Σελήνης ταχείας τὰς ἀναστροφὰς δηλοῖ.

«Παραφυλάσσεσθαι δὲ δεῖ καὶ τοὺς κακοποιοὺς τετραγωνίζοντας τὴν Σελήνην ἢ διαμετροῦντας αὐτήν. τῶν δὲ ἀγαθοποιῶν ἀνακραθέντων αὐτοῖς ἀνώμολον καὶ ἀμφήριστον [f. 176v] τὸ τῆς ἀποδημίας δηλοῖ. ἐπισκοπήσαντα δὲ τὰ κέντρα ἐφορᾶν χρὴ τοὺς μέλλοντας τῶν ἀστέρων ἐκβαίνειν ἀφ' ὧν εἰσι ζῳδίων· οὕτως γὰρ αἵ τε ἔξοδοι καὶ αἱ ἀποδημίαι γνωσθήσονται καὶ αἱ ἐπανελεύσεις ἐκ τοῦ ἐπισκοπεῖν πότερον ἐξ ἀλλοτρίου εἰς ἴδιον οἶκον ἢ ὕψωμα μεταβαίνουσιν, ἢ ἔμπαλιν. ἐκ τούτου γὰρ καταφανὲς ἔσται τὸ τῆς ὑποστροφῆς καὶ ἐπανελεύσεως· καὶ οἱ μὲν στηριγμοὶ τὰς ἐπιμονὰς δηλοῦσι καὶ βραδύτητας, ὥσπερ αἱ δύσεις θάνατους ἢ τελείας ἀπραγίας, αἱ δ' ἀνατολαὶ ταχίστας ποιοῦσι τὰς ἐπιδημίας, δηλαδὴ τῶν τῆς Σελήνης σχηματισμῶν καὶ τῶν κέντρων τῆς καταρχῆς μαρτυρίας ἐχόντων καὶ λόγον πρὸς τοὺς προειρημένους.

«Ἐπιτηρητέον δὲ μάλιστα τὴν Σελήνην διαμετροῦσαν τὰ κάθυγρα τῶν ζῳδίων ἢ καὶ ἑποῦσαν καὶ ὑπὸ κακοποιῶν θεωρουμένην κατὰ τὰ κραταιὰ τούτων σχήματα, τουτέστι τὰ τετράγωνα καὶ διάμετρα· χαλεπώταται γὰρ αἱ τοιαῦται καταρχαὶ ταῖς τε ναυσὶ καὶ τοῖς πλέουσιν. ἐπὰν δὲ ἡ Σελήνη μὲν κακωθῇ, τὰ δὲ κάθυγρα τῶν ζῳδίων ὑπὸ τῶν ἀγαθοποιῶν μαρτυρῶνται, ἄφθαρτον μὲν τὸ σκάφος οὐ φθαρήσεται, οἱ πολλοὶ δὲ τῶν ἐμπλεόντων σωθήσονται διαλυθέντος τοῦ σκάφους, καὶ τακτοῖς ἕκαστος ἐπανελεύσεται χρόνοις οἰκείως κατὰ τὴν τῆς ἐπιβάσεως εἰς τὴν ναῦν σύγκρισιν. ἡ μὲν γὰρ ἀναγωγὴ τὰ κατὰ τὴν ναῦν καὶ τὸν πλοῦν σημαίνει, τὰ δὲ καθ' ἕνα ἕκαστον τῶν ἐμπλεόντων ἡ εἰς τὴν ναῦν ἑκάστην ἐπίβασις τῷ τάχει τῆς μεταπτώσεως τῶν κέντρων ἀλλοιοῦσα τὰ πράγματα. ἐπὶ δὲ τῶν ὁδευόντων ὁμοίως τὰ χερσαῖα καὶ τετράποδα τῶν ζῳδίων ἐπισκοπεῖν χρή.

«Ἐπίμονα δ' ἔσται πολλῷ μᾶλλον τὰ κακὰ ὁπόταν οἱ κακοποιοὶ ἐν αὐτοῖς στηρίζωσι μετὰ τοῦ καὶ παλινδρομιῶν τινων ἢ νόσων ποιεῖν πειρασθῆναι. κυρίως δὲ τοῖς πλέουσι κοινῶς ὅ τε ὡροσκόπος καὶ ἡ Σελήνη χωρὶς τῶν ε' πλανήτων οὕτως τυχοῦσα σύμφορός ἐστιν· ἐν μὲν γὰρ Διδύμοις συνοίσει εἰ καὶ βραδέα ἔσται τὰ κατὰ τὸν πλοῦν, καὶ ἐν Καρκίνῳ δὲ καὶ ἐν Αἰγόκερῳ καὶ ἐν Ὑδροχόῳ καὶ Ἰχθύσιν, ἀσύμφορον δὲ ἐν Κριῷ οὐ μόνον πλοῦ, ἀλλὰ καὶ ὁδοιπορίας κατάρχεσθαι.

«Ὁ δὲ Δωρόθεος οὐ δέχεται τοῦτο· διὸ προσεκτέον· παρατηρη-

12 ἀφ' ὧν εἰσι ζῳδίων] ἐν οἷς εἰσι ζῳδίοις. F. l. ἐφ' ὧν ε. ζ. 13 γνωσθήσονται] μηνυθήσονται. 25 ἄφθαρτον] αὔτανδρον, mel.

of the Ascendant, so that they may not produce malefic appearances, that is, stations or retrogradations or settings; for when stationary they become causes of great delay and slowness, while those under the rays render actions obscure.

"From general observation it has been established that the Moon, when found at the western angle or in its decline, produces long journeys; but for those returning from abroad to their home, this same configuration of the Moon indicates swift returns.

"One must also watch out for the malefic planets squaring the Moon or opposing her. When the benefics are blended with them, this indicates an uneven and contested [f. 176] outcome of the journey. 10 Having examined the angles, one must observe which planets are about to depart from the signs they occupy; for in this way both the departures and the journeys will become known, as well as the returns, by observing whether they pass from a foreign sign into their own house or exaltation, or the reverse. For from this the matter of the return and homecoming will be evident; and stations indicate delays and slowness, just as settings indicate deaths or complete inactivity, while risings bring about the swiftest arrivals, provided of course that the configurations of the Moon and the angles of the inception bear testimony and have a relationship to what has been said above. "One must pay particular attention to the Moon in opposition to the watery 20 signs, or when she is in them and observed by malefic planets in their powerful configurations, that is, squares and oppositions; for such inceptions are most dangerous both for ships and for those who sail.But when the Moon is afflicted and the watery signs are testified to by the benefics, the vessel itself will not be destroyed, and the majority of those on board will be saved even if the vessel is broken apart, and each will return at appointed times in accordance with the comparison of the moment of boarding the ship. For the departure 25 indicates the conditions regarding the ship and the voyage, while the circumstances of each individual among those sailing are indicated by each person's boarding of the ship, which alters affairs by the speed of the shift of the angles. 30 For those traveling by land, one must likewise examine the terrestrial and four-footed signs.

"The misfortunes will be far more persistent whenever the malefic planets station in them, along with attempting to cause some retrograde movements or illnesses. But properly speaking, for sailors in general, the Ascendant and the Moon, apart from the 5 planets, when so situated, is favorable; for in Gemini it will be beneficial even if the voyage is slow, and also in Cancer and in Capricorn and in Aquarius and Pisces, but in Aries it is unfavorable to begin not only a voyage but also a journey on foot.

"But Dorotheus does not accept this; therefore one must pay attention; one must observe

12 where the zodiac signs are. F. 1. ἐφ ὅν E. Z. 13 known]nmenitusantia. 25 incorruptible] autandron, mel.

τέον δὲ καὶ ἐν Ταύρῳ καὶ ἐν Λέοντι τοὺς μὴ ἐκ τῆς ἰδίας ἐκδημοῦντας· μὴ ἔστω δὲ ἡ Σελήνη ληξίφωτος, μηδ' ἐν συνόδῳ μετὰ Κρόνου, ἢ ἐν πανσελήνῳ μετὰ Ἄρεως· τὰς δὲ πορείας ποιεῖσθαι ἐν Κριῷ σύμφορον αὐτοῖς· ταχέως γὰρ ἡ ὑποστροφὴ γίνεται· συνοίσει δὲ καὶ ἐξ ἀποδη-
5 μίας εἰς τὰ οἰκεῖα ἐπανιέναι οἴκοι ἐν Διδύμοις· ἀπὸ δὲ ξένης ἐπανιέναι εἰς τὰ οἰκεῖα συνοίσει κατάρχεσθαι ἐν Καρκίνῳ, ὥσπερ καὶ ἐν Διδύμοις, φυλάττεσθαι δὲ ἐν Λέοντι τὸ ἀποδημεῖν εἴσω τῶν ιε' μοιρῶν· ἀπὸ δὲ μοίρας ιε' ἕως λ', ἥττον κακόν. ἐν δὲ Σκορπίῳ τὸ ὁδοιπορεῖν καὶ εἰς τὰ ἴδια [f. 177r] ἐπανιέναι σύμφορον· ἀνάρμοστον δὲ ἐν Τοξότῃ,
10 πλάνη γάρ τις ἔσται· ἐπανελθεῖν δὲ εἰς τὰ οἰκεῖα καλόν· ὁμοίως ἐν Αἰγόκερῳ καὶ ἐν Ὑδροχόῳ· ἐν Παρθένῳ καλὸν εἰς τὰ οἰκεῖα ἐπανιέναι· ἐν δὲ Ζυγῷ μετὰ τὰς πρώτας μοίρας καλόν· ἐν Ἰχθύσι σύμφορον τὸ εἰς πόλεμον ἐξιέναι [1].

« Χρὴ οὖν ἐπιλεξάμενον τὸ ἁρμόζον ζῴδιον τῇ ἀποδημίᾳ ὁρᾶν εἰ
15 ἐφαρμόζει αὐτῷ ἡ τῶν ἀγαθῶν μαρτυρία πρὸς αὐτό τε καὶ τὰ κέντρα, καὶ οὕτως κατάρχεσθαι. ἐπετήρησαν δὲ μερικῶς τὰ κατὰ τὸν πλοῦν ἢ τὴν ὁδὸν συμβαίνοντα, καὶ ἐπέγνωσαν οὕτως. συναγαγόντες γὰρ τὰ σημεῖα τῆς πορείας ἢ τοῦ πλοῦ τὰ στάδια, καὶ μερίσαντες εἰς ς' μερίδας ὡς ἑκάστῳ τῶν ζῳδίων ἀπὸ τοῦ ἀνατέλλοντος ἄχρι τοῦ δύνοντος
20 ἐπιβάλλειν μερίδα α', ἀπονέμουσι τῷ ὡροσκόπῳ τὴν αην, ἵνα σημαίνῃ τὸ αον ἕκτη μερὶς τοῦ διαστήματος τῆς ὁδοῦ· τὴν δὲ βαν μερίδα τῷ κακοδαιμονήματι καὶ ἑξῆς ἐπὶ τὰ προηγούμενα ἕκαστον ἑκτημόριον ἑκάστῳ τόπῳ διδόασι· τὴν δὲ τελευταίαν ὁμοίως τῷ δύνοντι δηλοῦντι τὸ κατάλυμα καὶ τὰ τελευταῖα τῆς ὁδοῦ. ἔπειτα τὴν τῶν ἄστρων
25 κοινωνίαν πρὸς ἕκαστον τόπον ἐπιζητοῦσι· τῶν μὲν γὰρ ἀγαθοποιῶν μαρτυρούντων ἀγαθὰ καὶ εὐόδωσιν μηνυτέον· τῶν δὲ κακοποιῶν ὁμοίως τοὐναντίον, τῶν στηριγμῶν καὶ ἀναποδισμῶν <δηλούντων> κατοχὴν καὶ ἐμποδισμοὺς καὶ δυσχερείας ἐν τοῖς τόποις ἐν οἷς ἀναλόγως πρὸς τὰ ἑκτημόρια συμβαίνει τῷ πλῷ ἤτοι ὁδοιπορίᾳ τὰ
30 συναντήματα, τοῦ μὲν Ἄρεως ναυαγίου αἰτίου ὑπάρχοντος, καὶ μάλιστα εἰ τὸ μεσουρανήμα βλάπτεται ὑπ' αὐτοῦ.

« Καὶ ταῦτα μὲν ὁ Νικαεὺς (*sic*) Πρωταγόρας[2]» · ὁ δὲ Δωρόθεος περὶ ἀναγωγῆς καὶ πλοῦ οὕτω λέγει·[3] » Σελήνη ὑπὸ γῆν οὖσα ἀμαρτύρητος ὑπό τινος τῶν ε' πλανωμένων καθ' αὑτὴν μόνη ὁρωμένη, ἐν μὲν

3 ἐν Ταύρῳ. 12 μετὰ τὴν αην μοῖραν. 15 ἀγαθοποιῶν. 16 κατέρχεσθαι. 19 ὡς] ἔδωκαν. 22-23 Verba ἐπὶ διδόασι non habet Heph. 25 τόπον] ζῴδιον. ἐπιζητοῦσι] διαιρεῖν. 26 εὐοδίαν. 27 δηλούντων add. ex Heph. 28 ἀναποδισμοὺς. 29 τοῦ πλοῦ ἢ τῆς ὁδοῦ. 31 εἰ τὸ μεσ. - ὑπ' αὐτοῦ] τοῦ κατὰ κορυφὴν τόπου βλαπτομένου παρ' αὐτοῦ.

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[1] In Heph. deest ὁ Κριός, et signorum solemnis ordo servatur.
[2] De Protagora Nicaeensi, cf. *Catal.* IV, p. 150, n. 1.
[3] Versus Dorothei ed. Kroll, *Catal.* VI, p. 109.

also in Taurus and in Leo those who are not traveling abroad from their own land; let the Moon not be at the end of its light, nor in conjunction with Saturn, nor at full moon with Mars; but to make journeys in Aries is favorable for them, for the return home happens quickly; it will also be beneficial to return home from abroad in Gemini; but to begin returning home from a foreign land is favorable in Cancer, just as also in Gemini; but in Leo one must guard against traveling abroad within the first 15 degrees. But from degree 15 to 30, it is less bad. In Scorpio, traveling and returning home is favorable; but it is unsuitable in Sagittarius, for there will be some wandering; but returning home is good; likewise in Capricorn and in Aquarius; in Virgo it is good to return home; in Libra it is good after the first degrees; in Pisces it is favorable to go out to war.

« One must therefore select the appropriate zodiac sign for the journey and examine whether the testimony of the benefics is in harmony with it and with the angular houses, and then begin accordingly. They observed in detail the events occurring during the voyage or journey, and discerned them in the following way. For by gathering the signs of the route or voyage in stadia, and dividing them into 4 parts — so that each zodiac sign from the Ascendant to the Descendant receives one part — they assign the 1st part to the Horoscope, so that it signifies the 1st sixth-part of the distance of the road; the 2nd part to the Cacodaemon, and so on in the preceding direction, assigning each sixth-part to each place, and likewise the last to the Descendant, indicating the lodging and the final stages of the journey. Then they examine the relationship of the stars to each place; for when the benefics bear witness, good fortune and a smooth journey must be indicated; when the malefics do likewise, the opposite; their stations and retrogradations <indicating> delays and hindrances and difficulties in the places where, in proportion to the sixth-parts, the encounters occur along the voyage or journey, with Mars being the cause of shipwreck, especially if the Midheaven is harmed by it. »

« These are the words of Protagoras of Nicaea, and Dorotheus speaks thus concerning embarkation and voyage .88 » The Moon being beneath the earth, unwitnessed by any of the 5 wandering stars, acting alone by herself, in

3 in Taurus. 19 after the degree. 15 of the benefics. 16 to descend. 19 ὡς] ἔδωκαν. 22-23 The words ἐπὶ διδόασι are not found in Heph. 25 τόπον] ζῴδιον. ἐπιζητοῦσι] διαιρεῖν. 26 εὐοδίαν. 27 δηλούντων add. ex Heph. 28 αναποδισμούς. 29 τοῦ πλοῦ ἡ τῆς ὁδοῦ. 31 εἰ τὸ μεσ. - ὑπ' αὐτοῦ] τοῦ κατὰ κορυφὴν τόπου βλαπτομένου παρ' αὐτοῦ.

: In Heph. ὁ Κριός is absent, and the customary order of the signs is preserved.

• On Prolagoras of Nicaea, cf. Catal. IV, p. 150, a. 1.

Verses of Dorotheus ed. Kroll, Catal. VI, p. 109.

Κριῷ οὖσα ἀπὸ μοίρας ιαης ἕως τέλους εὔπλοιαν δηλοῖ· ἐν δὲ Ταύρῳ μεγάλους χειμῶνας ποιεῖ τοῖς ἀναχθεῖσιν. ἐὰν δὲ καὶ ὑπὸ κακοποιῶν μαρτύρηται, χεῖρον· εἰς κακὸν γὰρ τέλος καταντῶσι. Σελήνης ἐν Διδύμοις οὔσης ἀπὸ μοίρας η' ἕως μοῖραν λ', ὁ ἀναχθεὶς χρονίσει μὲν ἐν τῷ πλεῖν, ἐπιχαρῶς δὲ διάξει. Σελήνης ἐν Καρκίνῳ, ὁ ἀναχθεὶς γαλήναις μὲν πολλαῖς συσχεθήσεται, ἀλλὰ διασωθήσεται. Σελήνης ἐν Λέοντι, ὁ ἀναχθεὶς κινδυνεύσει ἐν τῇ θαλάσσῃ· ἐὰν δὲ καὶ ὑπὸ κακοποιῶν μαρτύρηται, πολλαπλασιασθήσεται τὰ κακά. Σελήνης ἐν Παρθένῳ, ὁ ἀναχθεὶς χρονίσει ἐν τῷ πλῷ ὑπὸ δυσπλοίας. Σελήνης ἐν Ζυγῷ μετὰ τὰς πρώτας μοίρας ι', ὁ ἀναχθεὶς καὶ εὐπλοήσει καὶ καλῶς εἰς πάντα διάξει. Σελήνης ἐν Σκορπίῳ, ὁ ἀναχθεὶς ἀσφαλὴς μὲν ἔσται κατὰ τὸν πλοῦν, τὴν δὲ ψυχὴν ταραχθήσεται. Σελήνης ἐν Τοξότῃ, ὁ ἀναχθεὶς δυσπλοήσει διὰ χειμῶνας καὶ φόβοις συμπεσεῖται. Σελήνης ἐν Αἰγόκερῳ μετὰ μοίρας θ', ὁ ἀναχθεὶς εὐπλοήσει μέν, ταρα[f. 177v]χθήσεται δὲ τὴν ψυχήν. Σελήνης ἐν Ὑδροχόῳ, ὁ ἀναχθεὶς βραδυπλοήσει μέν, σωθήσεται δέ. Σελήνης ἐν Ἰχθύσι, ὁ ἀναχθεὶς κινδυνεύσει, καὶ μάλιστα θεωροῦντος Ἄρεως.

Τὰ δὲ κατὰ τὴν ναῦν σκέπτου οὕτως. Σελήνη ὑπὲρ γῆν οὖσα μετὰ Κρόνου στηριγμὸν ποιοῦντος τοῖς ἀναγομένοις πολλῶν κακῶν αἰτία γίνεται· ὑπὸ γὰρ χειμώνων δυσπλοήσουσι χαλεπῶς, καὶ ὅσοι τὴν κατὰ γένεσιν εἱρμαμένην ἔλαχον ἐν ὕδασι διαφθαρῆναι καὶ τὰ ἔτη συμπεραίνουσι πνιγήσονται ἐν τῇ θαλάσσῃ. Σελήνης ὑπὲρ γὴν τριγωνιζομένης ὑπὸ τοῦ Κρόνου στηρίζοντος, οἱ ἀναχθέντες διὰ χειμῶνας μεγάλους τῶν ἀγωγίμων τινὰ ἀποβαλλόμενοι σωθήσονται μόλις. ἐὰν δὲ τὰ μὲν ἄλλα τὰ αὐτὰ ἔχῃ ἡ Σελήνη, ὁ δὲ Κρόνος μὴ στηρίζῃ, ἐλαφρότερα τὰ κακὰ γίνεται, πλὴν καὶ οὕτω δύσπλοια ἔσται. ἐὰν δὲ τῶν ἄλλων οὕτως ἐχόντων ὁ Ἑρμῆς τὴν Σελήνη κακώσῃ, μείζονα τὰ κακὰ ἔσται, ἔσθ' ὅτε δὲ καὶ λῃσταῖς περιπίπτουσιν. ἀγαθοποιὸς δὲ ὁρῶν τὰ τοιαῦτα σχήματα, καὶ μάλιστα δεξιός, ἐπικουφίζει τὰ κακά. Κρόνος ὡροσκοπῶν ἄνευ τῆς Σελήνης τοσαῦτα κακὰ τοῖς ἀναγομένοις ἐπάγει, ὁπόσα καὶ ὧν μετὰ Σελήνης εἴρηται ἐπάγειν. ἐὰν δὲ τύχῃ ὁ Κρόνος τοῦ ἀναγομένου, ὁ κατὰ πάροδον τῷ κατὰ πῆξιν Κρόνῳ ἤτοι συνὼν ἢ τριγωνίζων ἢ τετραγωνίζων ἢ διαμετρῶν, τότε χείρω γίνεται τὰ κακά· ὅσα δὲ εἴρηται συμβαίνειν ἀπὸ τοῦ Κρόνου τοῖς ἀναγομένοις κακά, τοσαῦτα καὶ ἀπὸ Ἄρεως γίνεται, τῆς Σελήνης δηλονότι ὑπὲρ γῆν ὑποκειμένης, καὶ οὐ μόνον ταῦτα, ἀλλὰ καὶ μίση καὶ μάχαι καὶ θόρυβοι ἐν τοῖς ἀναγομένοις γίνονται, ὥστε καὶ ἕως αἱμαγμοῦ φθάσαι τὴν κάκωσιν. ἐὰν δὲ καὶ ὁ Ἑρμῆς συγκακώσῃ, χείρονα γίνονται· ἐὰν δὲ ἀγαθοποιοὶ ὁρῶσιν, ἐλαττοῦνται τὰ κακά. ἐὰν τὴν Σελήνην ὁ Κρόνος καὶ ὁ Ἄρης καὶ ὁ Ἑρμῆς βλάπτωσιν ἤτοι συνοδεύοντες ἀλλήλοις καὶ τῇ Σελήνῃ, ἢ ἄλλος ἄλλοθεν ὁρῶν βλάπτῃ, κάκιστον σημαίνει τοῖς ἀναγομένοις, καὶ

1 ιαης] αης malim. Cf. Dorothei versus 234.

When in Aries from degree 11 to the end, it indicates a favorable voyage; but in Taurus it brings great storms to those who set sail. And if it is also witnessed by malefics, it is worse, for they come to a bad end. When the Moon is in Gemini from degree 8 to degree 30, the one who sets sail will take a long time at sea, but will pass the time pleasantly. When the Moon is in Cancer, the one who sets sail will be detained by many calms, but will be saved. When the Moon is in Leo, the one who sets sail will be in danger at sea; and if it is also witnessed by malefics, the evils will be multiplied. When the Moon is in Virgo, the one who sets sail will be delayed in the voyage by difficult sailing. When the Moon is in Libra after the first 10 degrees, the one who sets sail will have both a favorable voyage and will fare well in all things. When the Moon is in Scorpio, the one who sets sail will be safe during the voyage, but will be troubled in spirit. When the Moon is in Sagittarius, the one who sets sail will have a difficult voyage on account of storms and will fall into fears. When the Moon is in Capricorn after degree 9, the one who sets sail will have a favorable voyage, but will be troubled in spirit. When the Moon is in Aquarius, the one who sets sail will sail slowly, but will be saved. When the Moon is in Pisces, the one who sets sail will be in danger, and especially if Mars is in aspect.

Consider matters concerning the ship in the following way. The Moon being above the earth together with Saturn making a station becomes the cause of many evils for those setting sail; for they will have a hard and difficult voyage due to storms, and those whose fate determined by their nativity was to perish in the waters will complete their years and be drowned in the sea. When the Moon is above the earth and trined by Saturn while stationing, those who have set sail will barely be saved, losing some of their cargo due to great storms. But if the Moon has all the other same conditions yet Saturn is not stationing, the evils become lighter, though even so there will be a difficult voyage. And if, with the other conditions being thus, Mercury afflicts the Moon, the evils will be greater, and sometimes they even fall into the hands of pirates. A benefic planet seeing such configurations, especially on the right side, lightens the evils. Saturn on the ascendant without the Moon brings upon those setting sail as many evils as have been said to be brought upon them when it is with the Moon.But if Saturn chances upon the one setting sail — the transiting Saturn being in conjunction, trine, square, or opposition with the natal Saturn — then the evils become worse. And as many evils as have been said to befall those setting sail from Saturn, so many also come from Mars, with the Moon of course being placed above the earth, and not only these things, but also hatreds and fights and tumults arise among those setting sail, so that the affliction reaches even to bloodshed. And if Mercury also joins in the affliction, things become worse; but if benefics are looking on, the evils are diminished. If Saturn, Mars, and Mercury harm the Moon — either by traveling together with one another and with the Moon, or each acting from a different position causing harm — it signifies the worst for those setting sail, and

1 iais] ais malim. Cor. Dorothy versus 234.

ὁ θάνατος αὐτῶν πάντων ἐλεύσεται τῶν πλεόντων. τὸ δὲ αὐτὸ γίνεται καὶ ὅταν ὁ Ἑρμῆς συνοδεύῃ τῷ Ἄρει· Κρόνος καὶ Ἄρης, ὁ μὲν Ἥλιον, ὁ δὲ Σελήνην βλάπτων κίνδυνον τοῖς ἀναγομένοις ἐπάγει· Σελήνη ὑπὲρ γῆν τετραγωνιζομένη ὑπὸ Διὸς ἀγαθὸν τοῖς ἀναχθεῖσι· καὶ γὰρ εὐπλοήσουσι καὶ εὖ πράξουσιν ὅσα ἂν ἐλπίσωσιν. ἐὰν δὲ καὶ ἡ Ἀφροδίτη μετὰ τοῦ Διὸς τὴν Σελήνην ἴδῃ οὕτως ἤτοι ἐκ τοῦ αὐτοῦ ζῳδίου ἢ ἐκ διαφόρου, ἔτι βέλτιον. ὁ δὲ Ἑρμῆς τὰς τῶν ἀστέρων δόσεις ἤτοι ἀγαθὰς ἤτοι κακὰς ἐπιτείνει καὶ ἐπαύξει οἷς ἂν συνοικειωθείη· ἀλλὰ καὶ Ἀφροδίτη μόνη τὴν Σελήνην ὁρῶσα ὠφελεῖ τοὺς ἀναγομένους εἰς εὔπλοιαν καὶ εἰς γυναικῶν μίξεις, ἀλλὰ χωρὶς Διός, ἧττον ὠφελεῖ, μετὰ δὲ Διὸς μᾶλλον καὶ βεβαιότερον ἡ Ἀφροδίτη ὠφελεῖ. Ἀφροδίτη ὕπαυγος ὑπὸ γῆν οὖσα μετὰ Σελήνης εὐδίας καὶ νηνεμίας παρέχει· διὸ καὶ χρονίζουσιν [f. 178r] οἱ ἀναγόμενοι ἐν τῷ πλῷ. ἐὰν οἱ β' ἀγαθοποιοὶ μετὰ τοῦ Ἑρμοῦ μαρτυρήσωσι τῷ Ἡλίῳ καὶ τῇ Σελήνῃ, καλλίστη καταρχὴ τοῖς ἀναγομένοις καὶ μάλιστα εὐπλοήσουσιν· ἐὰν δ' οἱ μὲν κακοποιοὶ τὸν ὡροσκόπον βλάπτωσιν, οἱ δ' ἀγαθοποιοὶ τὴν Σελήνην, ἢ καὶ ἔμπαλιν, δυσπλοήσουσι μὲν οἱ ἀναχθέντες, σωθήσονται δέ. Σελήνη ἁμαρτύρητος [1] οὖσα ὑπὸ πάντων τῶν ἀστέρων καὶ κενοδρομοῦσα, τοῦ ὡροσκόπου ἐν ζῳδίῳ πρὸς τὸ πλεῖν ἐπιτηδειότητα ἔχοντι, οἷον ἐν Ταύρῳ, Διδύμοις, Καρκίνῳ, Παρθένῳ, Τοξότῃ, Αἰγόκερῳ, Ἰχθύσι μετά τινος τῶν ἀγαθοποιῶν τυχόντος, ἀγαθὸν τοῖς ἀναγομένοις. Σελήνη καὶ ὡροσκόποι ἁμαρτύρητοι ὑπὸ πάντων τῶν ἀστέρων κενοδρομούντων, ἐὰν ἐν τοῖς πρὸς τὸ πλεῖν ἐπιτηδείοις ζῳδίοις τύχωσιν, οὐκ ἔστι κακὸν τοῖς ἀναχθεῖσιν. ἐξαιρέτερον δὲ χρὴ τὴν Σελήνην ὁρᾶν, ἵνα μὴ βλάπτηται καθ' οἱονδήποτε τῶν ἐκκειμένων τρόπων.

Τότε δὲ λογίζου τὴν τοῦ πλοῦ καταρχήν, ὅταν οἱ ναῦται τὴν ἄγκυραν ἐκ τῆς ψαμμοῦ ἑλκύσωσιν, ἑκάστου δὲ τῶν ἐμπλεόντων ἡ καταρχὴ τότε ἐστὶν ἡνίκα τὸν πόδα εἴσω τῆς νηὸς θῇ. εἰ δὲ βούλει μαθεῖν εἰ βραδυνεῖ ἐπὶ τῆς ξένης ἢ οὔ, ὅταν ἐπιβῇ τῆς πόλεως ἐκείνης πρὸς ἣν σπεύδει, σκόπει τὸν βον τόπον τοῦ ὡροσκόπου τῆς εἰς τὴν πόλιν εἰσόδου καὶ τὸν τούτου κύριον· καὶ εἰ μὲν ἀναποδίζει οὗτος, ταχέως ἐξελεύσεται κενὸς καὶ ἄπρακτος· εἰ δὲ στηρίζει, καὶ οὕτως πάλιν ἄπρακτος ἔσται, ἅμα δὲ καὶ χρονοτριβήσει ἐν τῇ πόλει· καὶ τούτων ὄντων, ἐὰν μὲν ὁ αὐτὸς οἰκοδεσπότης τύχῃ δύνων, νόσων καὶ ἀηδίας αἴτιος γίνεται τῷ εἰσιόντι. ἐὰν δὲ τύχῃ ἐν τῷ ὑπογείῳ, σκέπτου μὴ καὶ θανάτου αἴτιος γίνηται. ἐὰν δὲ εὑρεθῇ προσθετικὸς καὶ ὢν ἐπὶ τοῦ ὡροσκόπου ἢ ἐπὶ τοῦ μεσουρανήματος εὖ πράξας, ταχέως ἐξελεύσεται.

32-33 ἀναποδίσει et στηρίσει malim.

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[1] Hoc loco lacuna in textu Hephaestioneo existere videtur, cuius finis ex Parisino suppletur.

The death of all of them who are sailing will come. The same thing happens also when Mercury accompanies Mars; Saturn and Mars, the one harming the Sun, the other the Moon, bring danger upon those who set sail; the Moon above the earth in square aspect with Jupiter is good for those who have set sail; for they will have a good voyage and will fare well in whatever they hope for. But if Venus together with Jupiter looks upon the Moon in this way, either from the same sign or from a different one, it is even better. Mercury intensifies and augments the gifts of the stars, whether good or bad, with whichever of them he is associated; but also Venus alone, looking upon the Moon, benefits those who set sail for a good voyage and for intercourse with women, but without Jupiter she benefits less, while with Jupiter Venus benefits more and more reliably. Venus under the rays of the sun, being below the earth together with the Moon, provides fair weather and calm; which is why those who set sail linger on the voyage. If the two benefics together with Mercury bear witness to the Sun and the Moon, it is the finest beginning for those who set sail and they will especially have a good voyage; but if the malefics harm the ascendant while the benefics favor the Moon, or vice versa, those who have set sail will have a difficult voyage but will be saved.The Moon, unwitnessed by all the stars and running void of course, with the ascendant in a sign having suitability for sailing, such as Taurus, Gemini, Cancer, Virgo, Sagittarius, Capricorn, Pisces, with one of the benefics present, is good for those who set sail. The Moon and the ascendant both unwitnessed by all the stars running void of course, if they happen to be in the signs suited for sailing, is not bad for those who have set sail. One must especially observe the Moon, so that it is not harmed in any of the ways set out above.

Reckon the beginning of the voyage from the moment when the sailors draw the anchor out of the sand, but for each of the passengers the beginning is when he sets foot inside the ship. If you wish to know whether he will be delayed in the foreign land or not, when he enters that city toward which he is hastening, examine the second place from the ascendant of the entry into the city and its ruler; and if this ruler is retrograde, he will quickly depart empty-handed and without accomplishment; but if it is stationary, again he will be without accomplishment, and at the same time he will also waste time in the city; and when these conditions obtain, if the same house-ruler happens to be setting, it becomes the cause of illness and unpleasantness for the one entering. But if it happens to be in the subterranean place, consider whether it may also become the cause of death. But if it is found to be additive and, being on the ascendant or on the midheaven, has acted well, he will quickly depart.

32–33 I would prefer ἀναποδίσει and στηρίσει,

1 At this point a lacuna seems to exist in the text of Hephaestion, the end of which is supplied from the Parisian manuscript.

Σκέπτου δὲ καὶ τὸν Ἥλιον τῆς ἐξόδου καὶ τὰ τούτου τετραγώνα καὶ διάμετρα· καὶ εἰ μὲν ἀγαθοποιοὶ εἶεν ἐν τούτοις, ἡ ἐπάνοδος ταχεῖα καὶ καλὴ ἔσται· εἰ δὲ κακοποιοί, σκόπει πότε ἀλλάξουσι τοὺς τόπους, καὶ ἀντ' αὐτῶν ἀγαθοποιοὶ εἰσελεύσονται, καὶ τότε τὴν ἐπάνοδον ὑπονοητέον, ἢ ὅτε ἀποκαθίσταται ὁ Ἥλιος εἰς τὰ ἴδια τετράγωνα καὶ διάμετρα· καὶ τὴν Σελήνην δὲ ὁμοίως τῷ Ἡλίῳ σκέπτου.

Δεῖ δὲ καὶ τοῦτο παρατηρεῖσθαι· ὅταν τις εἰς πόλιν εἰσέλθῃ, σκόπει τὰ δ' κέντρα ὑπὸ τίνων ὁρᾶται, καὶ ἡ Σελήνη πρὸς τίνας φέρεται· παρετηρήθη γὰρ ὁ Καρκίνος οὐκ ἀγαθὸς ὡροσκοπῶν ἐν τῇ εἰσόδῳ τῆς πόλεως· οἱ γὰρ συντυγχάνοντες αὐτῷ ἔσονται κνιποί, καὶ οὐδὲν κερδανεῖ· εἰ δὲ καὶ δοῦναί τι μέλλει, πλέον δώσει τοῦ ὀφειλομένου. ἴσθι δὲ καὶ τοῦτο καθόλου, ὅτι ὁ Ἄρης ἀπὸ Τοξότου τὴν Σελήνην ὁρῶν [f. 178v] φαύλῳ σχήματι πληγὰς ἐπάγει κατὰ τὴν ὁδὸν ἢ ἑτέρας περιστάσεις.

[F. 179v.] Hephaest., III, 34. Περὶ κριτηρίου καὶ ἐγκλήματος καὶ νίκης καὶ ἥττης.

« Ἐπισκεπτέον δὲ τὰ περὶ τὰ κριτήρια καὶ τὰς τῶν ἐγκλημάτων ἐπιφορὰς οὕτως, τὸν μὲν ὡροσκόπον τῷ κατηγοροῦντι νέμοντας, τὸ δὲ μεσουράνημα τῷ κριτῇ, τὸ δὲ δῦνον τῷ κατηγορουμένῳ, τὸ δὲ ὑπόγειον τῇ κρίσει καὶ τῇ ἀποβάσει τοῦ πράγματος. καὶ ἐὰν μὲν ὡροσκοπῇ τροπικὸν ζῴδιον[1], τέλους οὐ τεύξεται τὸ πρᾶγμα· ἐὰν δὲ δίσωμον, ἐν μετανοίᾳ ἔσται ὁ κατηγορῶν· ἐὰν δὲ στερεόν, ἐπίμονος καὶ ἀπαραίτητος ὁ ἐνάγων. ἐπὰν δὲ καὶ ἀπὸ Ἄρεως βλάπτηται, θρασὺς ἔσται καὶ ὑβριστὴς καὶ ἀπότολμος[2]· ἐὰν δὲ ὑπὸ Κρόνου μαρτυρῆται, δόλιος καὶ πονηρὸς καὶ πρεσβύτης δηλοῦται ὁ κατήγορος. συνόντος δὲ τοῦ Ἑρμοῦ, σημαίνει δι' ἀργυρίου δόσιν τὴν κατηγορίαν ἐνίστασθαι ἢ καὶ πλαστογραφίαν. ὁμοίως δὲ καὶ μετὰ Ἄρεως ὁ τοῦ Ἑρμοῦ. Ζεὺς δὲ ἔνδοξον δηλοῖ καὶ Ἀφροδίτη εὐγενῆ, μετὰ δὲ Ἑρμοῦ τολμηρὸν καὶ εὐγενῆ, Ἑρμῆς δὲ μόνος γοργὸν καὶ πολυπράγμονα.

« Ταῦτα δ' ὑπονοητέον καὶ περὶ τῶν κριτῶν καὶ τῶν ἀναλόγως τοῖς ἐποῦσιν ἐν τῷ μεσουρανήματι ζῳδίοις τε καὶ ἀστράσιν. ἀγαθοποιῶν μὲν γὰρ ὄντων ἐν τῷ μεσουρανήματι, δίκαια ποιήσειν τὸν δικαστὴν σημαίνει, κακοποιῶν δέ, ἄδικα· τροπικοῦ δὲ ὄντος τοῦ ζῳδίου, αὖθις λεχθήσεσθαι τὴν δίκην, ἢ καὶ ἔκκλητον προχωρῆσαι· Ἡλίου δὲ καὶ Σελήνης μεσουρανούντων πάντα φανερὰ ποιήσειν μετὰ τοῦ ἔνδοξον

1 F. suppl. <ἐπὶ> τῆς ἐξ. 8 πρὸς τίνας] ὑπὸ τίνων. 28 μετὰ δὲ Ἑρμοῦ] Ἄρης δέ. 31 μεσουρανήματι] τόπῳ. 33 σημαίνει om. P. 35 μεσουρανούντων] ἐπόντων.

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[1] Τροπικὸν ζ. def. Sext. Empir. *Adv. mathem.*, V, 11.

[2] Ἀπότολμος « audax », non « inaudax », ut verti solet. Cf. *Revue de philol.*, 1902, p. 264, ubi hoc loco fretus rem demonstrare tentavi.

Consider also the Sun of the departure and its squares and oppositions; and if benefic planets are in these positions, the return will be swift and favorable; but if malefic planets are there, consider when they will change their places, and in their stead benefic planets will enter, and then the return is to be anticipated, or when the Sun is restored to its own squares and oppositions; and examine the Moon likewise as the Sun.

One must also observe this: when someone enters a city, examine the four angular points — by whom they are observed, and toward whom the Moon is moving. For it has been observed that Cancer ascending at the entry into the city is not favorable; for those he encounters will be miserly, and he will gain nothing. And if he is about to give something, he will give more than is owed. Know also this as a general rule: Mars, when viewing the Moon from Sagittarius in an unfavorable aspect, brings blows along the road or other adversities.

[F. 179.] Hephaest., III, 34. On Trial, Accusation, Victory, and Defeat.

"The matters concerning trials and the bringing of accusations are to be examined as follows: assigning the ascendant to the accuser, the midheaven to the judge, the descendant to the accused, and the subterranean point to the judgment and the outcome of the matter. And if a cardinal sign is on the ascendant, the matter will not reach its conclusion; but if a bicorporeal sign, the accuser will be in a state of regret; and if a fixed sign, the plaintiff will be persistent and relentless. And when he is also harmed by Mars, he will be bold, insolent, and reckless; and if Saturn bears witness, the accuser is shown to be deceitful, wicked, and old. When Mercury is in conjunction, it signifies that the accusation is brought through the giving of money, or even through forgery. Similarly with Mars, so too with Mercury. Jupiter indicates a distinguished person, and Venus a noble one; together with Mercury, bold and noble; Mercury alone indicates one who is sharp and meddlesome.

"The same should be suspected also concerning the judges and the signs and stars that are analogously present at the midheaven. For when benefic planets are at the midheaven, it signifies that the judge will act justly, but when malefic planets are there, unjustly; and when the sign is a tropical one, the case will be retried, or an appeal will proceed; but when the Sun and Moon are at the midheaven, they will make everything manifest, along with the judge being illustrious 1 F. suppl. <ἐπὶ τῆς ἐξ. 8 πρὸς τίνας] ὑπὸ τίνων. 28 μετὰ δὲ Ἑρμοῦ] Αρης δέ. 31 μεσουρανήματι] τόπῳ. 33 σημαίνει om. P. 35 μεσουρανούντων] ἐπόντων.

· Tropical Sign, def. Sext. Empir. Adv. mathem. V, 11.

8 Απότολμος « audax », not «inaudax », as it is usually translated. Cf. Revue de philol., 1902, p. 261, where relying on this passage I attempted to demonstrate the matter.

καὶ εὐγενῆ εἶναι τὸν δικαστήν, ἐν δὲ τῷ δύνοντι τυγχανόντων τῶν ἀγαθοποιῶν νίκην προαγορευτέον τῷ κατηγορουμένῳ. ὁ δὲ τόπος ὁ ὑπόγειος τὴν ἔκβασιν προμηνύει. τῶν μὲν γὰρ κακοποιῶν ὑπὸ γῆν ὄντων ἀδίκως ὁ κατηγορούμενος κατακριθήσεται, ἀγαθοποιῶν δέ, 5 δικαίως.

«Ἔστι[1] δὲ καὶ ἕτερος τρόπος λαμβανόμενος ἐπὶ τῶν κριτηρίων χωρὶς τῶν δ' κέντρων οὕτως. Σελήνη <μὲν> γὰρ αὐξανομένη λαμβάνεται εἰς τὸν διώκοντα, ὁ δὲ Ἥλιος εἰς τὸν κατηγορούμενον καὶ ὑπόχρεων· μειουμένη δὲ ἔμπαλιν, τουτέστιν αὐτὴ μὲν λαμβάνεται εἰς τὸν ὑπόδι- 10 κον, ὁ δὲ Ἥλιος εἰς τὸν διώκοντα. ἐπισκεψάμενοι οὖν τίς μᾶλλον καλῶς κεῖται ἐν τόπῳ, ἐν ὁρίοις καὶ μαρτυρίαις ἀγαθαῖς, καὶ ἐν τῷ ὑπὲρ γῆν ἡμικυκλίῳ, οὕτως προεροῦμεν ἀπὸ τῆς τῶν πλειόνων ψήφου καὶ ῥοπῆς τὸν νικήσοντα, τῆς πανσελήνου λαμβανομένης εἰς μεγάλην στάσιν καὶ ἔριν καὶ ἀπωλείαν.

15 «Καὶ πάλιν ἔστι καὶ ἄλλη τις ἐπιτήρησις περὶ τῶν αὐτῶν ἔχουσα [f. 180r] οὕτως. ὁρίσαι μὲν χρὴ τὸν μὲν τὸ πρᾶγμα προσαγγέλοντα Σελήνης ἀπόρροιαν εἶναι, τὸ δὲ πρᾶγμα αὐτὴν τὴν Σελήνην, τὴν δὲ συναφὴν τὸν κατηγορούμενον, ἐκ δὲ τῶν ὁρίων καὶ τῶν ἀστέρων δηλοῦν αὐτὰ τὰ περὶ τοῦ πράγματος· ἡ δὲ αὐτὴ ἔφοδος καὶ ὁ τρόπος [τῇ] περὶ ὁδοιπο- 20 ρίας καὶ μετοικισμοῦ χρήσιμος ἔσται. ἀσφαλέστερον δὲ καὶ φανερώτερον ἐπὶ τῶν κριτῶν μάθοιμεν ἂν ποταπός τε εἴη ὁ κατηγορουμένος καὶ ὁ κατήγορος, ἔτι δὲ καὶ ὁ κριτὴς καὶ ἡ ἔκβασις τοῦ πράγματος ἐκ τῶν δ' κέντρων, ὡς προλέλεκται, τοῦ Ἑρμοῦ ἀεὶ παραλαμβανομένου, ὑπαύγου μὲν ὄντος χρησίμου τοῖς ἐγκαλουμένοις καὶ τοῖς λαθραῖόν τι 25 πράττουσιν, ἀνατολικοῦ δ' ὄντος τοῖς ἐγκαλοῦσι καὶ φανερῶς ἀντικαθισταμένοις.

«Τὴν δὲ Σελήνην ἐπιτηρεῖν χρὴ ἐν τῇ κρισίμῳ ἡμέρᾳ· καὶ ἐὰν τύχῃ οὖσα ἐν Ζυγῷ καὶ μάλιστα δύνουσα, ἀσύμφορος τῷ ἄδικον δίκην εἰσάγοντι· ἡττηθήσεται γάρ· ὁ δὲ δικαίως ἐγκαλῶν νικήσει.»

30 Ἐκκείσθω δὲ καὶ τὰ ἐκ τῶν ἐπῶν Δωροθέου μεταφρασθέντα οὕτως.

Quae sequuntur edidit Heeg, *Catal.*, V, 3, p. 80-83. — Deinde ita pergit scriptor:

[F. 181r] Ἐὰν δὲ οἱ τῶν κέντρων δεσπόται μὴ ὦσιν ὁμοῦ ἐν ἑνὶ ζῳδίῳ, δῆλον ὅτι ἀλλότριοι ἔσονται ἀλλήλων οἱ μαχόμενοι. σκεπτέον δὲ καὶ οὕτως.

35 Ὁ μὲν ὡροσκόπος ἔστω ὁ διώκων[2], ὡς εἴρηται, τὸ δὲ δῦνον ὁ φεύ-

6 ἔστω. 7 μὲν addo ex coni. 19 Fort. τῇ retinendum ac supplend. <ἐκβάσει> post μετοικισμοῦ.

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[1] Titulus hicce in Heph. accedit: ἄλλος τρόπος ἐπισκέψεως.

[2] His fere similia ex codice Laurentiano 28, 34 edidit Olivieri, *Studi Ital. di filologia*, t. VI, p. 26.

and that the judge is of noble birth; and when the benefic planets are at the setting place, victory must be foretold for the defendant. The fourth place, the subterranean one, foretells the outcome. For when the malefic planets are below the earth, the defendant will be condemned unjustly, but when the benefic planets are there, justly.

"There is[1] also another method applied to legal proceedings, apart from the four angles, as follows. The Moon, when waxing, is taken to represent the plaintiff, and the Sun represents the defendant and the one under obligation; but when the Moon is waning, the opposite applies, that is, the Moon itself is taken to represent the defendant, and the Sun represents the plaintiff. Having examined, therefore, which of the two is better positioned in a place, in good terms and favorable testimonies, and in the hemisphere above the earth, we shall thus predict from the vote and inclination of the majority who will win, with the full moon being taken to indicate a great conflict, dispute, and ruin.

15« And again there is also another observation concerning the same matters, which runs as follows. One must determine that the one announcing the matter is an effluence of the Moon, that the matter itself is the Moon herself, that the application is the accused, and that the particulars of the matter are indicated by the terms and the stars; and the same approach and method will be useful also for journeys and change of residence. But more safely and more clearly we would learn in legal cases what sort of person the accused is, and also the accuser, and furthermore the judge and the outcome of the matter from the four angles, as has been said before, with Mercury always being taken into account — when he is under the rays, he is useful to those who are accused and to those who act in secret, and when he is oriental, to those who accuse and who openly oppose.

«One must observe the Moon on the critical day; and if she happens to be in Libra, and especially setting, she is unfavorable to one who brings an unjust suit; for he will be defeated; but the one who accuses justly will prevail.»

30 Let there also be set forth the passages translated from the verses of Dorotheus, as follows.

What follows was edited by Heeg, Catal., V, 3, p. 80–83. — Then the author continues as follows:

[F. 181] But if the lords of the angles are not together in one sign, it is clear that the combatants will be estranged from one another. One must also consider in the following way.

35 Let the Ascendant be the pursuer, as has been said, and the Setting sign the flee-

6 let it be. 7 μὲν added from conjecture. 19 Perhaps τῇ should be retained and <ἐκβάσει> supplied. after μετοικισμού.

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1 This title in Heph. is added: ἄλλος τρόπος ἐπισκέψεως.

• Nearly identical passages from the Laurentian codex 28, 34 were published by Olivieri, Studi Ital. di filologia, t. VI, p. 26.

γων, τὸ μεσουράνημα ὁ κριτής, τὸ ὑπόγειον ἡ ἔκβασις τῆς κρίσεως. ἐὰν οὖν ὁ Κρόνος ὡροσκοπῇ, ἔσται ὁ κατήγορος κακῆς φήμης· ἐὰν δὲ Ἄρης, τολμηρὸς καὶ αὐθάδης καὶ ἀμεταμέλητος, μονομάχου γνώμην ἔχων· ἐὰν δὲ Ζεύς, ἔνδοξος καὶ δίκαιος, καθιστάμενός τε τὴν γνώμην καὶ ἀτάραχος· ἐὰν δὲ ἡ Ἀφροδίτη, ἔσται τρώκτης καὶ κατεδηδοκὼς μὲν τὰ οἰκεῖα, ζητῶν δὲ καταφαγεῖν καὶ τὰ ἀλλότρια καὶ διὰ τοῦτο συνιστῶν δίκην· ἐὰν δὲ Ἑρμῆς, λεπτομερὴς καὶ δεδιδαγμένος. πάλιν δὲ ἐὰν μὲν ὁ Κρόνος μεσουρανῇ, ὁ κριτὴς ἔσται κακός· ἐὰν δὲ ὁ Ἄρης, προποτὴς καὶ θερμός· ἐὰν δὲ ὁ Ζεύς, δίκαιος καὶ εὐσεβής· ἐὰν δὲ ἡ Ἀφροδίτη, καλὸς καὶ ἀγαθός· ἐὰν δὲ ὁ Ἑρμῆς, λεπτομέριμνος καὶ ἀκροδίκαιος. ἔτι ἐὰν ὁ Κρόνος δύνῃ, ὁ κατηγορούμενος ἔσται ἡμαρτηκώς· ἐὰν δὲ ὁ Ἄρης, ὁμοίως κακὸς ἔσται. ἐὰν δὲ ὁ Ζεύς, δίκαιος ὁ κατηγορούμενος. καὶ ἐπὶ τούτοις ἐὰν ὁ Κρόνος ἐν τῷ ὑπογείῳ, ὁ κατηγορούμενος ἀδίκως κριθήσεται· ἐὰν δὲ ὁ Ἄρης, πρὸς τούτῳ πείσεται καὶ δεινά· ἐὰν δὲ ὁ Ζεύς, δικαίως κριθήσεται· ἐὰν δὲ ἡ Ἀφροδίτη, παρακληθήσεται ὁ κριτής, καὶ δεκάσει τὴν κρίσιν· ἐὰν δὲ ὁ Ἑρμῆς, διὰ δόσεως ἀργυρίου δεκάσει ὁμοίως τὴν κρίσιν. παρατηρεῖν δὲ δεῖ καὶ τὰ ζῴδια καὶ τὰ ὅρια τῶν ἀστέρων καὶ ἔτι τὰ δωδεκατημόρια καὶ ἐκ τῆς πάντων τούτων συγκράσεως προγνόντας ἀποφαίνεσθαι.

ing sign, the Midheaven the judge, the Subterranean point the outcome of the judgment. If therefore Saturn is on the Ascendant, the plaintiff will be of ill repute; if Mars, bold and arrogant and unrepentant, having the disposition of a gladiator; if Jupiter, distinguished and just, composed in his opinion and untroubled; if Venus, he will be a swindler who has devoured his own property and seeks to consume the property of others as well, and for this reason brings a lawsuit; if Mercury, subtle and well-instructed. Again, if Saturn culminates, the judge will be wicked; if Mars, given to drink and hot-tempered; if Jupiter, just and pious; if Venus, noble and good; if Mercury, meticulous and scrupulously fair. Furthermore, if Saturn is setting, the defendant will have done wrong; if Mars, he will likewise be wicked. If Jupiter, the defendant is just. And in addition to these, if Saturn is at the Subterranean point, the defendant will be judged unjustly; if Mars, he will suffer terrible things besides; if Jupiter, he will be judged justly; if Venus, the judge will be appealed to and will corrupt the verdict with bribes; if Mercury, he will likewise corrupt the verdict through the payment of money.One must also observe the zodiac signs and the terms of the stars and furthermore the dodecatemoria, and having made predictions from the blending of all these, render one's judgment.

EXCERPTUM EX CODICE 22 (Paris. 2841)

Anonymi fragmentum de revolutionibus lunae.

Insigne hoc fragmentum, quamvis nullum astrologiae quae dicitur iudiciariae praebeat vestigium, tamen in nostro catalogo inserere visum est, primum quia in eo novum invenitur excerptum Apollinarii, cuius alia iam supra (p. 61 ss.) inter Hephaestionea edidimus, deinde quod ex his quae de Cidena et Chaldaeis affert (p. 126, 14, p. 133, 11) discimus quomodo doctrinam de lunae periodis a Babyloniis ad Hipparchum et astronomos graecos pervenerit. Nomen auctoris huius fragmenti mutili eruere non potuimus. Verba ipsa affere liceat quibus a nobis interrogatus vir doctissimus Paulus Tannery nunc mortuus de hac re respondit :

Le fragment « sur les périodes écliptiques » est remarquable :

1° par les connaissances mathématiques dont l'auteur fait preuve.

2° par une mention précise relative au rôle du Chaldéen Cidénas dans l'invention des périodes écliptiques.

3° par deux longues citations empruntées à des auteurs postérieurs à Ptolémée, un Artémidore (qui ne peut donc être celui de Parium, ni même, semble-t-il, celui de Daldis, contemporain de Ptolémée), et Apollinarios.

Il semble impossible de faire descendre ce fragment jusqu'à l'époque de Théodore de Mélitène, car il ne renferme aucun indice de connaissance de l'astronomie persane ou arabe, et il est douteux que les ouvrages d'Artémidore ou d'Apollinarios subsistassent au XIIIe siècle. Théodore de Melitène ne connait d'ailleurs Cidénas et les autres astronomes Chaldéens que par ce que Strabon en a dit.

La langue et la valeur du fragment permettent bien plutôt de le faire remonter au Ve ou au VIe siècle. Il paraît appartenir à un commentaire sur la Syntaxe de Ptolémée. S'il ne se retrouve dans aucun des textes publiés par Halma sous les noms de Théon, d'Hypatie et d'Héraclius[1]*, s'il n'est pas tiré des commentaires inédits de Théon sur les* Κανόνες πρόχειροι*, ce qui, à la rigueur est possible, je ne crois pas qu'il soit opportun, jusqu'à nouvel ordre, de proposer une attribution pour laquelle manquent les éléments nécessaires.*

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[1] Textibus illis attente perlectis, hunc in eis deesse pro certo habere possumus.

EXCERPT FROM CODEX 22 (PARIS. 2841)

Anonymous fragment on the revolutions of the moon.

This remarkable fragment, although it offers no trace of what is called judicial astrology, has nevertheless seemed fitting to include in our catalogue: first, because a new excerpt from Apollinarius is found in it, other parts of which we have already published above (p. 61 ff.) among the Hephaestionea; and second, because from what it reports concerning Cidenas and the Chaldeans (p. 126, 14; p. 133, 11) we learn how the doctrine of lunar periods passed from the Babylonians to Hipparchus and the Greek astronomers. We have been unable to recover the name of the author of this mutilated fragment. Let us quote the very words with which the most learned Paul Tannery, now deceased, responded to our inquiry on this matter:

The fragment * on the ecliptic periods, is remarkable:

1° for the mathematical knowledge the author demonstrates.

2° for a precise mention concerning the role of the Chaldean Cidenas in the invention of the ecliptic periods.

3° for two long citations borrowed from authors later than Ptolemy: an Artemidorus (who therefore cannot be the one from Parium, nor even, it seems, the one from Daldis, a contemporary of Ptolemy), and Apollinarius.

It seems impossible to date this fragment as late as the time of Theodore of Melitene, for it contains no indication of any knowledge of Persian or Arabic astronomy, and it is doubtful that the works of Artemidorus or Apollinarius survived into the thirteenth century. Theodore of Melitene, moreover, knows of Cidenas and the other Chaldean astronomers only through what Strabo has said of them.

The language and value of the fragment allow us rather to date it back to the 5th or 6th century. It appears to belong to a commentary on Ptolemy's Syntaxis. If it is not found in any of the texts published by Halma under the names of Theon, Hypatia, and Heraclius [1], if it is not drawn from the unpublished commentaries of Theon on the Κανόνες πρόχειροι, which is strictly possible, I do not believe it is appropriate, until further notice, to propose an attribution for which the necessary elements are lacking.

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* Having carefully read through those texts, we can be certain that this one is absent from them.

Vir doctissimus I. L. Heiberg, Havniensis, qui plagulas nostras perlegere non recusavit multaque egregie correxit, fragmentum hoc misere corruptum ex commentario maiore Theonis ad Πρόχειροι Κανόνες in codicibus Vatic. gr. 190, saec. X, et Laur. 28, 12, saec. XIV, servato fortasse excerptum esse, sicut Paulus Tannery, credidit.

... .·. προκειμένων χρόνων ἀποδείκνυται ὑπὸ Ἱππάρχου ἀεὶ ἀπὸ ἐκλείψεως ἐπὶ ἑτέραν ὁμοίαν ἔκλειψιν ἀποκατάστασις τοὺς ἴσους μῆνας περιέχουσα καὶ ταῖς ἴσαις περιόδοις ,δχια' ἴσας ἐπιλαμβάνουσα μοίρας τνβ', ἀκολούθως ταῖς πρὸς τὸν ἥλιον συζυγίαις. ἡ μέντοι ἀνταπόδοσις τῶν ἐκλείψεων πρὸς τὰς διαστάσεις μόνον τοῦ τε χρόνου καὶ τῶν κατὰ μῆκος περιόδων φαίνεται σώζουσα τὰς ἰσότητας, οὐκέτι δὲ πρὸς τὰ μεγέθη καὶ τὰς ὁμοιότητας τῶν ἐπισκοτήσεων· ὅλως δέ, εἰ μή τις πολυπραγμονοίη τὸν ἀπὸ ἐκλείψεως ἐπὶ ἔκλειψιν ἀριθμόν, ἀλλὰ τὸν ἀπὸ ἁπλῶς συζυγίας ἐπὶ τὴν ὁμοίαν, εὕροι ἂν τὸν ἀποκαταστατικὸν χρόνον τῶν τε μηνῶν καὶ τῆς ἀνωμαλίας, τὸ μὲν κοινὸν μέτρον λαβὼν ἀπὸ τῶν ιζ', ὃ συνάγει μῆνας μὲν σνα', ἀνωμαλίας δὲ ἀποκαταστάσεις σξθ', οὐκέτι μέντοι καὶ τὴν κατὰ πλάτος ἀπηρτισμένην ἀποκατάστασιν· τὴν δὲ τοιαύτην περίοδον εὑρῆσθαι μὲν ὑπὸ Κηδῆνα[1] λέγεται· φαίνονται δὲ πολλοὶ αὐτῇ κεχρημένοι, καὶ ὁ Πτολεμαῖος, ἀλλὰ μετὰ διορθώσεως. ἤδη μέντοι ὁ Ἵππαρχος προκατειλημμένου τοῦ τῆς ἀνωμαλίας ἀποκαταστατικοῦ χρόνου παραθέμενος διαστάσεις μηνῶν κατὰ πάντα ἐκλείψεις ὁμοίας καὶ ἴσας καὶ τοῖς μεγέθεσι καὶ τοῖς χρόνοις ἐχούσας, ἐν αἷς οὐδὲν διάφορον ἐγίνετο παρὰ τὴν ἀνωμαλίαν, ὡς διὰ τούτου καὶ τῆς κατὰ πλάτος παρόδου δεικνυμένης τῆς ἀποκαταστάσεως, ἐν μησὶ μὲν ,ευνη', πλατικαῖς δὲ περιόδοις ,εϡκγ', τὴν τοιαύτην διάστασιν ἐξέθετο. κατὰ δὴ ταύτην μάλιστα τὴν ὑπόθεσιν αἵ τε σεληνιακαὶ καὶ ἡλιακαὶ ἐκλείψεις πραγματευόμεναι σύμφωνοι τοῖς φαινομένοις εὑρίσκονται, μενόντων τῶν κατὰ τὰς ἐκκεντρότητας θεωρημάτων· περιέχει δὲ ἡ τῶν ,ευνη' μηνῶν περίοδος ἐκλείψεις πενταμηνιαίας μὲν ρκβ', ἑξαμηνιαίας ωη'· πεντάκις μὲν γὰρ τὰ ρκβ' γίνονται χι', ἑξάκις δὲ τὰ ωη', ,δωμη', συντεθέντα δὲ ποιεῖ τοὺς ,ευνη' μῆνας τοὺς τῆς περιόδου.

A = Paris. 2841. f. 32r; B = Paris. 2415, f. 50v. 1 .·. tantummodo in B. ἀπὸ codd.: ὑπὸ corr. Heiberg. 3 περιοδικοῖς ὁχμ' εἰς ἃς codd.: corr. ex Ptolem., *Synt.*, IV, 2 (p. 271, 17 Heiberg) ex quo haec et sequentia hausta sunt. 3-4 ἐπαναλαμβάνουσα B. Γ'] ἥμισυ A. 12 κατὰ f. 51r B. 13 ἀπαρτισμένην A. 14 Rectius Κιδήνα. 15 Ptol., *Synt.*, IV, 2 (p. 272 Heib.). 18 ἔκλειψιν A. 19 περὶ codd.; παρὰ corr. ex Ptol. 20 περιόδου codd.: corr. ex Ptol. 23 πραγματευόμεναι f. 32r A.

[1] De Cidena vel Ki-din-nu, astronomo Chaldaeo qui tertio ante C. p. n. saeculo floruisse videtur, cf. Kroll, *Cat. codd. astr.*, V, part. 2, p. 128, n. 1; Cumont, *Florilegium de Vogüé*, 1910, p. 159 ss., et *Neue Jahrb. f. das Klass. Alt.*, XXVII (1911), p. 9 ss.

The most learned I. L. Heiberg of Copenhagen, who did not refuse to read through our page proofs and corrected many things admirably, believed, as did Paul Tannery, that this miserably corrupted fragment may perhaps have been excerpted from Theon's larger commentary on the Πρόχειροι Κανόνες, preserved in the manuscripts Vatic. gr. 190, 10th century, and Laur. 28, 12, 14th century.

... ... the restoration covering equal months and occurring at equal intervals, which, in the case of the aforementioned times, is demonstrated by Hipparchus always from one eclipse to another similar eclipse, encompassing 352 degrees in accordance with the conjunctions with the sun. 5 Yet the correspondence of eclipses appears to preserve equality only with respect to the intervals of time and the longitudinal periods, but no longer with respect to the magnitudes and similarities of the obscurations; and in general, if one were to consider not the number from eclipse to eclipse, but from a simple conjunction to the similar one, 10 one would find the restorative period of both the months and the anomaly, having taken the common measure from the 17, which yields 551 months and 269 restorations of anomaly, but no longer the fully completed restoration in latitude; and such a period is said to have been discovered by Kidenas, and many appear to have used it, 15 including Ptolemy, but with a correction.Already, however, Hipparchus, having established in advance the restorative period of the anomaly, set out intervals of months having eclipses similar and equal in all respects, both in magnitudes and in times, in which nothing different occurred apart from the anomaly, so that through this the restoration of the latitudinal passage was also demonstrated, 20 in 345 months and 23 latitudinal periods, and he set forth such an interval. In accordance with this hypothesis especially, both lunar and solar eclipses, when worked out, are found to agree with the phenomena, 25 the theorems concerning the eccentricities remaining unchanged; and the period of 345 months contains 122 five-monthly eclipses and 108 six-monthly ones; for five times 122 makes 610, and six times 108 makes 648, and added together they make the 345 months of the period.

A = Paris. 2841. f. 32º? B = Paris. 2415, f. 50º. 1 .. tantummodo in B. from ncodd.: from corr. Heiberg. 3 magazines in codd.: corr. ex Ptolem., Synt.,nIV, 2 (p. 271, 17 Heiberg) ex quo haec et sequentia hausta sunt, 34 repeating B. C') half A. 12 by f. 51' B. 13 composed A. 14 Rectius Kidina.n15 Ptol., Synt., IV, 2 (p. 272 Heib.). 18 eclipse A. 19 about codd.? than corr. exnPtol. 20 period codd. : corr. ex Plol. 23 dealt with 1. 3' A.

* On Cidenas or Ki-din-nu, the Chaldean astronomer who appears to have flourished in the third century before the common era, cf. Kroll, Cat. codd. astr., V, part. 2, p. 128, n. 1; Cumont, Florilegium de Vogüé, 1910, p. 159 ff., and Neue Jahrb. f. das klass. All., XXVII (1911), p. 9–33.

Οἱ μὲν οὖν τρόποι οἷς οἱ παλαιότεροι ἐχρήσαντο καὶ ὁ Ἵππαρχος ἦσαν τοιοῦτοι· ἃ δ' ἐπέστησε πρὸς αὐτὰ ὁ Πτολεμαῖος ὕστερον ῥηθήσεται· ζητήσαις <δ'> ἂν εἰκότως ἐν ταῖς εἰρημέναις ἀποκαταστάσεσι τῶν περιόδων διότι αἱ πλατικαὶ ἀποκαταστάσεις πασῶν εἰσὶ πλείους μεθ' ἃς αἱ τῶν περιδρομῶν τῶν μηκικῶν, ἐλάττους μὲν τῶν πλατικῶν πλείους, [μείζους] δὲ τῶν ἀνωμαλιῶν αὐτῆς· πάλιν δὲ αἱ τῶν ἀνωμαλιῶν περίοδοι ἐλάττους οὖσαι τῶν περιδρομῶν [μείζους] πλείους εἰσὶ τοῦ τῶν μηνῶν ἀριθμοῦ· οἷον ἵν' ἔτι σαφέστερον γένηται παράδειγμα, ἡ ὑπόθεσις ἔστω ἡ ὑπὸ τῶν ἀρχαίων παραληφθεῖσα περίοδος ἣν ἐλέγομεν μηνῶν εἶναι σκγ'· ἀλλ' ἐν τούτοις τοῖς μησὶν οὖσι σκγ' αἱ πλατικαὶ περίοδοι εὑρίσκονται σμβ', αἱ δὲ τῶν μηκικῶν περιδρομαὶ σμα', αἱ δὲ τῆς ἀνωμαλίας σλε', μῆνες δέ, ὡς εἴρηται, σκγ'. δῆλον οὖν ὅτι πάντων μὲν ἐλάχιστος ἀριθμὸς ὁ τῶν μηνῶν ὑπάρχων σκγ', πασῶν δὲ τῶν περιόδων μείζων ἀριθμὸς ὁ τῶν πλατικῶν ὑπάρχων σμβ', μέσοι δὲ ὅ τε τῶν μηκικῶν περιδρομῶν οὐσῶν σμα', καὶ ὁ τῆς ἀνωμαλίας, εἰσὶ γὰρ σλε'. καὶ δῆλον ὅτι ὀλιγώτερα μὲν τὰ σμα' τῶν σμβ', τὰ δὲ σλε' ὀλιγώτερα τῶν σμα', τούτων δὲ τὰ τῶν μηνῶν ὄντα σκγ' ὀλιγώτερα πάντων τῶν ἀριθμῶν. αἴτιον δὲ τούτου ὅτι ἡ μὲν πλατικὴ ἀποκατάστασις γίνεται δι' ἡμερῶν κζ' πέμπτου ἔγγιστα, ἡ δὲ μηκικὴ διὰ κζ' τρίτου, ἡ δὲ τῆς ἀνωμαλίας διὰ κζ' ἥμισυ, ἡ δὲ ἀπὸ συνόδου πρὸς ἥλιον ἐπικατάληψις διὰ κθ' ἥμισυ λα' ἔγγιστα. ἐπεὶ γάρ, ὥσπερ ἔφαμεν, ὁ ἡλιακὸς κύκλος ὁ αὐτὸς δυνάμει ἐστὶ τῷ διὰ μέσων τῶν ζῳδίων κύκλῳ, ἐπείπερ ἐκβαλλόμενος διὰ τοῦ ἰδίου ἐπιπέδου ἐκείνῳ συμπίπτει, ὥσπερ δὲ οὗτος ἐγκέκλιται πρὸς τὸν ἰσημερινόν, καὶ ἔστιν αὐτῶν δύο σημεῖα τὰ ἰσημερινὰ κοιναὶ τομαί, οὕτω καὶ ὁ τῆς σελήνης κύκλος, καθ' οὗ ἡ πορεία αὐτῆς γίνεται, ἐγκέκλιται πρὸς τὸν ἡλιακόν. ἐκβαλλομένου οὖν πάλιν τοῦ σεληνιακοῦ ἐπιπέδου, τομαὶ γίνονται ἀμφοτέρων τῶν κύκλων περί τινα σημεῖα δύο, ἃ κυρίως αὐτῶν κέκληνται σύνδεσμοι, ἀλλ' ἀφ' οὗ μὲν φέρεται ἡ σελήνη πρὸς τὰ βόρεια, ἐπείπερ ταῦτα ἀνώτερά ἐστιν ὡς πρὸς ἡμᾶς, Ἀναβιβάζων κέκληται, ἀφ' οὗ <δὲ> πρὸς τὰ νότια διὰ τὸ ταῦθ' ἡμῖν εἶναι ταπεινότερα, Καταβιβάζων. τὸ δὲ ὅλον σεληνιακὸν ἐπίπεδον οὐ καθάπερ τὸ ἡλιακὸν ἐπὶ τὸ αὐτὸ μένει, ἀλλὰ παραφέρεται τεταγμένως ἐπὶ τὰ προηγούμενα τῶν δωδεκατημορίων ὡς ἀπὸ Κριοῦ ἐπὶ Ἰχθύας ἡμερήσια ἔγγιστα λεπτὰ τρία· φανερὸν δὲ τοῦτο ἐκ τῶν ἐκλείψεων, εἴπερ περὶ τοὺς συνδέσμους τούτους γινόμεναι ἀεὶ φαίνονται κατὰ τοὺς ἑξῆς

3 δ' add. Heiberg. 5 μηνικῶν B. 6 μείζους del. Heiberg. 7 μείζους del. Heiberg. 8 ἐπὶ codd.; ἔτι corr. Heiberg. 9 παραδείγματα A. 9 ss. Cf. Ptol., *ibid.*, p. 270. 11 μηνικῶν B. 13 πασῶν codd. : πάντων corr., cf. l. 18. 14 πλατικῶν] f. 51ᵛ B. 15 μέσοι δὲ οἱ codd.; corr. μηνικῶν B. αἱ codd.; ὁ corr. Heiberg. 19 κζ' ε'. μηνικὴ B. 20 κζ' γ' A. κζ· ϛ' B. 21 ἐπικαταλήψεις codd. : corr. 22 ἔφαμεν] nempe in parte deperdita. 24 πρὸς A : εἰς B. 25 διοσήμεια B. 31 βόρεια B. 33 Fort. leg. τοῦ αὐτοῦ Heiberg. 36 φαίνεται A.

Such, then, were the methods employed by the earlier astronomers and by Hipparchus; what Ptolemy later brought to bear upon these matters will be stated in due course. One might reasonably inquire, in connection with the aforementioned restorations of the cycles, why the latitudinal restorations are the most numerous of all, followed by those of the longitudinal revolutions — fewer than the latitudinal ones but more numerous than those of the anomalies — while in turn the periods of the anomalies, being fewer than the revolutions, are yet more numerous than the count of the months. To make this still clearer by way of example, let the hypothesis be the cycle handed down by the ancients, which we said consists of 223 months; but in these 223 months the latitudinal periods are found to be 242, the longitudinal revolutions 241, the anomalistic periods 235, and the months, as stated, 223. It is therefore clear that the smallest number of all is that of the months, namely 223; the largest number among all the periods is that of the latitudinal ones, namely 242; while the intermediate values are both that of the longitudinal revolutions, being 241, and that of the anomaly, which amounts to 235. And it is clear that 241 is fewer than 242, that 235 is fewer than 241, and that the count of the months, being 223, is fewer than all the other numbers.The reason for this is that the latitudinal restoration takes place in approximately 27 and one-fifth days, the longitudinal one in 27 and one-third days, that of the anomaly in 27 and one-half days, and the overtaking of the sun from one conjunction to the next in approximately 29 and one-half plus one thirty-first days. For since, as we have said, the solar circle is in effect the same as the circle through the middle of the zodiacal signs — inasmuch as when extended through its own plane it coincides with that circle — and since, just as this circle is inclined to the equator and their two equinoctial points are common intersections, so too the circle of the moon, along which her course takes place, is inclined to the solar circle. When, therefore, the lunar plane is in turn extended, intersections of both circles are produced at two certain points, which are properly called their nodes; but the one from which the moon travels toward the north — since these regions are higher in relation to us — has been called the Ascending Node, and the one from which she travels toward the south — since those regions are lower for us — the Descending Node.The entire lunar plane, however, does not remain fixed as the solar plane does, but is carried in an orderly manner in the direction of the preceding signs of the zodiac — that is, from Aries toward Pisces — at a daily rate of approximately three minutes; and this is evident from the eclipses, since these are always seen to occur near these nodes in successive

3 δ' add. Heiberg. 5 monthly B. 6 major del. Heiberg. 7 del major, Heiberg.8 on codd. ; if corr. Heiberg. 9 examples A. 9 ss. Cf. Ptol., ibid., no. 270. 11 monthly B. 13 pas codd. : anyway corr., cf. 1. 18. 14 plates]n6. 51' B. 15 mediums δὲ οἵ codd.? corr. monthly B. the codd.? the corr. Heiberg.n19 kZ' e'. menses B. 20 kz' c' A. kz' s' B. 21 encroachments codd. : corr.nmeniki B. 20 kz' c' A. kz' s' B. 21 encroachments codd. : corr.n12 ἔφαμεν] nempe in parte deperdita. 24 to A : εἰς B. 25 bismeia B.n31 north B. 33 Fort. leg. of his Heiberg. 36 shows A.

χρόνους ἐν τοῖς προηγουμένοις Ζωδίοις· εἰ γὰρ ἔμενε τὸ σεληνιακὸν ἐπίπεδον καθάπερ τὸ ἡλιακὸν καὶ οἱ σύνδεσμοι, κατὰ τῶν αὐτῶν <ἂν> ἀεὶ τόπων αἱ ἐκλείψεις ἐγίνοντο. ἡ μὲν οὖν πλατικὴ αὐτῆς κίνησις ἐπὶ τοῦ ἰδίου αὐτῆς τοῦ ἐγκεκλιμένου λαμβάνεται κύκλου, καὶ εὑρίσκεται ἡ μεγίστη αὐτῆς ἐπὶ τῆς ἐγκλίσεως παραχώρησις ἐφ' ἑκάτερα μοιρῶν πέντε· ἡ δὲ μηκικὴ ὡς πρὸς τὸν διὰ μέσων διαφέρει· οὐδεμίαν γὰρ διαφορὰν αἰσθητὴν ποιεῖ τῇ φαινομένῃ μηκικῇ κινήσει... φαίνεται καθ' ἕκαστον μῆνα καὶ ἐλάχιστα καὶ μέσα καὶ μέγιστα κινουμένη ἄλλοτε ἀπὸ ἄλλων ἀρχομένη καὶ μὴ ἀκριβῶς ἐπὶ τὰ αὐτὰ λήγουσα· δι' ἃς δὲ αἰτίας ταῦτα γίνεται, ἐν τοῖς « Περὶ τῶν ἀνωμαλιῶν αὐτῆς » λέγεται· φαίνεται δὲ ἐκ τῶν προειρημένων ἡ προειρημένη ἀνωμαλία μὴ συναποκαθισταμένη αὐτῆς τῇ μηκικῇ κινήσει, ἀλλὰ πλεονάζουσα μοίραις δύο καὶ λεπτοῖς μς', ὡς τετήρηται. ἐὰν τοίνυν ὑποθώμεθα τὴν σελήνην ἐπὶ τῆς τοῦ Κριοῦ ἀρχῆς καθ' ἑνὸς τῶν συνδέσμων σύνοδον μεθ' ἡλίου πεποιημένην καὶ τὰ ἐλάχιστα ἀρχομένην δρομήματα ποιεῖσθαι, κινήσεως γενομένης μετὰ ταῦτα ἐν μηνιαίῳ χρόνῳ, ἡ σελήνη περιίουσα τὸ ἴδιον αὐτῆς κύκλον πρότερον ἐπὶ τὸν ἀναβιβάζοντα ἥξει διὰ τὸν αὐτόν, παραφερομένου τοῦ ἐπιπέδου εἰς τὰ προηγούμενα, γίνεσθαι ἐν τῷ τοσούτῳ χρόνῳ περὶ μοίρας Ἰχθύων ἔγγιστα κη' ἥμισυ· εἶθ' οὕτω πάλιν ἐπὶ τὴν τοῦ Κριοῦ ἀρχὴν ἐλεύσεται, καὶ μετὰ ταῦτα ἐπὶ τὴν ἀνωμαλίαν προσλαβοῦσα μοίρας β' μς' ἀποκατασταθήσεται, τουτέστιν ἐπὶ τῷ ἄρχεσθαι ἀπὸ τῶν ἐλαττόνων δρομημάτων ἐπὶ τὰ μέσα καθάπερ πρότερον κινεῖσθαι. ἐπὶ δὲ τούτοις λοιπὸν τὸν ἥλιον ἐπικαταλαβοῦσα, δηλονότι καὶ αὐτὸν ἐπικινηθέντα τὴν μηνιαίαν ἀποπληρῶσαι κίνησιν· εἴρηται γὰρ ὡς ἡ μὲν πλατικὴ ἀποκατάστασις γίνεται δι' ἡμερῶν κζ' πέμπτου ἔγγιστα, ἡ δὲ μηκικὴ διὰ κζ' τρίτου, ἡ δὲ τῆς ἀνωμαλίας διὰ κζ' ἥμισυ, ἡ δὲ ἀπὸ συνόδου πρὸς ἥλιον ἐπικατάληψις διὰ κθ' ἥμισυ λ' ἔγγιστα. διόπερ, ὡς εἴρηται, χρόνον περιέχοντα τὰς προειρημένας αὐτῆς πάσας ἀποκαταστάσεις καὶ † ὃ ἐν διαφόροις ἀριθμοῖς εὑρόντες περιοδικὸν τοῦτον κεκλήκασιν, ἐν ᾗ πλείων μὲν ὡς ἂν ταχυτέρων οὐσῶν <ὁ> τῶν πλατικῶν ἀποκαταστάσεών ἐστιν ἀριθμός, ἐλάττων δὲ τούτου ὁ τῶν περιδρομῶν τῶν μηκικῶν αὐτῆς, τούτου δὲ πάλιν ἐλάττων ὡς ἂν διὰ πλείονος γιγνομένων ὁ τῶν

2 ἂν add.? Heiberg. 5 περὶ χωρήσεις ἐφ' ἑκάτερα f. 33r A. μοίρας A. 6 μηνικὴ B. διαφέρει A: διὰ βορείων A. Verba corrupta. 7 μηνικῇ B. Post κινήσει lac. sign. Heiberg. 8 ἕκαστον f. 52r B. ἐλαχίστη καὶ μέση καὶ μάλιστα B. 9 λέγουσα A. 10 αὐτὰ B. 12 L. αὐτῇ. μηνικῇ B. 14 καθ'] καὶ codd.; corr. 16 γενομένης B. 17 παριοῦσα B: περιοῦσα A: corr. 18 τα prop. Heib. παραφερόμενον B. 23 Verbum deesse videtur. 25 εἴρηται] Cf. supra, p. 127, 20. 26 κζ' ε' A. μηνικὴ B. 27 κζ' γ' A. ἥμισυ A: s' B. 28 Supra, p. 127, l. 20. κθ' ἥμισυ λα'. διόπερ ἓν εἴρηται A. Cf. p. 127, 3. 29–30 καὶ ὁ ἐν B: καὶ ἡ ἐν A, verba corrupta. 30 ἐν διαφόραν (sic) A. περίοδον codd. Corr. Heiberg ex Ptol. 270, 10. 31 ὁ add. Heiberg. 32 μηνικῶν B. 33 τοῦτον B. πλείονος: l. ἐλάττονος?

times in the preceding Signs; for if the lunar plane had remained fixed, like the solar plane, and the nodes likewise, the eclipses would always have occurred at the same positions. The latitudinal motion of the Moon is reckoned on its own inclined circle, and the greatest deviation of its inclination on either side is found to be five degrees; the longitudinal motion, however, differs with respect to the ecliptic, for it produces no perceptible difference in the apparent longitudinal motion ... it is observed each month moving at its minimum, mean, and maximum speeds, beginning at different points each time and not returning precisely to the same endpoint; the reasons why these things occur are explained in the work "On Its Anomalies"; it is apparent from the foregoing that the said anomaly does not complete its restoration together with the longitudinal motion, but exceeds it by two degrees and 46 minutes, as has been observed.If therefore we suppose the Moon to have made a conjunction with the Sun at one of the nodes at the beginning of Aries, and to begin making its minimum courses, then, after motion has occurred over the course of a monthly period, the Moon, traversing its own circle, will first reach the ascending node because, through the same cause, the plane having been carried forward into the preceding signs, it comes to be at approximately 28½ degrees of Pisces; then in this way it will again come to the beginning of Aries, and after this, having added the degrees of the anomaly, 2° 46', it will be restored — that is, it will begin again to move from the smaller courses toward the mean ones, as before. After these things, overtaking the Sun, which has itself also moved forward, it will complete the monthly motion; for it has been stated that the latitudinal restoration occurs in approximately 27 days and a fifth, the longitudinal in 27 and a third, that of the anomaly in 27 and a half, and the overtaking of the Sun from conjunction in approximately 29 days, a half, and 30 minutes.Therefore, as has been stated, having found in different numbers the period that contains all the aforementioned restorations of the Moon, they have called it the periodic cycle, in which the number of latitudinal restorations is greater, since they are faster, while the number of her longitudinal revolutions is less than this, and again less than that is the number of

2 9 av add. Heiberg. 5 on separate separations f. 33 A. destiny A.6 non-n6 non-nni B. differs A : by north A. Verba corrupta. 7 monthly B. Post motioninlac. sign. Heiberg. 8 one-half 1. 52 B. least and middle and in fact B.9 lengusa A. 10 these B. 12 L. this one. monthly B. 14 kat'] and codd.? corr. 16 geno-nmenis B.17 pariousa B : periosa A : corr. 18 props. Hey. paraferomen17 pariosa B : pariosa A : corr. 18 props. Hey. paraferomenvov B. 23 Verbum deesse videtur. 25 is mentioned] Cf. supra, p. 127, 20. 26 kz' e' A.nmeniki B. 27 kz' c' A. ἥmisy A : 8' B. 28 Supra, p. 127, 1. 20. kth' hemisy la'.ndioper ἂν iirtai A. Cf. p. 127, 3. 29-30 and the one in B : and the one in 4, verba corrupte.n30 in different (sic) 4. period codd. Gorr. Heiberg ex Ptol. 270, 10. 31 ὁ add.nHeiberg. 32 monthly B. 33 tottoton B. pleionos: 1. Ellattonos

ἀνωμαλιῶν· ἐμπεριέχονται δὲ εἰς μείζους πάσας τὰς προειρημένας ἐλάττονες αὐτοὶ ἀριθμοὶ ὡς μηνιαίῳ χρόνῳ.

Γράφει δὲ Ἀρτεμίδωρος[1] περὶ τῶν κατὰ Πτολεμαῖον ψηφοφοριῶν, ταῦτα· « τὴν σελήνην ὁ Πτολεμαῖος ἐν τοῖς ,ευνη' μησὶν ὑποτίθεται κατὰ πλάτος κύκλους διανύειν ,εϑκγ' κατὰ τὰ αὐτὰ τῷ Ἱππάρχῳ, ἐπιλαμβάνειν τε κατὰ μῆκος μεθ' ὅλους κύκλοὺς μοίρας λγ' με'· αἱ δὲ κατὰ βάθος πλεῖσται προσθαφαιρέσεις, ἐπὶ μὲν τοῦ μεγίστου ἀποστήματος ἐντὸς τοῦ κέντρου τοῦ ἐπικύκλου ἡ διαφορὰ γίνεται μοιρῶν ε' ο', ἐπὶ δὲ τοῦ ἐλαχίστου s'' λθ'· καινοτομεῖν δὲ δοκεῖ διά τινων φαινομένων. δι' ὀργάνου τετήρηκε μηδὲ ποδιαίαν ἔχοντος τὴν διάμετρον ἐπὶ τῆς σελήνης, ὅτι τὸ ἀπόγειον τοῦ ἐπικύκλου μὴ πάντοτε νεύει ἐπὶ τὸ κέντρον τῆς γῆς, ἀλλ' ἐπὶ τὸ δι' ἀμφοτέρων τῶν κέντρων σημεῖον, τὸ τὴν ἴσην [τῶν] μεταξὺ τῶν κέντρων κατὰ τὰ περίγεια τοῦ ἐκκέντρου αὐτῆς κύκλου διάστασιν περιέχον καὶ διὰ ταῦτα τὴν τῆς ἀνωμαλίας ἀποκατάστασιν ποιεῖται. διορθούμενος δὲ τὰς τῆς σελήνης κατὰ τὸν Ἵππαρχον ὁμαλὰς κινήσεις, ἃς ἐκεῖνος τῇ διὰ τῶν ,ευνη' μηνῶν ὑποθέσει ἐκτίθεται, ὅμως ἐν τῇ τῶν συζυγιῶν πραγματείᾳ αὐτῇ τῇ διὰ τῶν ,ευνη' μηνῶν γινομένῃ κατὰ μῆκος ἐμμήνῳ προκοπῇ κέχρηται· ἐξ οὗ δῆλον ὅτι ὁ τῆς συζυγίας χρόνος οὐ περιέξει τὸν αὐτὸν τόπον τῷ ἐκ τῆς Συντάξεως. »

Συμβέβηκεν οὖν αὐτὸν ἄλλα μὲν ἀποδεικνύναι διὰ τῶν αὐτοῦ τερήσεων αἷς οὐκ ἠκολούθησεν, ἄλλα δὲ ὑποτίθεσθαι· ὑπολείπεται <οὖν> ἐπὶ τῆς σελήνης ιζ' ἑξηκοστοῖς εἰς τὰ προηγούμενα <τὰ> ἐν τοῖς Προχείροις τῶν κατὰ τὴν Σύνταξιν· ἔχουσι δ' αὐτῷ ἐφεξῆς τῶν Κανόνων οὕτως. αἱ μὲν ἐκ τῆς Συντάξεως καθ' ἃς ἐνειστήκει εἰς τὸν ἐπιζητούμενον χρόνον τὰ ἀπὸ Ναβονασάρου ἔτη ϑνη', ἥλιος μὲν Ταύρῳ μοίρᾳ β' ζ' ἀκριβῶς, ἐγεγόνει δὲ μέσος ο' μη'· τὸ δὲ περὶ τὴν ἐκκεντρότητα διάφορον μοίρᾳ α' ιθ'· ἡ δὲ σελήνη ὁμαλῶς μὲν Σκορπίῳ μοίρᾳ κζ' ις'· ἀπεῖχε δὲ τὸ μὲν κέντρον τοῦ ἐπικύκλου τοῦ ἀπογείου τοῦ ἐκκέντρου μοίρας ν' νη'· ἀφ' οὗ ἀκριβῶς αὐτὸ τὸ κέντρον ἀπεῖχε τοῦ ἀπογείου τοῦ ἐπικύκλου τκδ' ις'· δι' ὧν καὶ ἡ διαφορὰ ἐγίνετο μοίρας β' νς'· ἡ δὲ

1 ἐμπεριέχοντα A : ἐμπεριέχοντες B ; corr. ὡς codd. : εἰς corr. 2 L. τοῦ μηνιαίου χρόνου? Πτολεμαῖος, IV, 2, p. 272, 20 Heib. 3 κατὰ τὰ] f. 52ᵛ B. 6 μεθόδους codd.; corr. Heib. 8 προσθαφαίρεσεις B : πρὸς θ' ὑφαίρεσις A. 9 ς'' λθ' B : ζ' λθ' A. κενοτομεῖν B ; cf. Ptol. IV, 9 init. 13 τῶν del. 14 περιέχοντα codd. 16 ἃς A ; ἀεὶ B. 19 ὁ τῆς f. 33ᵛ A. 20 Cf. Ptol. V, 10. 22 οὖν add. Heib. 23 τὰ add. Heib. 24 ἐξ (expunctum) ἔχουσι B : ἔχουσα A. 25 αἱ bene cf. 130, v. 3. ἐν(εἰ)στηκει (εἰ ex η corr.) A. 26 ἡλίου B. 28 λς' ις'' A. 29 τοῦ τοῦ ἐπικύκλου *sic* codd.

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[1] Hic Artemidorus astronomus, qui post Ptolemaei tempora vixit, ignotus esse videtur.

of anomalies; and the smaller numbers themselves are contained within all the aforementioned larger ones, as in a monthly period of time.

Artemidorus writes the following concerning the calculations according to Ptolemy: "Ptolemy assumes that the moon traverses, in the course of 5,923 months, 723 circles in latitude — the same as Hipparchus — and that it gains, in longitude, beyond complete circles, 33° 45'; and the greatest equations in depth, at the greatest distance within the center of the epicycle, the difference amounts to 5° 0', and at the least distance 6° 39'. He seems to introduce innovations on the basis of certain observed phenomena. He observed by means of an instrument whose diameter on the moon was not even a foot, that the apogee of the epicycle does not always point toward the center of the earth, but toward the point passing through both centers — the point that contains an equal distance between the centers at the perigees of her eccentric circle — and for this reason he establishes the restoration of the anomaly. Correcting the mean motions of the moon according to Hipparchus, which the latter sets out on the hypothesis of 5,923 months, he nonetheless uses, in the treatment of conjunctions, the same monthly increment in longitude derived from the period of 5,923 months; from which it is clear that the time of the conjunction will not cover the same position as that derived from the Syntaxis."

It has happened, then, that he demonstrates some things through his own observations, which he did not follow, while supposing others; it remains therefore for the moon 17 sixtieths in the direction of the preceding signs, to reconcile those in the Handy Tables with those in the Syntaxis; and they appear in sequence after the Tables as follows. Those from the Syntaxis, according to which the years from Nabonassar amounted to 58 at the time under investigation, the sun being in Taurus at degree 2′ 7″ precisely, while the mean had occurred at 0° 48′; and the equation due to the eccentricity was 1° 19′; and the moon uniformly in Scorpio at degree 27° 16′; and the center of the epicycle was distant from the apogee of the eccentric 50° 58′; from which the center itself was distant from the apogee of the epicycle 324° 16′; through which the equation also amounted to 2° 56′; and the

1 ἐμπεριέχοντα A: ἐμπεριέχοντες B; corr. ὡς codd.: εἰς corr. 21. of the monthly time? Ptolemy, IV, 2, p. 272, 20 Heib. 3 according to] f. 59' B. 6 μεθόδους codd. corr. Heib. 8 προσθαφαίρεσεις B: subtraction toward 9° A. 9 ς″ λθ′ B: ζ′ λθ′ A. κενοτομεῖν B; cf. Ptol. IV, 9 init. 13 del. 14 peri- ἔχοντα codd. 16 ἃς A; ἀεὶ B. 19 ὁ τῆς f. 33′ A. 20 Cf. Ptol. V, 10.22 add. οὖν. Heib. 23 τα add. Heib. 24 ἐξ (expunctum) ἔχουσι B: ἔχουσα 4.25 αἱ well cf. 130, v. 3. ἐν(εί)στηκει (εἰ ex η corr.) A. 26 ηλίου B. 28 λς′ ις″ A. 29 of the τοῦ ἐπικύκλου sic codd.

This astronomer Artemidorus, who lived after the time of Ptolemy, is unknown it seems

ἀκριβὴς αὐτῆς πάροδος Σκορπίῳ μοίρᾳ λθ' ιβ'· διειστήκει δὲ ἀκριβῶς καὶ τοῦ βορείου πέρατος μοίρας κη' μς'.

Αἱ δὲ ἀπὸ Προχείρων σχεδὸν μὲν αἱ αὐταὶ γίνονται· ἑξηκοστοῖς γὰρ τὸ πλεῖστον παρ' αὐτοὺς τοὺς ἐπιλογιζομένους διοίσουσι δύο. ὁμοίως δὲ καὶ ταύτας ἐκτίθεται· ὁ μὲν ἥλιος ἀπέχει τοῦ ἀπογείου μοίρας τκε' κ', αἷς ἐπιβάλλει μοίραν μίαν καὶ ἑξηκοστὰ ἐννέα, καὶ γίνονται ἐπὶ τὸ αὐτὸ μοῖραι τκθ' λθ'· αὗται δὲ ἐκβληθεῖσαι ἀπὸ Διδύμων ε' μοιρῶν καὶ ἑξηκοστῶν τεσσάρων, καταλήγουσιν εἰς Ταύρου μοίρας δύο καὶ ἑξηκοστὰ ἐννέα. τῆς δὲ σελήνης τὸ μὲν ἀπόγειον ὂν τοῦ ἐκκέντρου κύκλου ἀπεῖχε τῆς τοῦ Κριοῦ ἀρχῆς μοίρας ροδ' κβ', τὸ δὲ κέντρον τοῦ ἐπικύκλου τοῦ ἀπογείου τοῦ ἐκκέντρου μοίρας ν' κβ', τὸ δὲ κέντρον αὐτῆς τοῦ ἀκριβοῦς ἀπογείου τοῦ ἐπικύκλου μοίρας τκγ' νε', καὶ διὰ ταῦτα προσετίθει μοίρας β' νς'. αὗται δὲ προστεθεῖσαι ταῖς ν' κβ', γίνονται νγ' ιη', ἀφ' ὧν ἐὰν ἀφέλωμεν τὰς ροδ' κβ' καὶ τὰς λοιπὰς σλη' νς' ἐκβάλλωμεν ἀπὸ τῆς ἀρχῆς τοῦ Κριοῦ, ἕξομεν τὴν ἀκριβῆ τῆς σελήνης ἐποχὴν Σκορπίῳ μοίρᾳ κη' νς'. διενήνοχεν ἄρα τοῦ ἐκ τῆς Συντάξεως ἑξηκοστοῖς ιζ'· ταῦτα δὲ γίνεται περὶ τὴν τῶν νυχθημέρων ἀνωμαλίαν διάφορον.

Περὶ μὲν οὖν τῶν ἐκ τῆς Συντάξεως λαμβανομένων τῆς σελήνης παρόδου, τὰ νῦν ἀφέσθω· περὶ δὲ τῶν ἐκ τῶν Προχείρων κανόνων λεγέσθω. οἱ δὲ χρόνοι ὁμοίως ἐπὶ τοῦ ἡλίου καὶ ἐνταῦθα κεῖνται εἰκοσαπενταετηρίδων κατὰ ταὐτά, δεύτερος δὲ ἁπλῶν ἐτῶν, τρίτος μηνῶν Αἰγυπτίων, τέταρτος ἡμερήσιος δρόμος, πέμπτος ὁ καθ' ὥραν· λαμβάνεται δὲ ὥρα ὁμοίως μὲν ἡ ἀπὸ μεσημβρίας ἀριθμουμένη, μεταβληθεῖσα δὲ ἡ καιρικὴ εἰς τὴν δι' Ἀλεξανδρείας ἰσημερινήν, ὥστε διαφέρει ἡ ψηφοφορία κατὰ τὰς ὥρας· ὅσας γὰρ ἂν ποιήσῃ ἰσημερινας ὥρας ἀπὸ μεσημβρίας, αὐτὰς εἴσαγε ἐπὶ τὰς εἰκοσαπενταετηρίδας τὰς αὐτὰς καὶ τὰ ἁπλᾶ ἔτη, καὶ τὸν μῆνα τὸν αὐτὸν λήψῃ ὅνπερ καὶ ἐπὶ τοῦ ἡλίου διὰ τὰς ἰσημερινὰς ὥρας. παραλλάξεις τινάς γε μὴν λάβοι καὶ ἡ ἡμέρα, οὐχ ὥσπερ ὁ ἥλιος μίαν ἀπογραφὴν ἔχει ἑκάστῳ χρόνῳ μοιρῶν τε καὶ λεπτῶν, οὕτω καὶ ἐπὶ τῆς σελήνης διὰ μιᾶς περιθέσεως τῶν μοιρῶν τὸ μῆκος εὑρίσκεται τὸ ἀκριβές, ἀλλὰ πλείους τέ εἰσι σελίδες παρακείμενοι ἀριθμῶν <ταῖς> τε εἰκοσαπενταετηρίσι καὶ τοῖς ἁπλοῖς ἔτεσι καὶ τοῖς μησίν, ὁμοίως καὶ ταῖς ἡμέραις καὶ ταῖς

1 λθ' A : κθ' expunctum, λθ' superscr. B. διαστήκει codd.; corr. Heib. 3 ἑξ(η)κοστοις (η man. prima ex ει corr.) A. 4 δύο B : β' A, f. 53' B. 6 μίαν] τεσσάρων in marg. A, manu pr.; fors. recte. 7 τὸ αὐτό] Fort. leg. : τὸ ὅλον. Computatio falsa. Legendum μοῖρ. Δ ... δεκαεννέα? 325° 20' + 4° 19' = 329° 39'. 9 δύο B : β' A. ἐννέα B : θ' A. 12 ἀκριβοῦ B. 13 τκγ' νε' lacuna ταῦτα B : τε' γ'·αἱ δὲ lego, ni fallor, in cod. A; τνε' (ν corr. ex ε) νε' καὶ διὰ ταῦτα A. 16 μοίρας A. 17 τῆς ἐκ τῆς A. ιζ'] σιζ' codd.; corr. Heib., cf. p. 129, 28.. περὶ] Nonne legendum παρὰ? 18 διαφόρου codd 22 ταῦτα cod.: corr. Heiberg. 29 Sententia corrupta. 30 ἀπογράφειν B. 33 L. δὲ εἰσὶ? ταῖς add. Heib. 34 τοῖς, f. 53' B.

its exact passage is in Scorpio at degree 39° 12′; and it was also exactly distant from the northern limit by 28° 46′.

The values derived from the Handy Tables are approximately the same; for at most they will differ from those computed by two sixtieths. He sets these out similarly: the sun is distant from the apogee by 325° 20′, to which corresponds one degree and sixty-ninths, and together they become 329° 39′; these, projected from Gemini 5° 4′, end at Taurus 2° 9′. As for the moon, the apogee of the eccentric circle was distant from the beginning of Aries by 174° 22′, the centre of the epicycle from the apogee of the eccentric by 50° 22′, and her own centre from the exact apogee of the epicycle by 323° 55′, and on account of these he added 2° 56′. These, added to 50° 22′, become 53° 18′; from which, if we subtract 174° 22′ and project the remaining 238° 56′ from the beginning of Aries, we shall have the exact position of the moon in Scorpio at degree 28° 56′. It therefore differs from that of the Syntaxis by 17 sixtieths; and this arises from the difference in the anomaly of the nychthemera.

Now, as for the passages of the moon taken from the Syntaxis, let these be set aside for the present; but let us speak of those from the Handy Tables. The times are likewise set out here as for the sun, according to the same method — the first in twenty-five-year periods, the second in simple years, the third in Egyptian months, the fourth in daily motion, the fifth by the hour. The hour is reckoned in the same way, namely from noon, but the seasonal hour is converted into the equinoctial hour through Alexandria, so that the calculation differs with respect to the hours; for however many equinoctial hours it yields from noon, enter these same values into the twenty-five-year periods and the simple years, and you will obtain the same month as for the sun by means of the equinoctial hours. The day, however, may admit of certain differences, for it is not the case that, just as the sun has a single entry of degrees and minutes for each time period and thus the exact longitude is found by a single application of the degrees, so too with the moon; rather, there are more columns of numbers set alongside both the twenty-five-year periods and the simple years and the months, and likewise for the days and the

1 λθ' A : κθ' deleted, λθ' written above in B. διαστήκει codd. corr. Heib. 3 (η)-κοστοις (η by first hand corrected from et) A. 4 δύο B : β' A, f. 53' B. 6 μίαν] τεσσάρων in marg. A, by first hand; perhaps correctly. 7 τὸ αὐτό] Perhaps read: τό ὅλον. Computation erroneous. Should one read μοίρ. Δ .. δεκαεννέα? = 325° 20' + 4° 10' = 329° 39'. 9 δύο B : β' A. ἐννέα B : θ' A. 12 ἀκριβοῦ B. 13 τκγ' νε' lacuna ταῦτα B : τε' γ' αἱ δὲ I read, if I am not mistaken, in cod. A; τνε' (ν corrected from ε) νε' καὶ διὰ ταῦτα A. 16 μρίρας A. 17 τῆς ἐκ τῆς A. ιζ'] σιζ' codd. corr. Heib., cf. p. 121, 28. περί] Should one not read παρά? 18 διαφόρου codd. 21 ταῦτα cod. : corr. Heiberg. 29 Sentence corrupt. 30 ἀπογράφειν B. 33 L. δὲ εἰσὶ ταῖς add. Heil. 34 τοῖς, f. 53' B.

ὥραις· διὰ τριῶν γὰρ σελίδων καὶ τῶν τούτοις παρακειμένων μοιρῶν τε καὶ λεπτῶν ψηφίζεται τὸ μῆκος.

Συμβέβηκε δὲ καὶ ἄλλη διαφορὰ τῇ τῆς σελήνης ψηφοφορίᾳ πρὸς τὴν τοῦ ἡλίου· ἐπὶ μὲν γὰρ τοῦ ἡλίου πάντας τοὺς εὑρισκομένους τῆς ὁμαλῆς κινήσεως ἀριθμοὺς εἰσάγομεν εἰς τὸν τῆς ἀνωμαλίας κανόνα· ἐπὶ δὲ τῆς σελήνης οὐκέτι πάντας τοὺς μετὰ κύκλον ἢ κύκλους παραλειπομένους ἀριθμοὺς εἰς τὸν τῆς ἀνωμαλίας κανόνα εἰσφέρομεν, ἀλλὰ μόνον ἐκ δυεῖν, ὡς ἐπιδείξομεν· ἔχει γὰρ οὕτως· ἐπὶ τοῦ ἡλίου μῆκος μόνον ἐψηφίζομεν, ἐπὶ δὲ τῆς σελήνης τρεῖς εἰσι χῶραι αἱ ψηφιζόμεναι ἐφεξῆς κείμεναι τῇ τοῦ μήκους <τοῦ> ἡλίου χώρᾳ· καὶ ἡ μὲν μετὰ τὴν σελίδα τοῦ μήκους τοῦ ἡλίου ἐστὶ σελὶς περιέχουσα τοὺς τοῦ ἀπογείου τῆς σελήνης ἀριθμούς, ἥτις ἐπιγραφὴν ἔχει « Ἀπογείου ἐκκέντρου »· ταύτῃ δὲ ἐφεξῆς κεῖται ἡ περιέχουσα τοὺς τοῦ μήκους τῆς σελήνης ἀριθμοὺς σελίς· ἐπιγέγραπται δὲ « Κύκλου ἐπικέντρου »· ἐν δέ τισιν ἀντιγράφοις οὕτως ἐπιγέγραπται· « Μῆκος κέντρου ἐπικύκλου »· ταύτῃ δὲ ἡ ἐφεξῆς σελὶς κεῖται ἡ τοῦ βάθους αὐτῆς ἐπιγραφὴν ἔχουσα « Κέντρου σελήνης », ἐν δέ τισι, « Βάθος κέντρου σελήνης ». καὶ αὗται μέν εἰσιν αἱ τρεῖς χῶραι ἃς χρὴ ἀριθμεῖν, τουτέστι τοὺς κατ' αὐτὰς ἀριθμοὺς ψηφίζειν, τὸν μέλλοντα εὑρήσειν πόσον κατὰ μῆκος ἡ σελήνη κεκίνηται· τὸ γὰρ βόρειον πέρας, τουτέστι τὸ πλάτος τὸ ἐν τῷ ἐφεξῆς σελιδίῳ ἀναγεγραμμένον ἢ τὸ σελίδιον τὸ « Λέοντος καρδίας » ἐπιγεγραμμένον, ὃ ἔν τισιν ἀντιγράφοις ἐφεξῆς κεῖται, εἰς τὸ μῆκος οὐκ ἔστι χρήσιμα, ἀλλὰ εἰς τὴν τῆς ἐκλείψεως, ὡς ἑξῆς ἐροῦμεν. παράκειται δὲ τὰ τρία ταῦτα σελίδια τό τε ἀπογείου καὶ τὸ ἐπικύκλου καὶ τὸ τοῦ βάθους πᾶσι τοῖς ὁμαλοῖς ἀριθμοῖς, τουτέστι καὶ ταῖς εἰκοσαπενταετηρίσι καὶ τοῖς ἁπλοῖς ἔτεσι καὶ τοῖς λοιποῖς τῶν πέντε χρόνων. ζητῆσαι δὲ ἄξιον πῶς τεσσάρων διαφορῶν ἐπινοουμένων ἐν τῇ σεληνιακῇ κινήσει, μήκους, βάθους, πλάτους, μηνιαίας ἀποκαταστάσεως, ἡ κατὰ σχέσιν θεωρεῖται τῆς πρὸς τὸν ἥλιον ἀποκαταστάσεως, ὅταν λέγωσι ζῳδιακοῦ περιδρομὴν καὶ ἀνωμαλίας ἀποκατάστασιν τήν τε ἀπὸ συνόδου πρὸς ἥλιον, ἐπὶ κατάληψίν τε τούτων τίνα ἐφαρμόζει τῶν προρηθέντων, ὅταν ᾖ πάλιν ἐν τῇ πραγματείᾳ ψηφοφορία τίθωνται μήκους, ἀνωμαλίας, πλάτους, ἀποχῆς· πάλιν τε τούτων ταὐτόν ἐστι τοῖς εἰρημένοις· ὅτι μὲν γὰρ τὸ πλάτος ταὐτὸν τῷ ἐν τοῖς Προχείροις ἐπιγραφομένῳ « Βορείου πέρατος », δῆλον· <ἡ> μὲν γὰρ πρὸς βορρὰν ἢ νότον κατάβασις ἢ ἀνάβασις ἀφορίζουσι τὸ πλάτος τῆς κινήσεως· πάλιν τε ὅταν ἐν τοῖς Προχείροις αἱ ψηφοφορίαι γίνωνται τοῦ τε ἀπο-

5 εἰσήγομεν A. τὸν, f. 34ᵛ A. 10 τοῦ add. Heib. 11 τοὺς] ὡς A. 14 In marg. A manu prima ἐκκέντρου ἐπικύκλου. 18 ἀπογεγρ. codd.; corr. Heib 19 εὑρίσκειν B. 25 ταῖς] τοῖς A. 28-29 Sententia corrupta. 30 τὴν f. 54ᵛ B. 31 τινὰ codd.; corr. Heib. 32 προῤῥηθέντων (*sic*) B. ᾖ ... ψηφοφορία verba corrupta, l. τε αἱ ... ψηφοφορίαι? πάλιν om. B. Supra πάλιν duo puncta censoria A. Pro πάλιν τε legendum τί? [Heib.]. 35 πέρατι B. ἡ suppl. 37 τε] l. δὲ?

hours; for the length is calculated by means of three columns and the degrees and minutes placed alongside them.

There is also another difference in the calculation of the moon compared to that of the sun; for in the case of the sun we enter all the numbers of the mean motion found into the table of anomaly; but in the case of the moon we no longer enter all the numbers remaining after a cycle or cycles into the table of anomaly, but only from two, as we shall demonstrate; for it is as follows: in the case of the sun we calculated only the longitude, but in the case of the moon there are three columns that are calculated, lying in succession after the column of the sun's longitude; and the one after the column of the sun's longitude is a column containing the numbers of the moon's apogee, which has the heading "Apogee of the eccentric"; next to this in succession lies the column containing the numbers of the moon's longitude; it is headed "Cycle of the epicycle"; in some manuscripts it is headed thus: "Longitude of the centre of the epicycle"; and next to this lies the following column, which has the heading of its depth "Centre of the moon", and in some, "Depth of the centre of the moon."And these are the three columns which must be enumerated, that is, whose corresponding numbers must be calculated, by one who intends to find how far the moon has moved in longitude; for the northern limit, that is, the latitude recorded in the next small column, or the small column headed "Heart of Leo," which in some manuscripts lies in succession, is not useful for longitude, but for the eclipse calculation, as we shall say below. And these three small columns — that of the apogee, that of the epicycle, and that of the depth — are placed alongside all the mean numbers, that is, both the twenty-five-year periods and the simple years and the remaining portions of the five years.It is worth inquiring how, among the four variations conceived in the lunar motion — longitude, depth, latitude, and monthly return, the latter being considered in relation to the return to the sun, when they speak of the zodiacal revolution and the return of anomaly from conjunction to the sun — for the apprehension of these, which of the aforementioned applies, when again in the treatise the calculations are set out for longitude, anomaly, latitude, and elongation; and again, these are the same as what has been said; for it is clear that latitude is the same as what is headed "Northern Limit" in the Handy Tables; for the descent or ascent to the north or south defines the latitude of the motion; and again when in the Handy Tables the calculations are made for both the apo-

5 εἰσήγομεν A. τόν, f. 34 A. 10 του add. Heib. 11 τοὺς] ὡς A. 14 In marg. A manu prima ἐκκέντρου ἐπικύκλου. 18 ἀπογεγρ. codd. corr. Heib 19 εὑρίσκειν B. 25 ταῖς] τοῖς A. 28-29 Sententia corrupta. 30 τὴν 1. 54' B. 31 τινὰ
25 ταῖς] τοῖς A. 28-29 Sententia corrupta. 30 τὴν 1. 54' B.
codd.;; corr. Heib. 32 προῤῥηθέντων (sic) B. ἡ ... ψηφοφορία verba corrupta,
; corr. Heib. 32 προῤῥηθέντων (sic) B. ἡ ... ψηφοφορία verba corrupta,
1. τε αἱ ***ψηφοφορίαι ? πάλιν om. B. Supra πάλιν duo puncta censuria A. Pro πάλιν τε legendum τί ? [Heib.]. 35 πέρατι B. ἡ suppl. 37 τε] 1. δὲ ?

γείου κέντρου, ὃ καὶ ἐπιγράφεται « Ζῳδιακοῦ ἀπογείου κέντρον »· καὶ πάλιν ἄλλου, ὃ ἐπιγράφεται « <Κέντρου> σελήνης », ἢ ὥς τινες « Βάθους κέντρου σελήνης ». γένοιτο δ' ἄν, οἶμαι, τούτων φανερὰ ἡ συνωνυμία, ἐάνπερ αὐτὰ ἀφορίσωμεν καθ' ἕκαστον. λέγει δὲ ὁ Ἀπολλινάριος [1] περὶ αὐτῶν οὕτως· « Μὴν μὲν ἐστὶν ὁ χρόνος ἐκ συνθέτου κινήσεως ἡλίου καὶ σελήνης· πλάτους δὲ ἀποκατάστασις λέγεται χρόνος ἀφ' οὗ ἂν τὸ σεληνιακὸν τῷ διὰ μέσων ἐφαρμόσαν κέντρον καὶ περιενεχθὲν τοῖς τοῦ πλάτους τέρμασιν εἰς τὸ τοῦ διὰ μέσων ἐπίπεδον ἀποκαταστῇ. βάθους δ' ἀποκατάστασις λέγεται χρόνος ἀφ' οὗ ἂν τῆς τοῦ ἄστρου σφαίρας τὸ ἀπογειότατον τῆς ἐπιφανείας μέρος ἀπὸ τοῦ ἀπογειοτάτου τῆς ἑαυτοῦ κινήσεως γενόμενον ἐπὶ τὸν ἀπογειότατον αὐτοῦ πάλιν ἀποκαταστῇ τόπον· μήκους δὲ ἀποκατάστασις λέγεται χρόνος ὁπόταν οἱουδηποτοῦν ἀστέρος τὸ κέντρον ὁρμῆσαν ἀπό τινος ἐπιπέδου τῶν διὰ τοῦ ζῳδιακοῦ πόλων γραφομένου κύκλου, καὶ περιοδεῦσαν τὸ ζῴδιον εἰς ταὐτὸ πάλιν ἐπίπεδον ἀποκαταστῇ τοῦτο ἀφ' οὗπερ ἤρξατο φέρεσθαι. ἄλλως δ' ἀποκατάστασις μέση λέγεται ἡ καὶ μὴ οὕτως ἔχουσα· κατελήφθη μὲν δὴ ὁ μηνιαῖος χρόνος μικτὸς ὢν ἐκ κινήσεως ἡλίου καὶ σελήνης· ἀρξαμένη γὰρ ἀπὸ <τῆς> πρὸς ἥλιον συνόδου ἡ σελήνη καὶ περιελθοῦσα τὸν ἑαυτῆς κύκλον ἐπιλαμβάνει τοσαύτην περιφέρειαν ὅσην ὁ ἥλιος ἐν τῷ μεταξὺ μέχρι τῆς ἐπικαταλήψεως κεκίνηται χρόνῳ· πῶς δὲ ἀστὴρ ἐλάχιστα καὶ μέγιστα κι ν εἶτα τῆς δὲ ἀνωμαλίας αἴτιόν ἐστι τὸ βάθος· οὐκοῦν τοῦ μηνιαίου χρόνου καταληφθέντος, ἀνάγκη μῆκος τε καὶ βάθος κατειλῆφθαι· τὰ δὲ ζητούμενά ἐστι βάθους περίοδος, πλάτους περίοδος, μήκους περίοδος, μηνῶν πλήθους περίοδος· τοῦ βάθους μέρη τὸ ὑπόγειον καὶ τὸ πρόσγειον καὶ τὸ μέσον· ἡ σελήνη ἀπὸ τοῦ μέσου, ἀπὸ τοῦ ἀποστήματος ἐπὶ τὰ πρόσγεια χωροῦσα, τούντεῦθεν δὲ ἐπὶ τὸ μέσον ἀνατρέχουσα ἀπόστημα τὸν μηνιαῖον χρόνον ὅσον ἐφ' ἑαυτῇ μειοῖ τάχιον τὸν ἥλιον περικαταλαμβάνουσα διὰ τὸ τῷ μέσῳ μήκει προστιθέναι· προστιθεῖσα δὲ τῷ μήκει τούτων, καὶ τῷ πλάτει προστίθησι· τοὔμπαλιν δὲ ἀπὸ τοῦ μέσου ἐπὶ τὸ ἀπόγειον, καὶ ἀπὸ τοῦ ἀπογείου ἐπὶ τὸ μέσον φερομένη, αὔξει τὸ μηνιαῖον χρόνον βρά-

1-2 καὶ πάλιν ἄλλου B : πάλιν ἄλλως A. ἐπιγράφεται corr. : ἐπιγράφει codd. κέντρου suppl. 7 Ἀπολινάριος codd. 5 μὴν in lac. omis. B. 9 χρόνου B. 10 ἀπὸ om. A. 12 χρόνου B. 13 ὁρμήσαντος cod. ; corr. Heib. οὐδηποτοῦν A. 14 Vix sanum : διὰ τῶν τοῦ ζῳδιακοῦ πόλων γραφομένων κύκλων coni. Heib 17 καὶ μὴ corruptum. 18 τῆς suppl. 25 τοῦ βάθους bis repet. A. 27 ἀπὸ τοῦ delendum? τούντεῦθεν] f. 54ᵛ B. [30 προστεθεῖσα A. τούτων] leg. τὸ ἴσον? Heib.

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[1] Apollinarius ante secundum p. C. saeculum vixit, nam a Vettio Valente p. 250, 26 citatur ; cf. etiam Porphyr., *Isag. in Ptol. Tetrab.*, p. 195, 19 (ed. 1559); Paul. Alexandr., *Isag.*, Prooem. et supra, p. 61 ss. excerpta ab Hephaestione (II, 10) servata.

of the apogee center, which is also inscribed "Center of the apogee of the Zodiac"; and again of another, which is inscribed "Center of the Moon," or as some say, "Center of the depth of the Moon." The synonymy of these terms would, I think, become clear if we were to define each of them individually. Apollinarius speaks of them as follows: "The month is the time derived from the composite motion of the sun and moon; the restoration of latitude is called the time from when the lunar center, having aligned with the plane through the middle and having been carried around to the limits of latitude, is restored to the plane of the path through the middle. The restoration of depth is called the time from when the most apogeal part of the surface of the star's sphere, having set out from the most apogeal point of its own motion, is again restored to that most apogeal place; the restoration of longitude is called the time when the center of any star whatsoever, having set out from some plane of the circle drawn through the poles of the Zodiac, and having traversed the zodiac sign, is again restored to the same plane from which it began to travel."Otherwise, the mean restoration is called that which does not have it in this way: the monthly period was found to be mixed, being composed of the motion of the sun and moon; for the moon, beginning from the conjunction with the sun and having traversed its own circle, gains as much arc as the sun has moved in the intervening time up to the overtaking; but how a star moves at its minimum and maximum — and the cause of the anomaly is the depth — therefore, when the monthly period has been determined, it is necessary that both longitude and depth have been determined; the things sought are: the period of depth, the period of latitude, the period of longitude, the period of the number of months; the parts of depth are the subterranean, the proxigeal, and the middle; the moon, moving from the middle distance toward the proxigeal regions, and then running back up toward the middle distance, diminishes the monthly period as far as it itself is concerned by overtaking the sun more quickly because it adds to the mean longitude; and by adding to the longitude of these, it also adds to the latitude; conversely, moving from the middle toward the apogee, and from the apogee toward the middle, it increases the monthly period more slowly—

1-2 καὶ πάλιν ἄλλου B : πάλιν ἄλλως A. ἐπιγράφεται corr. : ἐπιγράφει codd. κέντρου suppl. 7 Apollinarius codd. 5 μήν in lac. omis. B. 9 χρόνου B. 10 ἀπὸ om. A. 12 χρόνου B. 13 ὁρμήσαντος cod. ; corr. Heib. οὐδηποτούν A. 14 Vix sanum : διὰ τῶν τοῦ Ζῳδιακοῦ πόλων γραφομένων κύκλων coni. Heib. 17 καὶ μὴ corruptum. 18 τῆς suppl. 25 τοῦ βάθους bis repet. A. 27 ἀπὸ τοῦ delendum? τοὐντεῦθεν] f. 54. B. 30 προστεθεῖσα A. τούτων] leg. τὸ ἴσον ? Heib.

Apollinarius lived before the second century A.D., for he is cited by Vettius Valens at p. 250, 26; cf. also Porphyr., Isag. in Ptol. Tetrab., p. 195, 19 (ed. 1559); Paul. Alexandr., Isag., Prooem. and above, p. 61 ff., excerpts preserved by Hephaestion (II, 10).

διον τὸν ἥλιον περικαταλαμβάνουσα· τῷ δὲ ἴσῳ καὶ τὸ πλάτος μειοῦσα συναύξει τὸν μηνιαῖον χρόνον· ἐξισοῖτο δ' ἂν εἰ ὑποστησαίμεθα τὴν φορὰν τοῦ πλάτους εἰς ἀριθμὸν μοιρῶν τῷ μήκει, λέγω δὲ τξ'· ὧδε γὰρ γενομένου διάφορον γένηται <οὐ> μόνον ἐν ἐλαχίστῳ διαστή-
5 ματι τὸν ἐκλογισμὸν ποιουμένων, ἀλλὰ καὶ ἐν μείζονι· ὅθεν δεήσει τὴν περὶ τὸν ἥλιον καὶ τὴν σελήνην γινομένην διαφορὰν τῆς αὐξήσεως τῶν μηνῶν ἢ καὶ μειώσεως ἐκλογισαμένους διαστεῖλαι. ἔστι μὲν οὖν ὀξυτάτη ἡ πρὸς τὰ πρόσγεια καὶ ἀπόγεια παραχώρησις τῶν κύκλων, περὶ δὲ τὰ μέγιστα καὶ ἐλάχιστα δρομήματα τῆς σελήνης καὶ
10 τὸ πλάτος τὴν ἰδίαν ἀπολαμβάνει μέσην· ἀπὸ γὰρ τοῦ βάθους τὸ πλάτος αὔξεται καὶ μειοῦται. Χαλδαῖοι δὲ ᾤοντο τὰ μέσα κινουμένης τῆς σελήνης ἀμείωτόν τε καὶ ἀπρόσθετον τὸ πλάτος· ἵνα εὕρηται δὲ περὶ τὰς ἐλαχίστας καὶ μεγίστας κινήσεις πλείστη πρόσθεσις γινομένη ἢ ἀφαίρεσις, ὥστε διαφορὰ γίνεται τοῦ πλάτους παρὰ τὸ τὴν
15 σελήνην πρόσγειον ἢ ὑπόγειον εἶναι· κατὰ γὰρ τὸ προσγειότατον μέρος ἢ καὶ ἀπογειότατον τὸ ὁμαλὸν ἵσταται πλάτος· ἄλλη <μὲν> κατὰ τὸ ἀπόγειον, ἄλλη δὲ ἡ κατὰ τὸ προσγειότατον τοῦ ὁμαλοῦ πλάτους γίνεται σχέσις. καὶ οὐ μόνον δὲ περὶ τὸ ἀπογειότατον ἢ προσγειότατον τοῦτο γίνεται, ἀλλὰ καὶ κατὰ πᾶν μέρος τοῦ βάθους τὸ πλάτος
20 ἐναλλάσσεται, ὥστε καὶ κατὰ τὴν μέσην ἀποκατάστασιν τῆς σελήνης τυγχανούσης, ἄλλη μὲν γίνεται σχέσις τοῦ πλάτους καταβαίνουσης τῷ βάθει, ἄλλη δὲ ἀναβαινούσης. οὐ μὴν ἄλλα καὶ καθ' ἕκαστον ζῳδιον ἐναλλαγή τις θεωρεῖται, τοῦ πλάτους ἐναλλασσομένου ἄλλοτε ἄλλως τοῦ βάθους πρὸς τὸ πλάτος· μόνον δ' ἂν μάλιστα τὸ πλάτος κατα-
25 ληφθείη εἴπερ ἐπὶ τῶν αὐτῶν σχέσεων τυχόντων καὶ τῶν αὐτῶν οὐ μόνον ζῳδίων, ἀλλὰ καὶ μοιρῶν ἡλίου καὶ σελήνης αἱ τηρήσεις γίνονται. τοῦτο δέ ἐστιν ἀδύνατον διὰ τὸ ἐν μυριάσιν ἐτῶν πάνυ πολλαῖς εἰκὸς γενέσθαι τὸ τοιοῦτον.

Τούτων οὕτω δεδειγμένων, ἐπιστήσομεν, μὴ τὸ μὲν μῆκος παρίστη-
30 σιν ἡ ζῳδιακὴ περιδρομὴ καὶ τὸ ἐπιγραφόμενον « Κέντρον ἐπικύκλου » σελίδιον· διὸ καὶ ἐπιγράφουσι τινὲς αὐτὸ « Μῆκος κέντρου ἐπικύκλου »· τὸ δὲ βάθος ἐν μὲν τῇ πραγματείᾳ « Ἀνωμαλίας » ἐπέγραψεν, ὃ γίνεται ὅταν ἐπὶ μέγιστον κίνημα παραγένηται· ἐν δὲ τοῖς Προχείροις

1 πλάτος] f. 34ᵛ A. 4 οὐ suppl. μόνον μόνον *sic* B. γένηται vix sanum. Fort. leg. γένοιτο. 5 ἐκλογισμὸν A corr. pr. m. ex ἐκλογισμῶν (duo puncta = ι), ÷ = τα. ε' codd.; corr. 6 καὶ ἡ σελήνη γινομένη codd. 11 verbum deest ante μειοῦται. εὕροιτε codd.; corr. Heib. Post καὶ] χ expunctum B. 12 εὕροιτε] Fort. corrig. εὕρηται, sed deest aliquid. 16 μὲν suppl. 17 δὲ] γὰρ A. 18 οὐ μόνον σε *sic* A. 23 ἐναλλαγὴ τῆς codd. ἄλλους codd.; ἄλλως corr. Heib. 24 δ' ἂν μάλιστα δ' ἂν A. 25 ἐπὶ corr. Heib., εἰπεῖν codd. 26 ἀδύνατον corr.: ὃ δυνατὸν codd. 27 γενέσθαι] f. 55ᵛ B. 28 ἐπιστήσομεν corr.: ἐπίστησον μὴ codd. 33 μεγίστου κινήματος ἐπὶ μέγιστον κίνημα A.

overtaking the sun with equal speed, and by equally reducing the latitude it increases the monthly period; it would be equalized if we were to reduce the motion of the latitude to a number of degrees equal to the longitude — I mean fifteen — for if this were done, the calculation would differ not only over the shortest interval but also over a longer one; hence it will be necessary to calculate and distinguish the difference in the increase or decrease of the months arising with respect to the sun and the moon. Now the shift of the circles toward perigee and apogee is swiftest, but around the greatest and least courses of the moon the latitude also recovers its own mean value; for from the depth the latitude increases and decreases. The Chaldaeans, however, believed that while the moon is moving at mean speed the latitude is neither decreased nor increased; but that around the least and greatest motions the greatest addition or subtraction occurs, so that a difference of latitude arises depending on whether the moon is near the earth or below the earth; for at the point closest to the earth or at the point farthest from the earth the mean latitude stands still; one relation of the mean latitude occurs at apogee and another at the point closest to the earth.And this occurs not only at the point farthest from or closest to the earth, but also the latitude changes at every part of the depth, so that even when the moon happens to be at its mean return, one relation of the latitude occurs as it descends in depth and another as it ascends. Furthermore, a certain variation is observed in each sign of the zodiac, with the latitude varying differently at different times as the depth relates to the latitude; and the latitude could be determined most precisely only if the observations are made with the same relations obtaining and with the same not only signs but also degrees of the sun and moon. This, however, is impossible, since such a thing would likely occur only after a very great number of tens of thousands of years.

Having demonstrated these things in this way, we shall pay close attention, lest the Zodiacal circuit represent the longitude and the column inscribed "Center of the epicycle"; hence some also inscribe it "Longitude of the center of the epicycle"; while the depth he inscribed in the treatise as "Anomaly," which occurs when it arrives at the greatest motion; but in the Handy Tables

1 πλάτος] f. 34' A. 4 οὐ suppl. μόνον μόνον εἰε B. becomes vix sanum. Fort. leg. γένοιτο. 5 ἐκλογισμὸν A corr. pr. nm. ex polls (duon1), = ta. puncta E' codd.? corr. 6 and the moon become codd.nPost and] x expun-
11 a word is missing before μειούται. εύροιτε codd.:corr. Heib.
ctum B. 12 εύροιτε] Fort. corrig. εύρηται, sed deest aliquid. 16 μὲν suppl.
17 δὲ] γὰρ A. 18 οὐ μόνον σε sic A. 23 ἐναλλαγὴ τῆς codd. ἄλλους codd.; ἄλλως corr. Heib. 24 δ' ἂν μάλιστα δ' ἂν A. 25 ἐπὶ corr. Heib., εἰπεῖν codd. 26 ἀδύνατον corr. : 8 δυνατόν codd. 27 γενέσθαι] . 55' B. 28 ἐπιστήσομεν corr.: ἐπίστησον μὴ codd. 33 μεγίστου κινήματος ἐπὶ μέγιστον κίνημα A.

ἐπέγραψε « Κέντρου σελήνης »· τὸ δὲ πλάτος τὸ τοῦ βορείου πέρατος σημαίνει ἐπίγραμμα, ἡ δ' ἀποχὴ τὴν ἀπὸ συνόδου πρὸς ἥλιον ἐπικατάληψιν ὅσον ἀπέχει καθ' ἕκαστον χρόνον. ταῦτα μὲν οὖν περὶ τῆς ὀνομασίας ἀπαιτεῖ τὴν ἀληθῆ ἱστορίαν. ἡμεῖς δὲ τοὺς τῆς πραγματείας ἀφέντες ἀριθμούς, περὶ τῶν ἐν τοῖς Προχείροις λέγωμεν Κανόσι. 5

4 L. ἡ ἀληθὴς ἱστορία?

He inscribed "Center of the Moon," and the latitude inscription signifies the northern extremity, while the distance signifies the elongation from conjunction with the sun at each given time. These matters, then, require the true account regarding the nomenclature. But let us leave aside the numerical calculations of the treatise and speak of those in the Procheiroi Canons.

4 L. the true account?

EXCERPTA EX COD. 26 (PARIS. SUPPL. GR. 651)

[F. 39.] Ἡφαιστίωνος Θηβαίου ἀποτελέσματα συνοπτικῶς περὶ τῶν ἐκλείψεων τῶν φωστήρων ἐκ μόνων τῶν ζῳδίων [1].

Variae lectiones et additamentum ad libri I caput 21.

P. 83, 7 Engelbrecht. Σεληνιακῆς ἐκλείψεως γενομένης ἐν τῷ Κριῷ ἀφορίαν π. ἔσ. σημαίνει. 9. δὲ om. 10. κατὰ τὴν πεδιάδα. 11. ἐν δὲ Ζυγῷ] ἐν δὲ om, δὲ (ἐν om.). 13. μείζονας] βιαίους. 14. ἐν δὲ τοῖς om. 16. Titulum addit : πε ρὶ Ἡλίου, mox : Ἡλίου δὲ ἐκλείποντος ἐν Κριῷ. 17. ἀποδεικνύσει. 20. πνεῦσαι. 20-21. Spatium non exstat. 23. ὡρίσαντο δὲ οἱ παλαιοὶ μερικῶς ὅτι ἐν μὲν τῷ Κριῷ. 24. ἐν Αἰγύπτῳ. 28. πρὸς] κατά.

P. 84, 1. τῆς οὖν ἐκλείψεως. 3. πολυπάθειαν. τοῦ Ἡλίου ἢ τῆς Σελήνης τῆς ἐκλείψεως γενομένης. 9. τῆς Ἀσίας. Post τελευτήσειν add. haec : ὡρίσαντο καὶ τοὺς πρωτοστατήσαντας ὑπὸ τῶν ὀχέων (F. C. corr. ὄχλων) κακοποιήσεσθαι. 13. τοῖς οἰκοῦσι φθορὰν καὶ ἀπώλειαν ἔσεσθαι καὶ φθορὰν τετραπόδων μάλιστα προβάτων. 15. Βαβυλωνία σημαίνει. 16. θλιβήσεσθαι. 18. Ἐν δὲ Καρκίνῳ ἐκλείποντος Ἡλίου. 20. οἰκοῦσι σημαίνει. τῆς δὲ Σελήνης ὥρᾳ πρώτῃ, δευτέρᾳ καὶ τρίτῃ ἐκλειπούσης τὸν δυναστεύοντα τῆς Συρίας. Post ὑπό τε] τῶν ὄχλων om 24. ἐν δὲ τῇ β' τριώρῳ ἤτοι ε', ς' τῆς τε ... (*sic*) Βαβυλῶνος καὶ Αἰθιοπίας φθορὰν ἔσεσθαι· Ἰνδοῖς δὲ καὶ ... (*sic ;* εὐστάθειαν om.) ἀφανισμόν· haec addit : ζ' δὲ καὶ η' καὶ θ' ἐν Περσίκῃ φθορὰν σημαίνει· ι' καὶ ια' καὶ ιβ' ὁμοίως ἐν Βαβυλῶνι φθορὰν ἔσεσθαι ἀνθρώπων καὶ προβάτων. 26. Ἐν δὲ τῷ Λέοντι ἐκλείποντος Ἡλίου. 27. στρατείας. 28. μηνύει. τὸ β' τρίωρον.

P. 85, 3. ἐπισχύσειν. τουτέστι δύνων om. (f. glossa textui inserta ?). 4. σημαί· νει. τῆς δὲ Σελήνης ἐκλειπούσης κατὰ τὴν πρώτην τρίωρον μετ' ἐνιαυτόν. 6. Κύπρῳ. 7. κατ' αὐτόν. ἀνδρῶν] λαῶν. δὲ om. 10. μηνύει. 11. ὄχλων. 12. ἐν δυσμαῖς. 14. σημαίνει. 19. σημαίνει. 20. προδοσίας. ἀποστατῆσαι. 21. ἐκλείπῃ om.

P. 86, 2. ἔτη τὸν] ἔτη· τὸ δὲ τ. Α. βασιλ'. 3. βασιλέα om. 6. κυνῶν] κοινὸν male. 10. ἐπιβληθήσεσθαι om. 11. ἀπόφυγὴν (*sic*). 15. ἀφορίαν. 19. τοῖς τε. 23. ἀφανισθήσεσθαι. 24. ὥρᾳ om. 25. ἔσεσθαι] γενέσθαι. 27. καταδαίσασθαι. 28. Post ἐννάτῃ] ἢ add. 30. καὶ om. συμφορὰν.

P. 87, 1. ἐν τῇ πρώτῃ τριώρῳ Κρήτῃ ἐμφύλιον πόλεμον γενέσθαι. 3. Post

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[1] Cf. supra, p. 52 ss. varias lectiones in cod. 21, f. 117 ss. collectas.

EXCERPTS FROM COD. 26 (PARIS. SUPPL. GR. 651)

[Ch. 39.] Hephaestion of Thebes, a concise summary of the astrological outcomes concerning the eclipses of the luminaries based solely on the Zodiac signs.

Various readings and an addition to Book I, chapter 21.

P. 83, 7 Engelbrecht. When a lunar eclipse occurs in Aries, it signifies infertility p. it will be.

signifies. 9. δέ om. 10. in the plain. 11. ἐν δὲ Ζυγῷ] ἐν δὲ οι, δὲ (ἐν om.). 13. μείζονας] violent. 14. ἐν δὲ τοῖς om. 16. Adds title: concerning the Sun, then: When the Sun is eclipsed in Aries. 17. ἀποδεικνύσει, 20. to blow. 20-21. No space exists. 23. The ancients determined in particular that in Aries. 24. in Egypt. 28. πρὸς] κατά

P. 84, 1. of the eclipse therefore. 3. much suffering. when the eclipse of the Sun or Moon occurs. 9. of Asia. After τελευτήσειν add. the following: they also determined that those who were foremost would be harmed by the crowds (F. G. corr. ὄχλων). 13. destruction and ruin shall come upon the inhabitants, and destruction of four-footed animals, especially sheep. 15. Babylonia signifies. 16. shall be oppressed. 18. When the Sun is eclipsed in Cancer. 20. signifies for the inhabitants. And when the Moon is eclipsed in the first, second, and third hour, the ruler of Syria. After ὑπό τε] τῶν ὄχλων om. 24. and in the second three-hour period, that is the 5th and 6th, destruction shall come upon Babylon and Ethiopia; and for the Indians and ... (σις; εὐστάθεια om.) annihilation; adds the following: the 7th, 8th, and 9th signify destruction in Persia; the 10th, 11th, and 12th likewise, destruction of men and sheep shall come upon Babylon. 26. When the Sun is eclipsed in Leo. 27. military campaigns. 28. indicates. the 2nd three-hour period.

P. 85, 3. ἐπισχύσειν. that is, setting om. (f. gloss inserted into text?). 4. σημαί· But when the Moon is eclipsed during the first three-hour period, after one year. no. 7. κατ' αὐτόν. of men] of peoples.

6. Cyprus. δὲ om. 10. μηνύει. 11. ὄχλον.

19. in the west. 14. means. 19. means. 20. of betrayal. ἀποστατῆσαι.

21. omit om.

P. 86, 2. ἔτη τὸν] ἔτη· τὸ δὲ τ. Α. βασιλ'. 3. king om. 6. of dogs] common badly. 10. apply om. 11. avoidance (sic). 15. tax-free. 19. to te.n25.

23. disappear. 24. time om. ἔsesṭhai] happens. 27. education.

28. Post innate] or add. 30. and om.

P. 87, 1. In the first three-hour period, Crete will experience civil war. 3. Post

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1 Cf. supra, p. 52 ss. various readings in cod. 21, f. 117 ss. collected.

πέμπτη] δὲ add. Post Σκυθία (l. Σκυθίᾳ) vacuum spatium; f. suppl. <καὶ>. 4. Βαβυλῶνος. 5. ἐπιθαλασσίους. 8. ὑπὸ τοῖς περικειμένοις. 9. τετάρταις om. στρατοῦ. 13. τῇ] τὰ. παρὰ] περὶ. 14. Ἐλυμαῖδος. περίψυχρον. 16. ὡς om. πλησίον. 18. ἀρχομένης om. ἑνδεκάτης. 19. περὶ Μακεδόνας. 22. τοῦ Ἡλίου. 23. τοῖς πλησίον νότοις. 24. ἐν λυμ. Περσίδος καὶ νόσους] ἔτι δὲ νόσους. καὶ γῆς] καὶ om. 30. αἰχμαλωτισθῆναι. 31. διαφθαρῆναι.

P. 88, 4. ἐπαιτεῖσθαι. ἐν δὲ ταῖς. 15. σημαίνει post μέρει positum. 19. ταῖς (f. l. τοῖς) ἐν αὐταῖς. πόλεσι πρὸς ἀλλήλους. 22. ἐπιταθήσεται. καὶ om. 29. δεύτερον] δίμοιρον.

P. 89, 2. Post τριετίαν] ἢ add. παραλαβεῖν. δ' δὲ καὶ ε' ὥρας ἐκλείπων. 5. ι' δὲ καὶ ια' ὥρας. 7. λιμόν. καὶ ἡ Σελήνη ἐκλείπουσα. 9. Αἰγυπτίων ἐπὶ τέκνα. 10. καὶ ἐπισφαλῆ om. 11. ἀκρὶς πολλή. λυμαίνεσθαι ut P. 14. δὲ om. 16. βλάβην om. 19. ἔριδας. Post τόποις] καὶ κοινοῖς.

[F. 41r-υκδ'.] Περὶ τῆς ἀκτινοβολίας ἐκ τοῦ Οὐάλεντος[1].

Τῆς τε τοῦ ζητουμένου ἀστέρος μοίρας καὶ τοῦ εἰς τὸν ὡροσκόπον ἐπὶ μὲν ἀστέρας πολλαπλασίασον ἰδίᾳ καὶ ἰδίᾳ εἰς δ', ἐπὶ δὲ τετραγώνου πολλαπλασίασον εἰς ἕξ. καὶ τὸν μὲν τῆς τοῦ ζητουμένου ἀστέρος μοίρας ὡριαῖον χρόνον ἀφαίρει ἀπὸ τοῦ Κριοῦ <εἰς τὰ> προηγούμενα ζῴδια, καὶ <ἔστι> ἀστὴρ καὶ τετράγωνος· τὸν δὲ τοῦ διαμέτρου ἀφαίρει ἀπὸ τῶν ἑπομένων καὶ ἔστι εὐώνυμος ἀστὴρ καὶ τετράγωνος· ἐπὶ δὲ τριγώνου δεξιοῦ τὸν μὲν τῆς ζητουμένης μοίρας πολλαπλασιάσων εἰς ἕξ· τὸν δὲ τῆς διαμέτρας (*sic*) εἰς β'· ἐπὶ δὲ τρίγωνον εὐώνυμον τὸν μὲν τῆς διαμέτρου ὡριαῖον χρόνον πολλαπλασιάσων εἰς ἕξ, τὸν δὲ ζητούμενον εἰς β', μῖξον ἀμφότερα καὶ τὸν μὲν τῆς μοίρας ὡριαῖον χρόνον ἀφαίρει ἀπὸ τῶν τοῦ Κριοῦ προηγουμένων καὶ ἔστι δεξιόν· τὸν δὲ τῆς διαμέτρου ἀφαίρει ἀπὸ τῶν ἑπομένων, καὶ ἔστι τρίγωνον εὐώνυμον.

[F. 41r-υκε'.] Περὶ ἀκτινοβολίας κατὰ Δωρόθεον.

Τοὺς τῆς ζητουμένης μοίρας περὶ (f. l. πέρι) ἀφαιρικοὺς χρόνους τίθει ἐν ἓξ τόποις, καὶ ἀπὸ μὲν ἑνὸς τόπου τούτων ἀφαίρει ξ', ἀπὸ δὲ ἑτέρου ς', καὶ ἀπὸ ἑτέρου ρκ'· ἐν δὲ τοῖς ἄλλοις τρισὶ τόποις προστίθει. ταῦτα καὶ τὰ γινόμενα εἰσάγαγε εἰς τὴν ἀναφορὰν τοῦ ζητουμένου κλίματος καὶ λαβὼν τὰ τούτων παν.... ἀπὸ τοῦ περιφεροῦς ἐξ ἀναλογίας τὰ μὲν ἀφαιρεθέντα εἰσὶ δεξιά, τὰ δὲ προστεθέντα εἰσίν· εὐώνυμα δεξιὸν μέν ἐστιν ἀφ' οὗ ὁ ἀστὴρ ἀπέρρευσεν, ἀριστερὸν δὲ εἰς ὃ πορεύεται.

5 εἰς τὰ add. Kroll. 10 τῆς διαμέτρου lege τῆς Σελήνης? 9–10 Lege τριγώνου εὐωνύμου. 13 τῆς διαμέτρου] Lege τῆς Σελήνης?

[1] Deest in Vettii Valentis Anthologiis a Krollio editis. Utrum re vera ex hoc scriptore excerptum sit an non, non liquet. Sicut traditum est, intelligi non potest signis astrologicis a librario, ut videtur, confusis [F. C.].

fifth] δὲ add. Post Scythia (1. Scythia) vacuum spatium; f. suppl. <and>. n4. Babylon. 5. seaside. 8. ὑπὸ to those around. 9. quarters of om.nstrato. 13. τῇ] τὰ πὰ περι. 14. Elymaidos very cold. 16. as om.nnear. 18. beginning om. eleventh. 19. about Macedonia. 22. of the Sun.n23. to the near south. 24. in lym. Persidos and diseases] and not diseases. burning] and om. 30. is captured. 31. corrupts.

P. 88, 4. ἐπαιτεῖσθαι. among them. 15. means post partly 19 (1. 1. τοῖς) ἐν αὐταῖς. positum. 92. is added. and om. 29. δεύτερον] δίμοιρον.

P. 89, 9. Post τριετίαν] ή add. παραλαβεῖν. δ' δὲ καὶ ε' ὥρας ἐκλείπων. 5. ι' δὲ καὶ τα' ὥρας. 7. λιμόν. καὶ ἡ Σελήνη ἐκλείπουσα. 9. Αἰγυπτίων ἐπὶ τέκνα. 10. καὶ ἐπισφαλή om. 11. ἀκρὶς πολλή. λυμαίνεσθαι κ! P. 14. δε om. 16. βλάβην om. 19. Ἐριδας. Post τόποις] καὶ κοινοῖς.

[F. 41 ·υκδ'.] On Ray-Casting from Valens. Multiply the degrees of the star being sought and those of the horoscope separately, each by 4 for stars, and for a square aspect multiply by six. And subtract the hourly time of the degrees of the star being sought from Aries into the 5 preceding signs, and it is a star and a square; subtract the diameter from the following signs and it is a left-hand star and a square; for a right trine, multiply the degrees of the thing sought by six, and those of the diameter by 2; for a left trine, multiply the hourly time of the diameter by 10 six, and the thing sought by 2, mix both, and subtract the hourly time of the degrees from the preceding signs of Aries and it is right; subtract that of the diameter from the following signs, and it is a left trine.

[Γ. 41 ·υκε'.] On Ray-Casting according to Dorotheus. 15

Place the aphairetic times of the degree in question in six places, and from one of these places subtract 60, from another 3, and from another 120; but in the other three places add. Then introduce these and the resulting values into the ascension table of the climate in question, and having taken their totals ... from the arc by proportion — those that were subtracted are right-side, those that were added are left-side; right-side is that from which the star has flowed away, and left-side is that toward which it proceeds.

5 εἰς τὰ add. Kroll. 10 τῆς διαμέτρου read τῆς Σελήνης? 9-10 Read τριγώνου εὐωνύμου. 13 τῆς διαμέτρου] Read τῆς Σελήνης?

· Absent from Vettius Valens' Anthologies as edited by Kroll. Whether it is truly an excerpt from this author or not is unclear. As transmitted, it cannot be understood, the astrological signs having apparently been confused by the scribe [F. C.].

HERMETICA

edita ab

IOSEPHO HEEG

HERMETICA

edited by

IOSEPHUS HEEG

EXCERPTUM EX CODICE MONACENSI GRAECO 70

Hygromantia Salomonis.

Salomonis nomen iam primo p. Chr. n. saeculo haud pauci libri magici prae se ferebant gravissimo teste Flavio Iosepho, qui *Archaeol.*, VIII, 44 seq., haec scribit: Συνετάξατο δὲ καὶ βιβλία περὶ ᾠδῶν καὶ μελῶν πέντε πρὸς τοῖς χιλίοις καὶ παραβολῶν καὶ εἰκόνων βίβλους τρισχιλίας· καθ' ἕκαστον γὰρ εἶδος δένδρου παραβολὴν εἶπεν ἀπὸ ὑσσώπου ἕως κέδρου, τὸν αὐτὸν δὲ τρόπον καὶ περὶ κτηνῶν .... παρέσχε δ' αὐτῷ μαθεῖν ὁ θεὸς καὶ τὴν κατὰ τῶν δαιμόνων τέχνην εἰς ὠφέλειαν καὶ θεραπείαν τοῖς ἀνθρώποις· ἐπῳδάς τε συνταξάμενος αἷς παρηγορεῖται τὰ νοσήματα καὶ τρόπους ἐξορκώσεων κατέλειπεν, οἷς οἱ ἐνδούμενοι τὰ δαιμόνια ὡς μηκέτ' ἐπανελθεῖν ἐκδιώξουσι κ. τ. λ. Saepissimeque Salomo eiusque artes magicae laudantur in papyris Aegyptiis (cf. A. Dieterich, *Abraxas*, p. 141 sqq.; Kroll, *Catal.* VI, p. 85; F. Pradel, *Griech. und Süditalien. Gebete*, p. 61 seq.; A. Abt, *Die Apologie des Apuleius von Madaura und die antike Zauberei*, p. 166 sqq.; Perdrizet, *Revue des Ét. Grecques*, XVI, 1903, p. 42 sqq.; Aem. Schürer, *Geschichte des jüd. Volkes*, vol. III, ed. IV, 1909, p. 418 sqq.). Semiticas gentes multas ac varias de Salomone fabellas excogitasse inter omnes constat. Conf. quae de hac re pluribus disserunt M Grünbaum, *Neue Beiträge zur semit. Sagenkunde*, 1893, p. 198 sqq. et G. Salzberger, *Die Salomosage in der semitischen Literatur*, pars I, 1907 (diss. Heidelberg).

Quae fuerit natura atque indoles illorum librorum Salomoni adscriptorum, facile cognoscas ex Testamento Salomonis (Migne, *Patr. Gr.*, CXXII, p. 1316 seqq.) vel ex Sapientia Salomonis (*Catal.* VI, p. 85) vel ex incantamento ap. A. Vassiliev, *Anecd. Graeco-Byz.*, I, p. 332 s. Quorum in numero scriptorum habendus est libellus Ὑγρομαντεία inscriptus, cuius primus I. Gretser mentionem fecit (cf. I. A. Fabricius, *Cod. Pseudepigr. V. Test.*, p. 1046), qui tamen usque nunc ineditus latuit in bibliothecis. Nuper attigit hunc tractatum R. Reitzenstein, *Poimandres*, p. 187, adn. 1 (cf. etiam *Byz. Zeitschr.*, XIX, 1910, p. 178 seq.).

Codices, quibus Hygromantia traditur, usque nunc mihi innotuerunt quinque:

1. *Cod. Taurinensis gr.*, C., VII, 15 (Pasini CCLXXXIII), quem igni absumptum esse dolemus. Continebat fol. 75ᵛ (cf. *Catal.* IV, p. 16): Ἑρμηνεία Σολομῶντος πρὸς υἱὸν αὐτοῦ Ἱεροβοὰμ λέγων· ἐγὼ ὁ πατήρ σου Σωλομὸν (*sic !*) ἐντέλωμαί σοι, ἀκριβώτατέ μου υἱὲ Ἱεροβοάμ, τὴν τῆς τέχνης σοφίαν καὶ βάλε αὐτὴν κατὰ νοῦν ἀκριβῶς κ. τ. λ. Inc. Ἐπίσκεψις τῶν ἑπτὰ πλανήτων καὶ ἅτινα χρὴ πράττειν ἐν

EXCERPT FROM THE MUNICH GREEK CODEX 70

Hygromancy of Solomon.

The name of Solomon was already borne by quite a few magical books in the first century A.D., as attested by the most important witness Flavius Josephus, who writes in Archaeol., VIII, 44 seq.: Συνετάξατο δὲ καὶ βιβλία περὶ ᾠδῶν καὶ μελῶν πέντε πρὸς τοῖς χιλίοις καὶ παρα-βολῶν καὶ εἰκόνων βίβλους τρισχιλίας· καθ᾽ ἕκαστον γὰρ εἶδος δένδρου παραβολὴν εἶπεν ἀπὸ ὑσσώπου ἕως κέδρου, τὸν αὐτὸν δὲ τρόπον καὶ περὶ κτηνῶν .... παρέσχε δ' αὐτῷ μαθεῖν ὁ θεὸς καὶ τὴν κατὰ τῶν δαιμόνων τέχνην εἰς ὠφέλειαν καὶ θεραπείαν τοῖς ἀνθρώποις· ἐπῳδάς τε συνταξάμενος αἷς παρηγορεῖται τὰ νοσήματα καὶ τρόπους εξορκώσεων κατέλειπεν, οἷς οἱ ἐνδούμενοι τὰ δαιμόνια ὡς μηκέτ' ἐπανελθεῖν ἐκδιώξουσι κ. τ. λ. Very frequently Solomon and his magical art are praised in the Egyptian papyri (cf. A. Dieterich, Abraxas, p. 141 sqq.; Kroll, Catal. VI, p. 85; F. Pradel, Griech. und Süditalien. Gebele, p. 61 seq.; A. Abt, Die Apologie des Apuleius von Madaura und die antike Zauberei, p. 166 sqq.; Perdrizet, Revue des Ét. Grecques, XVI, 1903, p. 42 sqq.; Aem. Schürer, Geschichte des jud. Volkes, vol. III, ed. IV, 1909, p. 418 sqq.). It is universally acknowledged that many and various Semitic peoples invented legends about Solomon. Conf.; those who discuss this matter at length are M. Grünbaum, Neue Beiträge zur semit. Sagenkunde, 1893, p. 198 sqq. and G. Salzberger, Die Salomosage in der semitischen Literatur, part I, 1907 (diss. Heidelberg),

What was the nature and character of those books ascribed to Solomon may easily be learned from the Testament of Solomon (Migne, Patr. Gr., CXXII, p. 1316 seqq.) or from the Wisdom of Solomon (Catal. VI, p. 85) or from the incantation in A. Vassiliev, Anecd. Graeco-Byz., I, p. 332 s. Among the number of these writings must be counted the little book entitled Hygromanteia, of which L. Gretser was the first to make mention (cf. L.A. Fabricius, Cod. Pseudepigr. V. Test., p. 1046), which nevertheless has lain unpublished in libraries until now. Recently R. Reitzenstein touched upon this treatise, Poimandres, p. 187, adn. 1 (cf. also Byz. Zeitschr., XIX, 1910, p. 178 seq.).

The manuscripts by which the Hygromantia is transmitted have so far become known to me as five in number: 1. Cod. Taurinensis gr., C., VII, 15 (Pasini CCLXXXIII), which we lament has been consumed by fire. It contained at fol. 75' (cf. Catal. IV, p. 16): Ερμηνεία Σολομώντος πρὸς υἱὸν αὐτοῦ Ἰεροβοὰμ λέγων· ἐγὼ ὁ πατήρ σου Σωλομὸν (εἰε !) ἐντέλωμαί σοι, ἀκριβώτατέ μου υἱὲ Ιεροβοάμ, τὴν τῆς τέχνης σοφίαν καὶ βάλε αὐτὴν κατὰ νοῦν ἀκριβῶς κ. τ. λ. Inc. Επίσκεψις τῶν ἑπτὰ πλανήτων καὶ ἅτινα χρή πράττειν ἐν

ταῖς ὥραις αὐτῶν ἐν ᾗ κυριεύουσι τὰς Ζ' ἡμέρας τῆς ἑυδομάδος (*sic*)καὶ ὥρας αὐτῶν. Τῇ κυριακῇ ἡμέρᾳ κυριεύη ὁ μέγας γίγας Ἥλιος... Sequitur invocatio Solis. Hic codex qui solum initium libri continuit, valde a Monacensi discrepasse videtur.

2. *Cod. Monacensis gr. 70* (cf. *Catal.* VII, p. 3-5) habet unus nostrum librum integrum fol. 240-254. Hoc solo in editione nostra usi sumus.

3. *Cod. Parisinus gr. 2419* (cf. Reitzenstein, *Poimandres*, p. 187, adn.; *Catal.* VIII, cod. 4, p. 35). In hoc quoque, ut in Taurinensi, fol. 218 s., solum initium reperitur. Inc. Πρόσεχε ἀκριβῶς μου υἱὲ Ῥοβοὰμ εἰς τὴν ἀκρίβειαν τῆς τέχνης, ut in Monacensi.

4. *Cod. Atheniensis gr.*, quem nunc N. G. Politis possidet, scriptus saec. XVIII ineunte; continet « Σολομωνικήν (Claviculam Salomonis) », quam eundem atque Hygromantiam Salomonis vel simillimum libellum fuisse suspicari licet ex imprecatione et characteribus Lunae a Polite apud W. H. Roscher, *Über Selene und Verwandtes*, Lipsiae 1890, p. 175, adn. 8 editis.

5. *Cod. Atheniensis gr.*, quem eundem N. G. Politis possidet, descriptus ineunte saeculo XIX in Paro insula ex vetustiore exemplari; continet « Ἰατροσοφικόν ». Edidit Politis l. l. p. 176 adn. Εὐχὴν καὶ ὁρκισμὸν τῆς Σελήνης, quae plerumque ad verbum consentit cum imprecatione Lunae infra ex codice Parisino edita. Num hi duo codices integrum Hygromantiae textum praebeant, diiudicare nequeo, cum neutrum inspicere potuerim.

Quando hic liber sit conscriptus, certis argumentis omnino comprobari non potest, praesertim cum a nullo neque antiquitatis neque mediae[1] quae dicitur aetatis scriptore citari videatur. Quamvis multae in hoc libello inveniantur et formae et voces ex vulgari quem vocamus sermone Graeco depromptae, quae posteriora saecula Byzantina ostendant, tamen mihi persuasi ortum quidem esse in Aegypto (cf. infra, p. 144) illis fere temporibus quibus etiam magica illa scripta a Flavio Iosepho laudata totque illae papyri magicae Aegyptiae, sed retractatum esse sub finem aetatis Byzantinae in Italia inferiore (cf. infra p. 163 τζιρασόλεμ, p. 165 λουναρία, p. 146 σόλδον. De studiis Graecis in Italia inferiore per totum medium aevum cultis cf. L. Traube, *Vorles. u. Abhandl.*, II, München 1911, p. 85). Atque sine dubio ignotus eius libelli auctor addictus erat Hermeticae sectae, quem eiusdem sectae libros magicos imitatum esse R. Reitzenstein bene adnotavit (l. c., p. 187 adn. « *Schon der Anfang* πρόσεχε ἀκριβῶς μου υἱὲ Ῥοβοὰμ εἰς τὴν ἀκρίβειαν τῆς

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[1] Mich. Psellus, Διηγήσεις περὶ Γιλλοῦς, cap. 2 (ap. Sathas, *Bibl. graeca med. aevi*, tom. V, p. 572 s.) narrat : Ἀπόκρυφον δέ μοι Ἑβραϊκὸν βιβλίον τοῦτο τὸ ὄνομα (i. e. Γιλλώ) προσέπλασεν· ὁ δὲ τὸ βιβλίον γράψας τὸν Σολομῶντα ποιεῖται ὑπόθεσιν, κἀκεῖνον εἰσάγει ὥσπερ ἐν δράματι τὰ τῶν δαιμόνων ὀνόματα καὶ τὰς πράξεις ἀγγέλλοντα· ἔστι γοῦν παρ' αὐτῷ ἡ Γιλλὼ δύναμίς τις πρὸς τὰς γενέσεις καὶ τὰς οὐσίας ἀντίθετος κ.τ. λ. Etsi in hoc quoque nostro libello Salomoni tributo γελλὼ et γελοῦδαι p. 160 et 163 commemorantur, tamen Paulo Maas assentior, qui Psellum hic locum Testamenti Salomonis (Migne, *Patr. Gr.*, CXXII, 1333 D), cuius in libro *de daemonum operatione* (Migne, *Patr. Gr.*, CXXII, 819 seqq.) saepissime mentionem facit, in animo habere contendit (*Byz. Zeitschr.*, XVII, 1908, p. 225).

ταῖς ὥραις αὐτῶν ἐν ἡ κυριεύουσι τὰς Ζ' ἡμέρας τῆς ἐυδομάδος (sic) καὶ ὥρας αὐτῶν. Τῇ κυριακῇ ἡμέρᾳ κυριεύη ὁ μέγας γίγας "Ηλιος... There follows the Invocation of the Sun. This codex, which contained only the beginning of the book, appears to have differed greatly from the Monacensis. 2. Cod. Monacensis gr. 70 (cf. Catal. VII, p. 3-5) contains our book complete at fol. 240-254. This alone has been used in our edition.

3. Cod. Parisinus gr. 2419 (cf. Reitzenstein, Poimandres, p. 187, adn.; Catal. VIII, cod. 4, p. 35). In this manuscript too, as in the Taurinensis, fol. 218 f., only the beginning is found. Inc. Πρόσεχε ἀκριβῶς μου υἱὲ Ροβοάμ εἰς τὴν ἀκρίβειαν τῆς τέχνης, as in the Monacensis.

4. Cod. Atheniensis gr., now in the possession of N. G. Politis, written at the beginning of the 18th century; it contains a "Σολομωνίκην (Claviculam Salomonis)," which may be suspected to be the same as the Hygromancy of Solomon or a very similar booklet, on the basis of the incantation and characters of the Moon published by Politis in W. H. Roscher, Über Selene und Verwandtes, Leipzig 1890, p. 175, adn. 8.

5. Cod. Atheniensis gr., likewise in the possession of N. G. Politis, copied at the beginning of the 19th century on the island of Paros from an older exemplar; it contains an "Ἰατροδοριικόν." Politis edited, l. l. p. 176 adn., an Εὐχὴν καὶ ὁρκισμόν της Σελήνης, which agrees almost word for word with the incantation of the Moon edited below from the Parisian codex. Whether these two codices preserve the complete text of the Hygromancy I cannot judge, since I have been unable to examine either of them.

When this book was composed cannot be established with certainty by definitive arguments, especially since it appears to be cited by no writer of either antiquity or the so-called Middle Ages. Although many forms and words drawn from what we call the vernacular Greek are found in this booklet, pointing to the later Byzantine centuries, I have nevertheless persuaded myself that it originated in Egypt (cf. below, p. 144) at roughly the same time as those magical writings praised by Flavius Josephus and all those Egyptian magical papyri, but that it was revised toward the end of the Byzantine period in Lower Italy (cf. below p. 163 Ζιφρασόλεμ, p. 165 Λουνγαρία, p. 146 σόλδον. On Greek studies cultivated in Lower Italy throughout the entire Middle Ages cf. L. Traube, Vorles. u. Abhandl., II, München 1911, p. 85). And without doubt the unknown author of this booklet was a devotee of the Hermetic sect, and that he imitated the magical books of that same sect was well noted by R. Reitzenstein (l. c., p. 187 adn. "Schon der Anfang πρόσεχε ἀκριβῶς μου υἱὲ Ῥοβοάμ εἰς τὴν ἀκρίβειαν τῆς

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[1] Mich. Psellus, Ainhoeiç epi [ious,π]tap. 2 (ap. Sathas, Bibl. graeca med. aevi, tom. V, p. 572s.) narrat : Απόκρυφον δέ μοι Εβραϊκόν βιβλίον τοῦτο τὸ όνομα (i. e. Γιλλώ) προσέπλασεν· ὁ δὲ τὸ βιβλίον γράψας τον Σολομῶντα ποιεῖται ὑπόθεσιν, κἀκεῖνον εἰσάγει ὥσπερ ἐν δράματι τὰ τῶν δαιμόνων ὀνόματα καὶ τὰς πράξεις ἀγγέλλοντα· ἐστι γοῦν παρ' αὐτῷ ἡ Γιλλώ δύναμίς τις πρὸς τὰς γενέσεις καὶ τὰς οὐσίας ἀντίθετος κ. τ. λ. Even though in this our little book too, attributed to Solomon, yeλAŵ and seloūdai are mentioned at pp. 160 and 163, I nonetheless agree with Paul Maas, who argues that Psellus here has in mind a passage from the Testament of Solomon (Migne, Patr. Gr., CXXII, 1333 D), to which he makes very frequent reference in his book on the operation of demons (Migne, Patr. Gr., CXXII, 819 seqq.) (Byz. Zeitschr., XVII, 1908, p. 225).

τέχνης (*vgl. in der* Κόρη κόσμου *Stob.*, Ekl., *p. 394, 25 :* πρόσεχε, τέκνον Ὥρε· κρυπτὴς γὰρ ἐπακούεις θεωρίας) *und mehr noch die Mahnung, diese Schrift niemand zu zeigen, charakterisiert sie als Nachbildung Hermetischer Schriften* »). Hoc vel inde maxime elucet, quod multa capitula de plantis septem planetis seu duodecim zodiis attributis prorsus simillima illis, quae in hoc Salomonis libello leguntur (infra, p. 159), nomine Hermetis Trismegisti ferebantur (cf. Diels, *Handschr. der antiken Aerzte*, II, p. 45; Boll, *Catal.* VII, p. 231 seqq.).

Hygromantiam idem quod hydromantiam significare certum est. De quo superstitionis genere, quod neque Graecis neque Romanis antiquis ignotum fuisse constat, fuse lateque Augustinus, *De civitate dei*, VII, cap. 35, disputat : « Nam et ipse Numa, ad quem nullus Dei propheta, nullus sanctus angelus mittebatur, hydromantiam facere compulsus est, ut in aqua videret imagines deorum vel potius ludificationes daemonum, a quibus audiret, quid in sacris constituere atque observare deberet. Quod genus divinationis idem Varro[1] a Persis dicit allatum, quo et ipsum Numam et postea Pythagoram philosophum usum fuisse commemorat... » breviusque Hincmarus Remensis, ap. Migne, *Patrol. Lat.*, t. CXXV, p 718 : Hydromancii sunt qui in aquae inspectione umbras daemonum evocant, et imagines vel ludificationes ibi videre et ab aliis aliqua audire se perhibent. Conf. etiam Iohannes Tzetzes, Ἀλληγ. Ὀδυσσ. Δ vers. 51 et 64 apud Matranga, *Anecd. Graeca*, I, p. 247, et A. Bouché-Leclercq, *Histoire de la divination dans l'antiquité*, I, Paris 1879, p. 185 sqq.; A. Maury, *La magie et l'astrologie*, p. 435 sqq.

Aliud neque id omnino valde dissimile genus eiusdem superstitionis Lecanomantia est. De qua etsi nuper A. Abt, *Die Apologie des Apuleius*, Giessen 1908, p. 171-177 doctissime egit, tamen nonnullos eosque gravissimos testes hic afferre non alienum putavi, quippe qui ad Salomonis Hygromantiam rectius intelligendum conferant. Atque primo loco afferam prooemium Ps.-Callisthenis *Vitae Alexandri Magni*, I. cap I, ed. Müller, p. 1 sq. (conf. etiam alteram versionem editam ab H. Meusel, *Fleckeisens Jahrbücher*, Suppl. V, p. 706 Exscriptum etiam a Leone Allatio in *Syntagmate de Engastrimytho*, Lugduni 1629. p. 423, qui errore quodam captus Pseudo-Antisthenes legit, et ab I. A. Fabricio, *Bibl. Gr.*, tom. XIV, p. 148 sq.) : Οὗτος ὁ Νεκτανεβὼς τῇ μαγικῇ τέχνῃ ἔμπειρος ἦν, καὶ τῇ δυνάμει ταύτῃ χρώμενος, πάντων τῶν ἐθνῶν τῇ μαγείᾳ περιγενόμενος εἰρηνικῶς διῆγεν εἴ γάρ ποτε τούτῳ δύναμις ἐπέβη πολεμίων, στρατόπεδον οὐκ ἠύτρέπιζεν οὐδὲ ὑπερασπιστὰς ἔσκυλλεν εἰς παρατάξεις πολεμικάς, ἀλλὰ τιθεὶς λεκάνην ἐποίει

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[1] Hunc locum Varronianum Apuleius, *Apologia*, cap. 42, p. 49, 13 Helm : « Memini me apud Varronem philosophum ... legere : Trallibus de eventu Mithridatici belli magica percontatione consulantibus puerum in aqua simulacrum Mercuri contemplantem quae futura erant CLX versibus cecinisse » respicere videtur. In quo libro Varro de hydromantia disseruerit et ex quo fonte hauserit, plane dubium est. Conf. quae A. Abt, *Die Apologie des Apuleius*, Giessen 1908, p. 171 sqq. adnotat.

τέχνης (cf. in the Κόρη κόσμου Stob., Ekl., p. 394, 25: πρόσεχε, τέκνον Ωρε· kpuntHg sǎp Ɛnakoveis Bewplas) and even more so the admonition to show this writing to no one, characterize it as an imitation of Hermetic writings. This is most clearly evident from the fact that many chapters concerning plants attributed to the seven planets or the twelve zodiac signs are entirely similar to those found in this little book of Solomon (below, p. 159), and were circulated under the name of Hermes Trismegistus (cf. Diels, Handschr. der antiken Aerzte, II, p. 45; Boll, Catal. VII, p. 231 seqq.).

It is certain that hygromancy signifies the same thing as hydromancy. Concerning this type of superstition, which is established to have been unknown to neither the ancient Greeks nor the Romans, Augustine discourses at length and breadth, De civitate dei, VII, cap. 35: "For even Numa himself, to whom no prophet of God, no holy angel was sent, was compelled to practice hydromancy, so that he might see in the water the images of the gods, or rather the delusions of demons, from whom he might hear what he ought to establish and observe in sacred rites. Varro says that this type of divination was brought from the Persians, and records that Numa himself and afterwards the philosopher Pythagoras made use of it..." and more briefly Hincmarus of Reims, in Migne, Patrol. Lat., t. CXXV, p. 718: Hydromancers are those who in the inspection of water summon the shades of demons, and claim to see images or delusions therein and to hear certain things from others. Cf. also Johannes Tzetzes, Comm. on the Odyssey, verses 51 and 64, in Matranga, Anecd. Graeca, I, p. 247, and A. Bouché-Leclercq, Histoire de la divination dans l'antiquité, I, Paris 1879, p. 185 sqq.; A. Maury, La magie et l'astrologie, p. 435 sqq.

Another type of the same superstition, not entirely very different from it, is Lecanomancy. Although A. Abt recently treated it most learnedly in Die Apologie des Apuleius, Giessen 1908, p. 171–177, I nonetheless thought it not out of place to adduce here certain witnesses, weighty ones at that, inasmuch as they contribute to a better understanding of Solomon's Hygromancy. And in the first place I shall adduce the prooemium of Ps.-Callisthenes' Life of Alexander the Great, I, cap. 1, ed. Müller, p. 1 sq. (cf. also the second version edited by H. Meusel, Fleckeisens Jahrbücher, Suppl. V, p. 706; also transcribed by Leo Allatius in Syntagma de Engastrimytho, Lugduni 1629, p. 423, who, misled by some error, reads Pseudo-Antisthenes, and by I. A. Fabricius, Bibl. Gr., tom. XIV, p. 148 sq.): This Nectanebo was skilled in the magical art, and making use of this power, surpassing all nations in magic, he lived in peace; for if ever a force of enemies advanced against him, he did not prepare an army nor trouble defenders for military engagements, but setting down a basin he would perform

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* This Varronian passage appears to be referred to by Apuleius, Apologia, cap. 42, p. 49, 13 Helm: "I recall reading in Varro the philosopher... that at Tralles, when they consulted by magical inquiry about the outcome of the Mithridatic war, a boy gazing at the image of Mercury in water sang in sixty verses what was to come." In which book Varro discussed hydromancy and from what source he drew is entirely uncertain. Cf. what A. Abt, Die Apologie des Apuleius, Giessen 1908, p. 171 sqq. notes.

λεκανομαντείαν, καὶ τιθεὶς ὕδωρ πηγαῖον εἰς τὴν λεκάνην ταῖς χερσὶν αὐτοῦ ἔπλασσεν ἐκ κηρίου πλοιάρια καὶ ἀνθρωπάρια κήρινα· ἐτίθη δὲ εἰς τὴν λεκάνην, καὶ ἐστόλισεν ἑαυτὸν στολὴν προφήτου καὶ κατέχων ἐν τῇ χειρὶ αὐτοῦ ῥάβδον ἐβελλινὴν καὶ στὰς ἐπεκαλεῖτο ὡσανεὶ τοὺς θεοὺς τῶν ἐπῳδῶν καὶ τὰ ἀέρια πνεύματα καὶ τοὺς καταχθονίους δαίμονας· καὶ τῇ ἐπῳδῇ ἔμπνοα ἐγένοντο τὰ ἀνθρωπάρια ἐν τῇ λεκάνῃ καὶ οὕτως ἐβαπτίζοντο. εὐθέως δὲ βαπτιζομένων αὐτῶν τὰ ἐν τῇ θαλάσσῃ ἀληθῆ πλοῖα τῶν ἐπερχομένων πολεμίων διεφθείροντο διὰ τὸ πολύπειρον εἶναι τὸν ἄνδρα τῇ μαγικῇ δυνάμει.

Mich. Psellus, τίνα περὶ δαιμόνων δοξάζουσιν Ἕλληνες, ed. I. F. Boissonade, Norimbergae 1838, p. 42 haec scribit: « Ὥσπερ δὲ ἀερομαντεία τίς ἐστι καὶ φυλλομαντεία, οὕτω δὴ καὶ λεκανομαντεία τοῖς περιττοῖς τὴν σοφίαν Ἀσσυρίοις κατῳκονόμηται ὑπὸ λεκάνης ὑποκειμένης καὶ μαντικοῦ πεπληρωμένης ὕδατος, τὸ πρὸς τὰ κοῖλα τῶν δαιμόνων ἐπιρρεπὲς τῷ οἰκείῳ χαρακτηριζούσης σχήματι· τὸ δέ γε ἐπιχυθὲν αὐτῇ ὕδωρ ἀδιάφορον μέν ἐστι κατὰ τὴν οὐσίαν πρὸς τὰ ὁμογενῆ ὕδατα· ἀλλ' ἤ γε ἐπ' αὐτῷ τελετὴ καὶ τὰ ἐπῴσματα ἐπιτήδειον πρὸς ὑποδοχὴν τοῦ χρῶντος ἐργάζονται πνεύματος. τοῦτο δὲ δαιμόνιόν ἐστι γεῶδες καὶ μερικόν· καί, ἐπειδὰν ἐμπέσῃ τῷ ὕδατι, πρῶτον μὲν ἦχόν τινα ἄσημον τοῖς περιεστηκόσι κατὰ τὴν ὑποδοχὴν ἐμποιεῖ, ἔπειτα δὲ ἐπικείμενον τῷ ὕδατι ἀμυδρούς τινας φθόγγους τῆς τοῦ μέλλοντος ὑποψοφεῖ προγνώσεως. ἔστι δὲ πάντη πλάνον τὸ τοιοῦτον πνεῦμα, ὅτι τῆς ὑλικῆς ἐστι τάξεως, καὶ ἐξεπίτηδες τὸ γένος τοῦτο τὸν ἀμυδρὸν ἦχον ἐπιτηδεύονται, ἵνα διὰ τὴν ἀσάφειαν τῆς φωνῆς τὸν τοῦ ψεύδους ἀποδιδράσκωσιν ἔλεγχον. » Magorum denique in lecanomantia fraudes explicat Hippolytus, *Refut. omnium haeresium*, lib. IV, cap. 35, p. 100-104, ed. L. Duncker et Schneidewin, Gott. 1859 : « Ἀλλ' οὐδὲ τὴν λεκανομαντείαν αὐτῶν οὖσαν πανούργημα σιωπήσομαι. Οἴκημα γάρ τι κεκλεισμένον σκευάσαντες καὶ κυανῷ τὸν δροφον χρίσαντες εἰς δὴ τὸ παρὸν ἐπάγονται σκεύη τινὰ κυάνεα καὶ ἀνατείνουσι, μέση δὲ λεκάνη κατὰ τῆς γῆς ὕδατος μεστὴ τίθεται, ἣ τὴν ἀντανάκλασιν τῆς κυανοῦ προσπεσοῦσαν δίκην οὐρανοῦ ἐνδείκνυσιν. Ἔχει δὲ καὶ στόμιόν τι τὸ ἔδαφος λεληθός, ᾧ ἐπικειμένη ἡ λεκάνη τὸν μὲν πυθμένα ἔχει ὑάλου, αὐτὴ δὲ ἐστὶ πετρίνη, ὅπεστι δὲ οἶκος λεληθώς, εἰς ὃν συμπορευόμενοι οἱ συμπαῖκται σχήματα ὧν ἂν βούληται δεικνύναι ὁ μάγος θεῶν καὶ δαιμόνων ἐνδυσάμενοι ἐμφαίνουσιν, οὓς καθορῶν ὁ πλανώμενος τὸ πανούργημα καταπέπληγε τῶν μάγων, καὶ λοιπὸν πάντα πιστεύει τὰ ὑπ' αὐτοῦ ῥηθησόμενα. Δαίμονα δὲ ποιεῖ καίεσθαι, ἐν τοίχῳ διατυπώσας σχῆμα ὃ βούλεται, εἶτα λαθραίως ἐπιχρίει φαρμάκῳ μεμιγμένῳ τῷδε τῷ τρόπῳ· .... λακωνικῷ καὶ ἀσφάλτῳ ζακυνθίᾳ. εἶτα ὡς ἀποφοιβάζων τὴν λαμπάδα προσφέρει τῷ τοίχῳ. Τὸ δὲ φάρμακον ἐκλάμψαν καίεται. Ἑκάτην δὲ δοκεῖν ἔμπυρον διατρέχειν ἐν ἀέρι οὕτω τεχνάζεται· συμπαίκτην τινὰ κρύψας ἐν τόπῳ ᾧ βούλεται, παραλαβὼν τοὺς πλανωμένους πείθει λέγων δείξειν διιππεύουσαν δι ἀέρος ἔμπυρον τὴν δαίμονα, οἷς παραγγέλλει τὰς ὄψεις ταχὺ φυλάσσεσθαι ἡνίκα ἴδωσιν ἐν ἀέρι τὴν φλόγα, καλυψαμένους τε ἐπὶ πρόσωπον πίπτειν, ἕως αὐτὸς καλῇ, καὶ ταῦτα διδάξας ἐν ἀσελήνῳ νυκτὶ δι' ἐπῶν οὕτως φθέγγεται·

Νερτερίη χθονίη τε καὶ οὐρανίη μολὲ Βομβώ,
εἰνοδίη, τριοδῖτι, φαεσφόρε, νυκτεροφοῖτι·

lecanomancy, and placing spring water in the basin he fashioned with his hands small boats and little human figures from wax; he placed them in the basin, and dressed himself in the robe of a prophet and, holding in his hand an ebony rod, stood and invoked as it were the gods of the incantations and the aerial spirits and the underworld demons; and by the incantation the little figures in the basin came to life and were thus immersed. And as soon as they were immersed, the real ships of the approaching enemies at sea were destroyed, because the man was highly skilled in magical power.

Mich. Psellus, on what opinions the Greeks hold concerning demons, ed. I. F. Boissonade, Norimbergae 1838, p. 43, writes the following: "Just as there is a certain aeromancy and phylomancy, so too lecanomancy has been devised by the Assyrians, who are exceedingly wise, by means of a basin placed underneath and filled with prophetic water, which marks with its characteristic shape the inclination of demons toward hollow things; the water poured into it is indifferent in its substance compared to water of the same kind; but the rite performed over it and the incantations make it suitable for the reception of the spirit that gives oracles. This spirit is earthly and particular, and when it falls into the water, it first produces among the bystanders a certain indistinct sound at the moment of reception, and then, resting upon the water, murmurs faintly certain utterances of foreknowledge of the future. This kind of spirit is altogether deceitful, because it belongs to the material order, and this class deliberately practices the faint sound, so that through the obscurity of the voice they may escape the refutation of falsehood." Finally, the frauds of the Magi in lecanomancy are explained by Hippolytus, Refut. omnium haeresium, lib. IV, cap. 35, p. 100–104, ed. L. Duncker and Schneidewin, Gott.1859: "But I shall not pass over in silence their lecanomancy, which is a piece of trickery. For having prepared a certain closed chamber and smeared the ceiling with blue, they then bring in some blue vessels and hang them up; a basin full of water is placed in the middle on the ground, which displays the reflection of the blue as it strikes it, after the manner of the sky. The floor also has a hidden opening, over which the basin is placed, with its bottom made of glass, while the basin itself is of stone; beneath is a hidden chamber, into which the accomplices enter, having dressed themselves in the forms of whatever gods and demons the magician wishes to show, and appear through it; the deceived onlooker, seeing them, is struck with amazement at the trickery of the magicians, and henceforth believes everything that will be said by him. He makes a demon appear to burn, having traced on a wall whatever shape he wishes, then secretly smears it with a drug mixed in the following manner: .... Laconian and Zacynthian pitch. Then, as if purifying the lamp, he brings it close to the wall. The drug, catching fire, burns. And for Hecate to appearto race through the air in flames, he contrives it thus: having hidden an accomplice in a place of his choosing, he takes along those he is deceiving and persuades them, saying he will show them the demon riding through the air in flames; he instructs them to shield their eyes quickly when they see the flame in the air, and to cover their faces and fall prostrate until he himself calls them; and having taught them this, on a moonless night he speaks through verses as follows:

Nether, earthly, and heavenly, come Bombo,

goddess of the crossroads, of the three-ways, light-bearer, night-wanderer;

ἐχθρὴ μὲν φωτός, νυκτὸς δὲ φίλη καὶ ἑταίρη,
χαίρουσα σκυλάκων ὑλακῇ τε καὶ αἵματι φοινῷ,
ἀν νέκυας στείχουσα κατ' ἠρία τεθνηώτων,
αἵματος ἱμαίρουσα, φόβον θνητοῖσι φέρουσα,
Γορτὼ καὶ Μορμὼ καὶ Μήνη καὶ πολύμορφε,
ἔλθοις εὐάντητος ἐφ' ἡμετέρῃσι θυηλαῖς.

Ταῦτ' εἰπόντος αὐτοῦ πῦρ δι' ἀέρος βλέπεται φερόμενον, οἱ δὲ φρίξαντες τὸ παράδοξον τῆς θέας καλύψαντες τοὺς ὀφθαλμοὺς ἐπὶ γῆς ῥιπτοῦνται ἄναυδοι. Τὸ δὲ τῆς τέχνης μέγεθος τοῦτον ἔχει τὸν τρόπον· ὁ συμπαίκτης, ὃν ἔφην κεκρυμμένον, ἡνίκα ἀκούσῃ παυσαμένης τῆς ἐπαοιδῆς, ἔχων ἴκτινα ἢ γῦπα περιειλημμένον στυπείῳ ἀνάψας ἀπολύει. Ὁ δὲ ὑπὸ τῆς φλογὸς ταρασσόμενος εἰς ὕψος ἐπαίρεται καὶ ὀξυτέραν τὴν πτῆσιν ποιεῖται· ὃ ἰδόντες οἱ μάταιοι ὥς τι θεῖον ἑωρακότες κρύπτονται. Τὸ δὲ πτηνὸν περιδινούμενον ὑπὸ τοῦ πυρὸς οὗ ἂν φθάσῃ καταφέρεται· καὶ ποτὲ μὲν οἰκίας καταφλέγει, ποτὲ δὲ καὶ αὐλάς. Τοιαύτη ἡ μάγων πρόγνωσις.

Quae si consideraveris, facile dubites an libellus ille Salomoni tributus iure ὑγρομαντεία inscriptus sit. Sed cum paene pro certo haberi possit neque ὑγρομαντείαν quoquo modo corruptum esse et in initio tractatus Salomo ipse se Roboam filio totam hygromantiae artem (ἡ ἅπασα προσοχὴ τῆς ὑγρομαντείας) traditurum esse dicat, at nusquam tradat, hoc veri simillimum mihi esse videtur per librarii incuriam eam ipsam partem libelli, in qua de hygromantiae vi ac natura sermo erat, perisse. Ἑρμηνείαν, quod cod. Taurinensi traditur, genuinam libri inscriptionem fuisse persuadere mihi non potui.

Accuratius de Salomonis libris apocryphis me disputaturum esse promitto in prolegomenis ad novam Testamenti editionem, quam paraturus sum. Hoc loco non possum non ex animo gratias agere Ricardo Reitzenstein et Adolpho Iacoby qui qua sunt humanitate, mihi tabulas nonnullas codicis Parisini 2419 lucis ope depictas permiserunt.

[F. 240.] ΥΓΡΟΜΑΝΤΕΙΑ.

Τὸ κλειδίον τῆς πάσης τέχνης τῆς ὑγρομαντείας εὑρεθὲν ὑπὸ διαφόρων τεχνιτῶν καὶ τοῦ ἁγίου προφήτου Σολομῶντος, ἐν ᾗ φαίνεται γράφειν πρὸς τὸν υἱὸν αὐτοῦ
5 Ῥοβοάμ.

Πρόσεχε, ὦ ἀκριβέστατε υἱὲ Ῥοβοάμ, εἰς τὴν ἀκρίβειαν τῆς τέχνης ταύτης ἐμοῦ τοῦ πατρός σου Σολομῶντος ἐν τοῖς πράγμασιν, ἐν οἷς κεῖται ἡ ἅπασα προσοχὴ τῆς ὑγρομαντείας, ὅτι χρὴ πρὸ πάντων <....> ἐπικρατεῖν τὰς ἐπιτηρήσεις τῶν πλανήτων καὶ τῶν ζῳδίων καὶ

3 τεχνίτων cod. 4 γράφειν] γραφὴν cod., corr. Weyh. 6 ἑρμηνεία (rubr.) in marg. cod. 8 οἷς] ᾗ cod. προσεχή cod. 9 post πάντων lacunam statui. ἐπικρατῶν cod.

enemy of light, but friend and companion of night,
rejoicing in the barking of dogs and in dark blood,
moving among the corpses in the graves of the dead,
lusting for blood, bringing terror to mortals,
Gorgon and Mormo and Moon and many-formed one,
come graciously to our sacrificial offerings.

When he has spoken these words, fire is seen carried through the air, and those who are struck with dread at the wonder of the sight cover their eyes and throw themselves to the ground speechless. The trick of the art works in the following way: the accomplice, whom I mentioned as being hidden, when he hears that the incantation has stopped, takes a kite or a vulture wrapped in tow, sets it alight, and releases it. The bird, disturbed by the flame, soars to a height and makes its flight swifter; and when the fools see it they hide as though they had witnessed something divine. The bird, spinning around in the fire, swoops down wherever it reaches; and sometimes it sets houses ablaze, sometimes courtyards as well. Such is the foreknowledge of the magi.

If you consider these things, you might easily doubt whether that little book attributed to Solomon is rightly inscribed ὑγρομαντεία. But since it can be accepted as nearly certain that ὑγρομαντεία is not corrupted in any way, and since at the beginning of the treatise Solomon himself says that he will hand down to his son Rehoboam the entire art of hydromancy (ἡ ἅπασα προσοχὴ τῆς ὑγρομαντείας), yet nowhere does he actually hand it down, it seems to me most probable that through a copyist's carelessness that very part of the booklet in which the nature and power of hydromancy was discussed has been lost. I was unable to convince myself that Ἑρμηνείαν, as transmitted in the Codex Taurinensis, was the original title of the book.

I promise to discuss the apocryphal books of Solomon more accurately in the prolegomena to the new edition of the Testament, which I am preparing. In this place I cannot but express my heartfelt thanks to Richard Reitzenstein and Adolf Jacoby, who, with their characteristic generosity, permitted me to use several photographic reproductions of folios from the Parisian codex 2419.

[F. 240.] HYDROMANCY.

The key to the entire art of hydromancy, discovered
by various practitioners and by the holy prophet Solo-
mon, in which he appears to write to his son
5 Rehoboam.

Pay heed, O most diligent son Rehoboam, to the exactness of this art of me, your father Solomon, in the matters in which lies the whole attention of hydromancy, that one must above all <....> master the observations of the planets and of the Zodiac and

3 τεχνίτων cod. 4 γράφειν] γραφήν cod., corr. Weyh. 6 ερμηνεία (rubr.) in marg. cod. 8 οἷς] ἡ cod. προσεχή cod. 9 post πάντων lacunam statui. ἐπικρα τῶν cod.

μετ' αὐτὰ μετέρχεσθαι καὶ ποιεῖν κατὰ τὸ βουλητόν. Ῥοβοὰμ δέ φησι πρὸς τὸν πατέρα αὐτοῦ Σολομῶντα· ὦ πάτερ, ἐν ποίοις πράγμασιν κεῖται ἡ ἐνέργεια τῶν πραγμάτων; Σολομὼν δέ φησιν· ἐν βοτάνοις καὶ ἐν λόγοις καὶ ἐν λίθοις κεῖται ἡ ἅπασα τέχνη καὶ χάρις καὶ ἐνέργεια τῶν ζητουμένων. πρὸ πάντων δὲ γίνωσκε τὰς θέσεις τῶν 5 ἑπτὰ πλανήτων. εἰσὶ γὰρ ἑπτὰ πλανῆται διέποντες τὰς ἑπτὰ ἡμέρας τῆς ἑβδομάδος· ἀρχώμεθα ἀπὸ τῆς πρώτης ἡμέρας τῆς ἑβδομάδος, ἤγουν τῆς ἡμέρας τῆς κυριακῆς. καὶ ἐν τῇ πρώτῃ ὥρᾳ ὑποτιθέμεθα κυριεύειν τὸν Ἥλιον, εἶθ' οὕτως τὰς ἑξῆς ἐροῦμεν.

Ἐπίσκεψις [1]. 10

Ἐπίσκεψις τῶν ἑπτὰ πλανήτων καὶ τίνα χρὴ πράττειν ἐν ταῖς ὥραις αὐτῶν, ἐν ᾗ κυριεύουσιν τὰς ἑπτὰ ἡμέρας τῆς ἑβδομάδος [2].

Ἡμέρᾳ κυριακῇ κυριεύει ὁ Ἥλιος.

☉, τῇ πρώτῃ ἡμέρᾳ κυριεύει ὁ Ἥλιος ὥρα α' <. . . .>.

♀, τῇ δευτέρᾳ ἡ Ἀφροδίτη· καλὸν φέρουσα εἰς ἀγάπην αὐθεντῶν 15 καὶ μεγιστάνων καὶ τυράννων.

☿, εἰς τὰς γ' Ἑρμῆς· καὶ ὠφελοῦσι διὰ συντυχίας αὐθεντῶν.

☾, εἰς τὰς δ' ἡ Σελήνη· διὰ νὰ ὁμιλήσεις μετὰ αὐθεντῶν.

♄, εἰς τὰς ε' Κρόνος· διὰ νὰ ἀποκόψεις συντυχίας.

♃, εἰς τὰς ς' Ζεύς· διὰ νὰ πάγεις ἔμπροσθεν αὐθεντῶν [f. 240v]. 20

♂, εἰς τὰς ζ' Ἄρης· παραφυλάσσου μηδὲν ποιήσεις.

☉, εἰς τὰς η' Ἥλιος· κάμε ὅτι χρήζεις περὶ ἐξουσίας.

♀, εἰς τὰς θ' Ἀφροδίτη· καὶ διὰ δέσποινες ὁμοίως.

☿, εἰς τὰς ι' Ἑρμῆς· διὰ νὰ ποιήσεις ἀναφοράν.

☾, εἰς τὰς ια' Σελήνη· ἄρχου νὰ ποιεῖς ὁμιλίαν. 25

♄, εἰς τὰς ιβ' Κρόνος· μηδὲν ποιήσεις οὐδέν.

♃, εἰς τὰς ιγ' Ζεύς· καὶ λέγε εἰς βοήθειαν φίλων.

1 βουλητόν corr. ex βουλητήν. 2 ἐν corr. ex εἰ. ποίεις cod. 6 διέποντες] cf. Usener, *Der heil. Theodosius*, p. 168 et Bouché-Leclercq, *Astr. gr.*, 476, 2; 479, n. 3. 6 et 12 ἑπτάς cod. 7 τὴν ἡμέραν cod. 8 ὑπεθέμεθα cod. 11 πλανήτων corr. ex πλανίτων. 14 pauca verba exciderunt. 15 φερου σ' cod. 16 τυράνων cod. 18 νὰ superscriptum in cod. 20 πάγεις = ὑπάγεις (intr.) vel πηγαίνεις. 23 Ἀφροδίτης cod. 27 φίλον cod.

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[1] Cf. Ἡλιοδώρου ἐπίσκεψις τῶν πλανητῶν, πῶς κυριεύουσι τὰς ζ' ἡμέρας τῆς ἑβδομάδος καὶ τὰς ιβ' ὥρας, *Catal.* IV, p. 136 seq.

[2] Insolitus hic planetarum ordo (Ἥλιος, Ἀφροδίτη, Ἑρμῆς, Σελήνη, Κρόνος, Ζεύς, Ἄρης) atque etiam in papyro magica Lugdunensi obvius (cf. Albr. Dieterich *Abraxas*, p. 41 seq. et adn. 4) a Cassio Dione XXXVII 18 Aegyptiorum proprius fuisse dicitur.

after them to proceed and act according to one's will. And Rehoboam says to his father Solomon: O father, in what matters does the operation of things lie? And Solomon says: in herbs and in words and in stones lies the entire art and grace and operation of the things sought. But above all, know the positions of the 5 seven planets. For there are seven planets governing the seven days of the week; let us begin from the first day of the week, that is the Lord's day. And in the first hour we suppose

the Sun to hold dominion, and thus we shall speak of the following ones.

Examination. 10

Examination of the seven planets and what one must do during their hours, in which they govern the seven days of the week.

On Sunday the Sun holds dominion.

Θ, on the first day the Sun holds dominion at the 1st hour <poulo

On the second day, Venus • bringing good things for gaining the favor of lords 15 and magnates and rulers.

*, at the 3rd hour Mercury; and they are of benefit through encounters with lords.

ι, at the 4th hour the Moon; in order to speak with lords.

5, at the 5th hour Saturn; in order to cut off encounters.

Z, at the 6th hour Jupiter; in order to go before lords [f. 2404]. 20

σ', at the 4th hour Mars; take heed, do nothing.

Θ, at the 8th hour the Sun; do what you need regarding authority.

9, at the 9th hour Venus; and likewise for ladies.

*, at the 10th hour Mercury; in order to make a petition.

«, at the 11th hour the Moon; begin to hold a conversation. 25

5, at the 12th hour Saturn; do nothing at all.

Z, at the 13th hour Jupiter; and speak in aid of friends.

1 ballot corr. They would. 2 in corr. ex eh. you say cod. 6 rulers] cf.nUsener, Der heil. Theodosius, p. 168 et Bouché-Leclercq, Astr. gr., 476, 2; 479, n. 3.n6 et 19 seventh cod. 7 the day cod. 8 we assume cod. 11 planets corr. OIns'

planets. 14 pauca verba exciderunt. 15 bring cod. 16 tyrants cod. 18 nansuperscriptum in cod. 20 pageis = úpageis (intr.) vel you go. 23 Venus ncod. 27 friends cod.

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1 Cf. Heliodorus's examination of the planets, how they rule the 7 days of the week and the 12 hours, Catal. IV, p. 136 seq.

• This unusual order of the planets (Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars), also found in the Leiden magical papyrus (cf. Albr. Dieterich, Abrazas, p. 41 seq. and note 4), is said by Cassius Dio XXXVII 18 to have been peculiar to the Egyptians.

♂, εἰς τὰς ιδ' Ἄρης· νὰ ἐμποδίσεις ὁμιλίαν.
☉, εἰς τὰς ιε' Ἥλιος· νὰ ἐνυπνιάσεις βασιλέα.
♀, εἰς τὰς ις' Ἀφροδίτη· διὰ νὰ ἐνυπνιάσεις δέσποιναν.
☿, εἰς τὰς ιζ' Ἑρμῆς· μηδὲν ποιήσεις οὐδέν.
5 ☾, εἰς τὰς ιη' Σελήνη· ὥρα ἀγαθὴ πρὸς ἔργα.
♄, εἰς τὰς ιθ' Κρόνος· πρόσεχε μὴ ποιήσεις οὐδὲν.
♃, εἰς τὰς κ' ὁ Ζεύς· ποίει ἀγάπας αὐθεντῶν.
♂, εἰς τὴν κα' Ἄρης· ποίει ἐμποδισμούς.
☉, εἰς τὰς κβ' Ἥλιος· εἰς τὸ ἐμφανισθῆναι εἰς βασιλέα.
10 ♀, εἰς τὰς κγ' Ἀφροδίτη· ἐμφανίσου πρὸς δέσποιναν.
☿, εἰς τὰς κδ' Ἑρμῆς· καὶ ἀναπαύου.

Ἡμέρα δευτέρα κυριεύει Σελήνη.

☾, τῇ α' ὥρᾳ κυριεύει ἡ Σελήνη καὶ ἔστι καλὴ διὰ νὰ ποιήσεις γραφὴν εἰς πουλησίαν καὶ ἀγοράν.
15 ♄, εἰς τὰς β' ὥρας Κρόνος· ὥρα κακή.
♃, εἰς τὰς γ' Ζεύς· ὥρα καλὴ διὰ ν' ἀνοίξεις ἐργαστήρια.
♂, εἰς τὰς δ' Ἄρης· διὰ νὰ ἐμποδίσεις ἐργαστήρια.
☉, εἰς τὰς ε' Ἥλιος· διὰ νὰ ποιήσεις ἀρχὴν πουλησίας.
♀, εἰς τὰς ς' Ἀφροδίτη· διὰ συναλλάγματος.
20 ☿, εἰς τὰς ζ' Ἑρμῆς· διὰ νὰ πορευθῇς εἰς ταξείδιον.
☾, εἰς τὰς η' Σελήνη· διὰ νὰ ἀγοράσεις.
♄, εἰς τὰς θ' Κρόνος· διὰ νὰ ἐμποδίσεις.
♃, εἰς τὰς ι' Ζεύς· ἐπιχειρίσου πραγματείᾳ [f. 241].
♂, εἰς τὰς ια' Ἄρης· νὰ κατασβήσεις τύχην.
25 ☉, εἰς τὰς ιβ' Ἥλιος· ἐπιχειρίσου πραγματείᾳ.
♀, εἰς τὰς ιγ' Ἀφροδίτη· ἀναπαύου.
☿, εἰς τὰς ιδ' Ἑρμῆς· ποίει διὰ κέρδος ζωῆς.
☾, εἰς τὰς ιε' Σελήνη· μερίμνα περὶ πραγμάτων.
♄, εἰς τὰς ις' Κρόνος· μηδὲν μεριμνᾶς.
30 ♃, εἰς τὰς ιζ' Ζεύς· καὶ γράφε καὶ λέγε.
♂, εἰς τὰς ιη' Ἄρης· ἐμποδίζει καὶ ἀντιβαδιάζει.
☉, εἰς τὰς ιθ' Ἥλιος· ἄρχου πάσης ὑποθέσεως.
♀, εἰς τὰς κ' Ἀφροδίτη· ἀναπαύου καὶ μερίμνα.
☿, εἰς τὰς κα' Ἑρμῆς· κίνα καὶ σάλευε τὸ πρᾶγμα.
35 ☾, εἰς τὰς κβ' Σελήνη· ψήφισαι ὑπόθεσιν.
♄, εἰς τὰς κγ' Κρόνος· μηδὲν μεριμνᾶς.
♃, εἰς τὰς κδ' Ζεύς· ἄνοιγε τὸ ἐργαστήριόν σου.

3 Ἀφροδίτης cod. δέσποινα cod. 10 Ἀφροδίτης (saepius) cod. δέσποινα cod. 13 καλήν cod. 14 πουλησία = πούλησμα (venditio). Cf. Ducange, s. v. 15 κακήν cod., corr. ex καλήν. 16 Ζεύς omis. cod. ἀργαστήρια cod. 19 συναλάγματος cod. 25 ἐπιχειρίου cod. πραγματείαν (corr. ex πρατείαν) cod. 26 Ἀφροδίτη cod. 30 Διός cod. 34 κίνα = κίνει. σάλεβε cod. 35 ψίφησε cod.

On the 14th hour, Mars: to hinder a conversation.

On the 15th hour, Sun: to dream of a king.

On the 16th hour, Venus: in order to dream of a mistress.

On the 17th hour, Mercury: do nothing at all.

, On the 18th hour, Moon: a good hour for works.

On the 19th hour, Saturn: take care, do nothing at all.

On the 20th hour, Jupiter: cultivate the goodwill of rulers.

On the 21st hour, Mars: cause hindrances.

On the 22nd hour, Sun: to appear before a king.

On the 23rd hour, Venus: present yourself to a mistress.

On the 24th hour, Mercury: and take your rest.

The second day is ruled by the Moon.

At the 1st hour, the Moon rules, and it is good for making a document for sale and purchase.

5, at the 2nd hour, Saturn; an evil hour.

π. at the 3rd hour, Jupiter; a good hour for opening workshops.

δ', at the 4th hour, Mars; for hindering workshops.

Θ, at the 5th hour, the Sun; for making a beginning of selling.

9, at the 4th hour Venus: for a transaction.

ῇ, at the 7th hour Mercury: so that you may go on a journey.

nt, at the 8th hour Moon: for making a purchase.

5, at the 9th hour Saturn: for hindering.

#, at the 10th hour Zeus: undertake a business matter [f. 241].

σ', at the 11th hour Mars: to extinguish fortune.

2513 Θ, at the 12th hour Sun: undertake a business matter.

9, at the 13th hour Venus: rest.

*, at the 14th hour Mercury: act for the profit of life.

«, at the 15th hour Moon: take care of matters.

ῇ, at the 16th hour Saturn: have no concern.

Z, at the 17th hour Zeus: both write and speak.

σ', at the 18th hour Mars: it hinders and goes against.

Θ, at the 19th hour Sun: begin every undertaking.

9, at the 20th hour Venus: rest and take care.

*, at the 21st hour Mercury: set in motion and stir the matter.

«, at the 22nd hour Moon: deliberate on an undertaking.

5, at the 23rd hour Saturn: have no concern.

Z, at the 24th hour Zeus: open your workshop.

3 Αφροδίτης cod. δέσποινα cod. 10 Αφροδίτης (saepius) cod. δέσποινα cod. 13 καλήν cod. 14 πουλησία = πούλησμα (venditio). Cf. Ducange, s. v. 15 evil cod., corr. ex καλήν. 16 Ζεύς omnis. cod. ἀργαστήρια cod. 19 currency 26 cod. 25 ἐπιχειρίου cod. πραγματείαν (corr. ex πρατείαν) cod. Venus cod. 30. Διός cod. 34 Κίνα = · κίνει, σάλεβε cod. 35 ψίφησε cod.

· κίνει, σάλεβε cod. 35 ψίφησε cod.

Ἡμέρᾳ τρίτῃ κυριεύει ὁ Ἄρης.

♂, τῇ α' ὥρᾳ τῆς τρίτης κυριεύει ὁ Ἄρης· καὶ ἔναι καλὸν διὰ νὰ κάμῃς χαρτὶ νὰ νικᾶς εἰς πόλεμον καὶ εἰς τὰ ἑξῆς.
☉, εἰς τὰς β' Ἥλιος· διὰ νὰ λάβῃς σόλδον.
♀, εἰς τὰς γ' Ἀφροδίτη· νὰ ποιήσεις ἐπίδειξιν. 5
☿, εἰς τὰς δ' Ἑρμῆς· νὰ πορευθῇς εἰς πόλεμον.
☾, εἰς τὰς ε' Σελήνη· νὰ πορευθῇς καὶ νὰ φύγῃς.
♄, εἰς τὰς ς' Κρόνος· πρόσεχε τὸν πόλεμον.
♃, εἰς τὰς ζ' Διός· ἐμφανισθῆναι κατ' ἐχθρῶν.
♂, εἰς τὰς η' Ἄρης· ποίησαι βοήθειάν σου. 10
☉, εἰς τὰς θ' Ἥλιος· νὰ λάβῃς σόλδον κάστρου.
♀, εἰς τὰς ι' Ἀφροδίτη· εἰς τὸ ποιῆσαι δυναστείαν.
☿, εἰς τὰς ια' Ἑρμῆς· εἰς τὸ προφάζεσθαι.
☾, εἰς τὰς ιβ' Σελήνη· ὥρα τοῦ σκυλεῦσαι.
♄, εἰς τὰς ιγ' Κρόνος· πάντοτε φυλάσσου. 15
♃, εἰς τὰς ιδ' Ζεύς· εἰς τὸ διαβληθῆναι.
♂, εἰς τὰς ιε' Ἄρης· εἰς τὸ ποιῆσαι διὰ σωτηρίαν.
☉, εἰς τὰς ις' Ἥλιος· οὐδεμία ὠφέλεια [f. 241v].
♀, εἰς τὰς ιζ' Ἀφροδίτη· ζῆλος ἐπιφαίνεται.
☿, εἰς τὰς ιη' Ἑρμῆς· εἰς τὸ φυγῆναι. 20
☾, εἰς τὰς ιθ' Σελήνη· εἰς τὸ νικῆσαι τὸν ἀντίδικον.
♄, εἰς τὰς κ' Κρόνος· εἰς τὸ ἐλθεῖν κατὰ τοῦ ἐχθροῦ.
♃, εἰς τὰς κα' Ζεύς· εἰς τὸ ἀποκρυβῆναι.
♂, εἰς τὰς κβ' Ἄρης· προσεύχου τῷ θεῷ.
☉, εἰς τὰς κγ' Ἥλιος· φάνηθι ἐν πολέμῳ. 25
♀, εἰς τὰς κδ' Ἀφροδίτη· ὥρα ἐπίζηλος.

Ἡμέρᾳ τετάρτῃ κυριεύει ὁ Ἑρμῆς.

☿, τῇ α' ὥρᾳ τῆς τετάρτης κυριεύει ὁ Ἑρμῆς· ἔστιν δὲ καλὸν εἰς τὸ ποιῆσαι περὶ ἀφανότητος καὶ τὰ ἑξῆς καὶ εἰς μάθησιν παιδίου.
☾, εἰς τὰς β' Σελήνη· εἰς τὸ ἀναπαυθῆναι καὶ εὐθυμῆσαι. 30
♄, εἰς τὰς γ' Κρόνος· ὥρα ἀνώφελος.
♃, εἰς τὰς δ' Ζεύς· εἰς τὸ ποιῆσαι ἀρκιμίας.
♂, εἰς τὰς ε' Ἄρης· εἰς τὸ ἀναγγεῖλαι ἀπόκρυφα.
☉, εἰς τὰς ς' Ἥλιος· εἰς τὸ κροσεῦσαι καταφρονεῖσθαι.

3 χαρτή cod. 4 σόλδον] saepius invenitur σολδίον vel σουλδιόν, v. Ducange, s. v. 9 ♃ — βοήθειάν σου omiserat librarius, add. in marg. βοήθεια cod. ἐχθρόν cod. 11 σόλτον cod. 16 totus versus omissus a librario in marg. additur. 17 totus versus omissus a librario add. in marg. 23 Διός cod. 28 τετράδης cod. 29 ἀφενότης (vel ἀφανότης) cod. in lexicis non invenitur. 32 ἀρκίμιας cod. Forma vulgaris pro ἀλχημίας (Heisenberg). 34 κροσεῦσαι sic cod. in lexicis desideratur. = κουρσεῦσαι? (v. Ducange, s. v.) Heisenberg, Weyh comparat francogallicum « creuser » (= thesauros effodere) collata p. 149, 16. καταφρονίσθαι cod.

Third day: Mars rules.

σ', at the 1st hour of Tuesday Mars rules; and it is good to make a document so that you may be victorious in war and in what follows.

Θ, at the 2nd hour: Sun; to receive pay.

Ω, at the 3rd hour: Venus; to make a display.

*, at the 4th hour: Mercury; to go forth to war.

«, at the 5th hour: Moon; to go forth and to flee.

1, at the 6th hour: Saturn; beware of war.

Z, at the 7th hour: Jupiter; to appear against enemies.

σ', at the 8th hour: Mars; render aid to yourself.

Θ, at the 9th hour: Sun; to receive the pay of a fortress.

δ, at the 10th hour: Venus; to exercise power.

*, at the 11th hour: Mercury; to make pretexts.

«, at the 12th hour: Moon; the hour for plundering.

5, at the 13th hour: Saturn; always be on guard.

Z, at the 14th hour: Jupiter; to be slandered.

δ', at the 15th hour: Mars; to act for salvation.

Θ, at the 16th hour: Sun; no benefit (f. 241).

9, at the 17th hour: Venus; Jealousy appears.

δ, at the 18th hour: Mercury; to flee.

, at the 19th hour: Moon; to defeat the adversary.

5. at the 20th hour: Saturn; to come against the enemy.

Z, on the 21st, Jupiter: for concealment.

σ', in the 22nd hour, Mars Pray to God.

Th, on the 23rd, the Sun: "Appear in battle."

2. On the 24th, Venus: an auspicious hour.

The fourth day is governed by Mercury.

*, in the 1st hour of Wednesday, Mercury rules; it is good for bringing about concealment and the like, and for a child's education.

τ. In the 2nd hour, the Moon; for rest and good cheer.

1, in the 3rd hour, Saturn An unprofitable hour.

Z, in the 4th hour, Jupiter; for performing alchemical operations.

σ', in the 5th hour, Mars; for revealing secrets.

Θ, in the 4th hour, the Sun; for raiding and being held in contempt.

3χαρτή cod. 4 σόλον] more often found as σολδίον or σουλδιόν, see Ducange, s. v. 9 4 - βοήθεια σου had been omitted by the scribe, added in margin; βοήθεια cod.; ἐχθρόν cod. 11 σόλτον cod. 16 the entire verse omitted by the scribe is added in the margin. 17 the entire verse omitted by the scribe is added in the margin. 23 Διός cod. 28 τετράδης cod. 29 ἀφε-νότης (or ἀφανότης) cod., not found in lexicons. 33 ἀρκίμιας cod. Vulgar form for ἀλχημίας (Heisenberg). 34 κροσεῦσαι thus in cod., wanting in lexicons. = κουρσεύσαι? (see Ducange, s. v.) Heisenberg, Weyh compare the Franco-Latin « creuser » (= to dig up treasures), cf. p. 149, 16. καταφρονίσθαι cod.

♀, εἰς τὰς ζ' Ἀφροδίτη· εἰς τὸ δυναστεῦσαι γυναῖκα.
☿, εἰς τὰς η' Ἑρμῆς· εἰς τὸ ποιῆσαι περὶ κριτηρίου.
☾, εἰς τὰς θ' Σελήνη· εἰς τὸ αὐλισθῆναι μετὰ γυναίκης.
♄, εἰς τὰς ι' Κρόνος· παραφυλάσσου.
♃, εἰς τὰς ια' Ζεύς· ἄρχου τῆς ὁδοῦ, περὶ ὅτι θέλεις.
♂, εἰς τὰς ιβ' Ἄρης· μηδὲν πράξῃς τι.
☉, εἰς τὰς ιγ' Ἥλιος· ἄρχου ἐπάνω ὁμιλίας.
♀, εἰς τὰς ιδ' Ἀφροδίτη· ἄρχου εὐχῆς.
☿, εἰς τὰς ιε' Ἑρμῆς· εἰς τὸ ποιῆσαι περὶ ἐνυπνίων.
☾, εἰς τὰς ις' Σελήνη· εἰς τὸ ποιῆσαι δέματα.
♄, εἰς τὰς ιζ' Κρόνος· ὥρα ἀνώφελος.
♃, εἰς τὰς ιη' Ζεύς· πρὸς τὸ ζημιῶσαί τινας.
♂, εἰς τὰς ιθ' Ἄρης· εἰς ἀνταπόδοσιν ποιῆσαι.
☉, εἰς τὰς κ' Ἥλιος· ὥρα εὔχρηστος εἰς πᾶν [f. 242].
♀, εἰς τὰς κα' Ἀφροδίτη· εἰς ἐνύπνια.
☿, εἰς τὰς κβ' Ἑρμῆς· εἰς μάθησιν γραμμάτων.
☾, εἰς τάς κγ' Σελήνη· ὥρα καταδόσεως.
♄, εἰς τὰς κδ' Κρόνος· ὥρα ἄχρηστος.

Ἡμέρᾳ πέμπτῃ κυριεύει ὁ Ζεύς.

♃, τῇ α' ὥρᾳ τῆς πέμπτης κυριεύει ὁ Ζεύς· καὶ ἔναι καλὴ εἰς τὸ ποιῆσαι περὶ ἰατρείας παντὸς ἀνθρώπου καὶ ζῴου.
♂, εἰς τὰς β' Ἄρης· ὥρα ἄχρηστος.
☉, εἰς τὰς γ' Ἥλιος· εἰς τὸ φανῆναι ἔμπροσθεν βασιλέων.
♀, εἰς τὰς δ' Ἀφροδίτη· εἰς τὸ φανῆναι ἔμπροσθεν ἀρχοντίσσας.
☿, εἰς τὰς ε' Ἑρμῆς· εἰς τὸ μαθῆναι ῥητορικήν.
☾, εἰς τὰς ς' Σελήνη· διὰ μετατοπήσεις.
♄, εἰς τὰς ζ' Κρόνος· ὥρᾳ φυλάσσου.
♃, εἰς τὰς η' Ζεύς· ὥρα καλὴ καὶ εὐλογημένη.
♂, εἰς τὰς θ' Ἄρης· ὥρα ἐπιβαλεῖν ζῆλον.
☉, εἰς τὰς ι' Ἥλιος· εἰς τὸ ποιῆσαι σώματος ὠφέλειαν.
♀, εἰς τὰς ια' Ἀφροδίτη· εἰς τὸ ποιῆσαι ἰατρείαν γυναικός.
☿, εἰς τὰς ιβ' Ἑρμῆς· εἰς τὸ ἀποδημῆσαι μακράν.
☾, εἰς τὰς ιγ' Σελήνη· εἰς τὸ ποιῆσαι ἐπιτυχίαν.
♄, εἰς τὰς ιδ' Κρόνος· ὥρα ἀνώφελος.
♃, εἰς τὰς ιε' Ζεύς· ὥρα εἰς πᾶσαν ἰατρείαν.
♂, εἰς τὰς ις' Ἄρης· εἰς τὸ ποιῆσαι τομήν.

2 Ἀφροδίτης cod. 4 Σελήνης cod. 6 Διός cod. 13 τιναί cod. 18 καταδόσεως] κατεδόσεως corr. in κατευοδόσεως cod. 21 καλλή cod. 25 ἀρχόντησας cod. 28 φυλάσου cod. 29 Διός cod. 30 ὥραν ἐπιβ. cod.

9, in the 7th hour, Venus; for a woman to gain power.

*, in the 8th hour, Mercury; for conducting a legal proceeding.

α, in the 9th hour, the Moon; for spending the night with a woman.

1, in the 10th hour, Saturn; be on your guard.

π, at the 11th hour, Jupiter: begin your journey, concerning whatever you wish.

δ', at the 12th hour, Mars: do nothing at all.

Θ, at the 13th hour, the Sun: begin a conversation.

9, at the 14th hour, Venus: begin a prayer.

*, at the 15th hour, Mercury: for performing matters concerning dreams.

«, at the 16th hour, the Moon: for making binding spells.

5, at the 17th hour, Saturn: a useless hour.

Z, at the 18th hour, Jupiter: for inflicting harm on certain people.

δ, at the 19th hour, Mars: for performing acts of retribution.

Θ, at the 20th hour, the Sun: a useful hour for everything [f. 242].

9, at the 21st hour, Venus: for dreams.

*, at the 22nd hour, Mercury: for learning letters.

«, at the 23rd hour, the Moon: an hour for binding curses.

1, at the 24th hour: Saturn; an unprofitable hour.

The fifth day is ruled by Jupiter.

7, at the 1st hour of the fifth day, Jupiter rules; and it is good for performing any matter of healing for every person and animal.

8, at the 2nd hour: Mars; an unprofitable hour.

9, at the 3rd hour: the Sun; for appearing before kings.

10, at the 4th hour: Venus; for appearing before a princess.

*, at the 5th hour: Mercury; for learning rhetoric.

«, at the 6th hour: the Moon; for relocations.

5, at the 7th hour: Saturn; guard yourself in this hour.

π, at the 8th hour: Jupiter; a good and blessed hour.

in the 9th, Mars the hour to apply zeal.

in the 10th, the Sun; for the purpose of benefiting the body.

in the 11th, Aphrodite for the purpose of performing a woman's medical treatment.

d, in the 12th, Mercury; for the purpose of traveling far.

in the 13th, the Moon; for the purpose of achieving success.

in the 14th, Saturn; an unprofitable hour.

in the 15th, Jupiter; an hour for all medical treatment.

in the 16th, Mars; for the purpose of performing an incision.

2 Aphrodites cod. 4 Selenes cod. 6 Dios cod. 13 tinai cod. 18 katadoseos] katedoseos corr. in kateuodoseos cod. 21 kalle cod. 25 archontesas cod. 28 phylasou cod. 29 Dios cod. 30 horan epib. cod.

☉, εἰς τὰς ιζ' Ἥλιος· περὶ θεραπείας βασιλέων.
♀, εἰς τὰς ιη' Ἀφροδίτη· περὶ θεραπείας δεσποίνης.
☿, εἰς τὰς ιθ' Ἑρμῆς· εἰς τὸ μὴ φοβεῖσθαι λῃστάς.
☾, εἰς τὰς κ' Σελήνη· ὥρα εὔχρηστος.
♄, εἰς τὰς κα' Κρόνος· ὥρα ἀνωφελής. 5
♃, εἰς τὰς κβ' Ζεύς· ὥρᾳ χρηστῇ ποίει ὃ βούλει.
♂, εἰς τὰς κγ' Ἄρης· περὶ τοῦ βαλεῖν μάχην.
☉, εἰς τὰς κδ' Ἥλιος· ποίει περὶ χρησιμοτάτων καὶ αὐθεντῶν.

[F. 242v.] Ἡμέρᾳ παρασκευῇ κυριεύει ἡ Ἀφροδίτη.

☉, τῇ α' ὥρᾳ τῆς παρασκευῆς κυριεύει ἡ Ἀφροδίτη· καὶ ποίει περὶ 10 ἀγάπης καὶ ἀγαπήσεως.
☿, εἰς τὰς β' Ἑρμῆς· διὰ μηνυμάτων προξενημάτων.
☾, εἰς τὰς γ' Σελήνη· ἀγαθὴ εἰς πᾶν πρᾶγμα.
♄, εἰς τὰς δ' Κρόνος· ἔμποδον τῆς ἀγάπης.
♃, εἰς τὰς ε' Ζεύς· εἰς δωρήματα καὶ ὁμιλίας ἀγαθάς. 15
♂, εἰς τὰς ς' Ἄρης· εἰς τὸ ποιῆσαι ζῆλον τῆς ἀγάπης.
☉, εἰς τὰς ζ' Ἥλιος· ὥρα καλὴ καὶ ἀγαπητική.
♀, εἰς τὰς η' Ἀφροδίτη· ὥρα καλὴ εἰς τὸ ποιῆσαι ἀγάπην.
☿, εἰς τὰς θ' Ἑρμῆς· ὥρα διὰ μηνυμάτων μνηστίων.
☾, εἰς τὰς ι' Σελήνη· ὥρα καλή, ἐὰν θέλῃς ποιῆσαί τι. 20
♄, εἰς τὰς ια' Κρόνος· ὥρα ἀνώφελός ἐστιν.
♃, εἰς τὰς ιβ' Ζεύς· εἰς τὸ ποιῆσαι συνθήκας.
♂, εἰς τὰς ιγ' Ἄρης· ὥρᾳ ἄρχου τῆς μνηστείας.
☉, εἰς τὰς ιδ' Ἥλιος· εἰς τὸ δῆσαι ἀνδρόγυνον.
♀, εἰς τὰς ιε' Ἀφροδίτη· εἰς τὸ ποιῆσαι δέματα τῆς ἀγάπης. 25
☿, εἰς τὰς ις' Ἑρμῆς· τοῦ ποιῆσαι ἐνύπνια τῆς ἀγάπης.
☾, εἰς τὰς ιζ' Σελήνη· ὥρα ἀγαθή.
♄, εἰς τὰς ιη' Κρόνος· ποιῆσαι ἐνύπνια τῆς ἀγάπης.
♃, εἰς τὰς ιθ' Ζεύς· ποιῆσαι πρὸς πᾶσαν καλὴν ὑπόθεσιν.
♂, εἰς τὰς κ' Ἄρης· μηδὲν πράξῃς οὐδέν. 30
☉, εἰς τὰς κα' Ἥλιος· ὥρα ἀγαθή.
♀, εἰς τὰς κβ' Ἀφροδίτη· ὥρα τῆς ἀγάπης.
☿, εἰς τὰς κγ' Ἑρμῆς· ὥρα δι' ἀρκιμίαν.
☾, εἰς τὰς κδ' Σελήνη· περὶ ὑστερήσεως.

1 et 2 θεραπείας corr. ex θεραπίας. 6 Διός cod. ὥρα χρηστήν cod. 8 χρησι- μάτων cod. 10 Ἀφροδίτης cod. 13 πᾶσαν cod. 17 καλλή (saep.) cod. 18 καλ- λήν cod. 23 μνηστείας] μυσιτίας cod. 24 ποιῆσαι (ante δῆσαι) del. cod. 28 τῆς ἀγάπης] τῆς ἀμάχης cod. 29 Διός cod.

Θ, at the 17th hour: the Sun; concerning the treatment of kings.

9, at the 18th hour: Venus, concerning the treatment of a mistress.

ῇ, at the 19th hour: Mercury; for not fearing robbers.

τ, at the 20th hour: the Moon, a useful hour.

5, at the 21st hour, Saturn an unprofitable hour.

Z, at the 22nd hour: Zeus; in a favorable hour, do what you wish.

δ', at the 23rd hour: Ares; concerning the waging of battle.

Θ, at the 24th hour: the Sun; act concerning matters of the most useful and of those in authority.

[F. 242.] The day of Friday is ruled by Venus.

δ, at the 1st hour of Friday, Venus holds sway; and act concerning love and affection.

*, at the 2nd hour: Mercury; through messages and brokering.

, on the 3rd, the Moon: favorable for every matter.

5, at the 4th hour, Saturn: an obstacle to love.

Z, at the 5th hour, Jupiter: for gifts and good companionship.

σ', at the 4th hour, Mars: to cause jealousy in love.

Θ, at the 7th hour, the Sun: a fair and loving hour.

9, at the 8th hour, Venus: a fair hour for making love.

*, at the 9th hour, Mercury: an hour for messages of betrothal.

, At the 10th hour, the Moon: a fair hour, if you wish to do anything.

5, at the 11th hour, Saturn: the hour is useless.

Z, at the 12th hour, Jupiter: for making agreements.

δ', at the 13th hour, Mars: begin the betrothal at this hour.

Θ, at the 14th hour, the Sun: to bind a man and woman together.

9, at the 15th hour, Venus: to make love bindings.

d, At the 16th hour, Mercury: to produce dreams of love.

, at the 17th hour, Moon • a good hour.

5, at the 18th hour, Saturn: to perform dreams of love.

Z, at the 19th hour, Jupiter: to perform for every good purpose.

σ', at the 20th hour, Mars: do nothing whatsoever.

Θ, for the 25th and the Sun a good hour.

9, at the 22nd hour, Venus: hour of love.

δ, at the 23rd hour, Mercury: hour for alchemy.

«, at the 24th hour, Moon: concerning delay.

1 and 2 θεραπείας corr. ex θεραπίας. 6 Διός cod. hour useful cod. 8 uses • μάτων cod. 10 Αφροδίτης cod. 13 πᾶσαν cod. 17 καλλή (saep.) cod. 18 calλήν cod. 23 μνηστείας] μυσιτίας cod. 24 ποιήσαι (ante δῆσαι) del. cod. 28 of ἀγάπης] τῆς ἀμάχης cod. 29 Διός cod.

Ἡμέρᾳ τῷ σαββάτῳ κυριεύει ὁ Κρόνος.

♄, τῇ α' ὥρᾳ τοῦ σαββάτου κυριεύει ὁ Κρόνος καὶ ἔναι ὥρα διὰ νὰ ποιήσεις βλάβην τοῦ ἐχθροῦ, ἤγουν νὰ ποιήσεις νὰ ἄρρωστεῖ ὁ ἄνθρωπος [f. 243].
5 ♃, εἰς τὰς β' Ζεύς· νὰ ποιήσεις ναυάγιόν τινος.
♂, εἰς τὰς γ' Ἄρης· νὰ ἐνορθώσῃς φαρμάκια.
☉, εἰς τὰς δ' Ἥλιος· νὰ βάλεις μάχην εἰς ἄρχοντας.
♀, εἰς τὰς ε' Ἀφροδίτη· νὰ ποιήσεις νὰ μισηθῇ ἀνδρόγυνον.
☿, εἰς τὰς ς' Ἑρμῆς· περὶ τοῦ εὑρεῖν θησαυρὸν ὠφέλιμον.
10 ☾, εἰς τὰς ζ' Σελήνη· νὰ ὁμιλήσεις μετὰ δαιμόνων.
♄, εἰς τὰς η' Κρόνος· νὰ ποιήσεις λεκανομαντίας.
♃, εἰς τὰς θ' Ζεύς· νὰ ποιήσεις νεκρομαντίας.
♂, εἰς τὰς ι' Ἄρης· ἵνα καταποντισθῇ λαός.
☉, εἰς τὰς ια' Ἥλιος· διὰ νὰ ποιήσεις ὄργιτα ἀντιδίκων.
15 ♀, εἰς τὰς ιβ' Ἀφροδίτη· νὰ ποιήσεις φόβον καὶ ἔχθραν.
☿, εἰς τὰς ιγ' Ἑρμῆς· περὶ εὑρέσεως ἀποκρύφων ὠφέλιμον.
☾, εἰς τὰς ιδ' Σελήνη· περὶ τοῦ ἰδεῖν τοὺς ἀπ' αἰῶνος θανέντας.
♄, εἰς τὰς ιε' Κρόνος· περὶ τοῦ ἰδεῖν εἰς τὴν ὑγρομαντίαν.
♃, εἰς τὰς ις' Ζεύς· ὠφέλιμος εἰς παιδείαν.
20 ♂, εἰς τὰς ιζ' Ἄρης· πάνυ κακοποιός.
☉, εἰς τὰς ιη' Ἥλιος· ὥρα ἄχρηστος.
♀, εἰς τὰς ιθ' Ἀφροδίτη· εἰς τὸ ποιῆσαι κέρδος εἰς ἀξάρι.
☿, εἰς τὰς κ' Ἑρμῆς· εἰς τὸ ποιῆσαι ἔμποδον παντὸς καλοῦ.
☾, εἰς τὰς κα' Σελήνη· ὥρα ἀνενέργητος.
25 ♄, εἰς τὰς κβ' Κρόνος· εἰς τὸ ποιῆσαι θεάματα.
♃, εἰς τὰς κγ' Διός· ὠφέλιμος εἰς κάρπωσιν.
♂, εἰς τὰς κδ' Ἄρης· ὥρα μάχης καὶ ἔχθρας.

Γίνωσκε, ὦ ἀκριβέστατε υἱὲ Ῥοβοάμ, ὅτι κατ' ἐμμίᾳ ὥρᾳ κυριεύει εἷς ἄγγελος ἀγαθὸς καὶ εἷς δαίμων πονηρός. ἐὰν θέλεις ποιῆσαι
30 ἀγαθὸν ἔργον, ὅρκιζε τὸν ἄγγελον τὸν ἀγαθόν, ἵνα ἔνι σοι σύνεργος. εἰ δὲ θέλεις νὰ ποιήσεις περὶ πράγματος ἑτέρου πονηροῦ, ὅρκιζε τὸν δαίμονα, νὰ ἔναι σύνεργόν σου, καὶ οὕτως πράξεις, εἴ τι βούλει· εὐκόλως ἄρχεται οὕτως.

[F. 234v.] Τῇ κυριακῇ ἄγγελοι καὶ δαίμονες.

35 Τῇ α' ὥρᾳ ἄγγελος Μιχαήλ δαίμων Ἀσμοδαί.
ὥρᾳ β' ἄγγελος Ἀρφαναήλ δαίμων Ὀρναῖ.

5 Διός cod. 8 μησισθὴ cod. 11 λεκανομαντεία] cf. Psellus, *De daemon. oper.*, Migne, CXXII, p. 881; A. Bouché-Leclercq, *Histoire de la divination dans l'antiquité*, I, p. 185; *Catal.* IV, p. 132. 12 Διός cod. νεκρομαντίας] cf. Bouché-Leclercq, l. c., III, p. 363. 13 καταποντιστῆ cod. 18 ὑγρομαντία cod. 19 Διός cod. 22 ἀξάρην cod., cf. Ducange, s. v. ἀξάρι (ἀξάρια = tesserae). 35 Μιχαήλ: cf. *Catal.* VII, 179, 17.

On the day of Saturday, Saturn reigns.

5, in the 1st hour of Saturday, Saturn reigns and it is an hour for you to cause harm to your enemy, that is, to make the person fall ill [Γ. 243].

Z, at the 2nd hour, Zeus; to cause a shipwreck to someone.

4th, at the 3rd hour, Mars; to prepare poisons.

Θ, at the 4th hour, the Sun; to stir up strife among rulers.

2nd, for the 5th hour Venus to cause a married couple to be hated by each other.

*, at the 4th hour, Mercury; concerning the finding of a useful treasure.

, at the 7th hour, the Moon; to speak with demons.

5, at the 8th hour Saturn — to perform lecanomancy.

Z, at the 9th hour Jupiter — to perform necromancy.

σ', at the 10th hour Mars — that a people may be drowned.

Θ, at the 11th hour the Sun — to perform rites against adversaries.

9, at the 12th hour Venus — to produce fear and enmity.

*, at the 13th hour Mercury — useful for the discovery of hidden things.

«, at the 14th hour the Moon — concerning seeing those who have died throughout the ages.

5, at the 15th hour Saturn — concerning seeing in hydromancy.

Z, at the 16th hour Jupiter — useful for education.

4th, for the 17th hour Mars wholly malefic.

Θ, at the 18th hour the Sun — a useless hour.

9, at the 19th hour Venus — for making profit in the market.

*, at the 20th hour Mercury — for creating an obstacle to every good thing.

«, at the 21st hour the Moon — an inactive hour.

5, for the 22nd [hour]: Saturn; for creating spectacles.

π, for the 23rd hour Jupiter is beneficial for harvest.

4th, for the 24th hour Mars is the hour of battle and enmity.

Know, O most excellent son Rehoboam, that in each hour one good angel and one evil demon holds sway. If you wish to do a good work, adjure the good angel, so that he may be your helper. But if you wish to do something concerning another evil matter, adjure the demon, that he may be your helper, and thus you shall act, whatever you desire; it begins easily in this way.

[F. 234.] On Sunday, angels and demons.

At the 1st hour	Angel Michael	Demon Asmodai.
Hour 2nd	Angel Arphanaël	Demon Ornaï.

5 Zeus cod. 8 monthly cod. 11 divination] cf. Psellus, De daemon. oper., nMigne, CXXII, p. 881; A. Bouché-Leclercq, Histoire de la divination dans l'antiquité, nL, p. 185? Catal. IV, p. 132. 12 Zeus cod. necromancy] cf. Bouche-Leclercq, 1. c.,nIII, p. 363. 13 swallow cod. 18 hygromancy cod. 19 Zeus cod. 23 xd-nrin cod., cf. Ducange, s. v. ἀxari (axaria = tesserae). 35 Michael : cf. Catal. VII, n179, 17.

ὥρᾳ γ' ἄγγελος Περουήλ δαίμων Πηρράθ.
ὥρᾳ δ' ἄγγελος Ἰωραήλ δαίμων Σιληδών.
ὥρᾳ ε' ἄγγελος Πιέλ δαίμων Σιτρός.
ὥρᾳ ς' ἄγγελος Ἰώχθ δαίμων Ζηφάρ.
ὥρᾳ ζ' ἄγγελος Πέλ δαίμων Μανιήρ. 5
ὥρᾳ η' ἄγγελος Ἰοράν δαίμων Ὀσμιέ.
ὥρᾳ θ' ἄγγελος Καταήλ δαίμων Πνίξ.
ὥρᾳ ι' ἄγγελος Βιδουήλ δαίμων Γηράτ.
ὥρᾳ ια' ἄγγελος Ἡδιήλ δαίμων Νηστά.
ὥρᾳ ιβ' ἄγγελος Σαναήλ δαίμων Πελιώρ. 10
ὥρᾳ ιγ' ἄγγελος Ὀψιήλ δαίμων Ὁ Ἰστός.
ὥρᾳ ιδ' ἄγγελος Τεραήλ δαίμων Ἄπιος.
ὥρᾳ ιε' ἄγγελος Λυσιέλ δαίμων Νηγμός.
ὥρᾳ ις' ἄγγελος Ναλουήλ δαίμων Ἀράξ.
ὥρᾳ ιζ' ἄγγελος Ὀρκιήλ δαίμων Νηστριάφ. 15
ὥρᾳ ιη' ἄγγελος Περιήλ δαίμων Ἀσκινός.
ὥρᾳ ιθ' ἄγγελος Ἰαρήλ δαίμων Κινόπιγος.
ὥρᾳ κ' ἄγγελος Ἀθουήλ δαίμων Ἄραψ.
ὥρᾳ κα' ἄγγελος Θαμανιήλ δαίμων Ταρταρουήλ.
ὥρᾳ κβ' ἄγγελος Βραδήλ δαίμων Μελμέθ. 20
ὥρᾳ κγ' ἄγγελος Κλινός δαίμων Μηθριδανοῦ.
ὥρᾳ κδ' ἄγγελος Ἰών δαίμων Φροδαινός.

Τῆς δευτέρας ἄγγελοι καὶ δαίμονες.

Τῇ ὥρᾳ α' ἄγγελος Γαβριήλ δαίμων Μαμονάς.
ὥρᾳ β' ἄγγελος Φαρσαφαήλ δαίμων Σκολιῶν. 25
ὥρᾳ γ' ἄγγελος Πινδωήλ δαίμων Θετιδώφ.
ὥρᾳ δ' ἄγγελος Κοπιήλ δαίμων Ἀρβᾶν.
[f. 244] ὥρᾳ ε' ἄγγελος Κελεκιήλ δαίμων Ἀζᾶν.
ὥρᾳ ς' ἄγγελος Ταριήλ δαίμων Μεμάχθ.
ὥρᾳ ζ' ἄγγελος Μνιήλ δαίμων Σκαμιδινός. 30
ὥρᾳ η' ἄγγελος Ἐζεκιήλ δαίμων Στιρφάν.
ὥρᾳ θ' ἄγγελος Ἰωήλ δαίμων Γιράμ.
ὥρᾳ ι' ἄγγελος Σιναήλ δαίμων Μενάκτινος.
ὥρᾳ ια' ἄγγελος Μεναήλ δαίμων Μεκάκτινος.
ὥρᾳ ιβ' ἄγγελος Ῥοχαήλ δαίμων Μεξιφών. 35
ὥρᾳ ιγ' ἄγγελος Ἀρησιήλ δαίμων Οὐτολώχ.
ὥρᾳ ιδ' ἄγγελος Τραπηδωήλ δαίμων Νυκτιδῶν.
ὥρᾳ ιε' ἄγγελος Ἀκινατιέλ δαίμων Ὀυίστος.
ὥρᾳ ις' ἄγγελος Ὀργανιέλ δαίμων Κασιερώφ.

9 β ante Ἡδιήλ del. librarius. 14 Ναλουήλ vel Νατουήλ cod. 19 μεχ μέθ ante Ταρταρουήλ del. librarius.

hour 3	angel Perouēl	demon Pērrāth.
hour 4	angel Iōraēl	demon Silēdōn.
hour 5	angel Piēl	demon Sitros.
hour 6	angel Iōchth	daemon Zephar.
hour 7	angel Pel	daemon Manier.
hour 8	angel Ioran	daemon Osmie.
hour 9	angel Katael	daemon Pnix.
hour 10	angel Bidouēl	daemon Gērat.
hour 11	angel Hēdiēl	daemon Nēsta.
hour 12	angel Sanaēl	daemon Peliōr.
hour 13	angel Opsiēl	demon Ho Istos.
hour 14	angel Teraēl	demon Apios.
hour 15	angel Lysiel	demon Nēgmos.
hour 16	angel Nalouēl	demon Arax.
hour 17	angel Orkiēl	daemon Nestriaf.
hour 18	angel Periēl	daemon Askinos.
hour 19	angel Iarēl	daemon Kinopitos.
hour 20	angel Athouēl	daemon Araps.
hour 21	angel Thamaniel	demon Tartarouel.
at hour 22	angel Bradel	demon Melmeth.
at hour 23	angel Klinos	demon Mithridanou.
at hour 24	angel Ion	demon Phrodanos.

Of the second [day]: angels and demons.

At the 1st hour	angel Gabriel	demon Mamonas.
2nd hour	angel Pharsaphaēl	demon Skoliōn.
hour 3	angel Pindōēl	demon Thetidōph.
hour 4	angel Kopiēl	the daemon of Arba.
[f. 244] hour 6'	angel Kelekiel	demon Azan.
hour 6'	angel Tariel	demon Memachth.
hour 7'	angel Mniel	demon Skamidinos.
hour 8'	angel Ezekiel	demon Stirphan.
hour 9	angel Joel	demon Giram.
at the 10th hour	angel Sinaël	demon Menaktinos.
11th hour	angel Menaël	demon Mekaktinos.
at the 12th hour	angel Rochael	demon Mexiphon.
hour 13	angel Aresiel	demon Outoloch.
hour 14	angel Trapedoël	demon Nyktidon.
hour 15	angel Akinatiel	demon Ouistos.
at the 16th hour	angel Organiel	demon Kasieroph.

9 b ante Idiil del. librarius. 14 Nalouil vel Natouil cod. 19 mech meth ante nTartaruil del. librarius.

ὥρα ιζ'	ἄγγελος Ῥωματιήλ	δαίμων Κησιέποπος.
ὥρα ιη'	ἄγγελος Σελπιδῶν	δαίμων Ἀνδροφαῖ.
ὥρα ιθ'	ἄγγελος Οὐτιτῶμ	δαίμων Νιωέχ.
ὥρα κ'	ἄγγελος Μεταβιήλ	δαίμων Ἔνταυρος.
ὥρα κα'	ἄγγελος Ἀκβαήλ	δαίμων Συριτὼρ Φλινάφε.
ὥρα κβ'	ἄγγελος Εἰκονιήλ	δαίμων Κυκνίτ.
ὥρα κγ'	ἄγγελος Γενηκιήλ	δαίμων Κήνοψ.
ὥρα κδ'	ἄγγελος Κροτιήλ	δαίμων Σαρκιδῶν.

Τῆς τρίτης ἄγγελοι καὶ δαίμονες.

ὥρα α'	ἄγγελος Σαμουήλ	δαίμων Κακιστῶν.
ὥρα β'	ἄγγελος Ἰασμήλ	δαίμων Λιθριδών.
ὥρα γ'	ἄγγελος Φρερεήλ	δαίμων Μαϊλώθ.
ὥρα δ'	ἄγγελος Εὐδήλ	δαίμων Σαραπιδίε.
ὥρα ε'	ἄγγελος Πικτωήλ	δαίμων Ταρταρουήλ.
ὥρα ς'	ἄγγελος Ὀκαήλ	δαίμων Κερινουδαλός.
ὥρα ζ'	ἄγγελος Γναθαήλ	δαίμων Κλινότιος.
ὥρα η'	ἄγγελος Περγανιήλ	δαίμων Τυρρύτωρ.
ὥρα θ'	ἄγγελος Γεστιήλ	δαίμων Πληλατάν.
[f. 244v] ὥρα ι'	ἄγγελος Λεγμιέλ	δαίμων Σύθλος.
ὥρα ια'	ἄγγελος Ναχωήλ	δαίμων Ὀσθριδίε.
ὥρα ιβ'	ἄγγελος Ὀκνᾶν	δαίμων Ὀμιμότ.
ὥρα ιγ'	ἄγγελος Γορφίλ	δαίμων Ἀπρώξ.
ὥρα ιδ'	ἄγγελος Πατιήλ	δαίμων Σκωήν.
ὥρα ιε'	ἄγγελος Παρτάν	δαίμων Προφαῖ.
ὥρα ις'	ἄγγελος Σαλτιέλ	δαίμων Ἀχλιτώλ,
ὥρα ιζ'	ἄγγελος Ἀβαήλ	δαίμων Ὀρνάν.
ὥρα ιη'	ἄγγελος Στραγιήλ	δαίμων Χαλμώθ.
ὥρα ιθ'	ἄγγελος Ὀπαδουήλ	δαίμων Τουδδεδήν.
ὥρα κ'	ἄγγελος Μαρνιήλ	δαίμων Τεφρά.
ὥρα κα'	ἄγγελος Μεθνιήλ	δαίμων Νιράν.
ὥρα κβ'	ἄγγελος Στιρωήλ	δαίμων Ῥακιρώ.
ὥρα κγ'	ἄγγελος Ἰσμιατιήλ	δαίμων Ἰργοτιέ.
ὥρα κδ'	ἄγγελος Τριζιωήλ	δαίμων Γηγαώρ.

Τῆς τετάρτης ἄγγελοι καὶ δαίμονες.

ὥρα α'	ἄγγελος Οὐριήλ	δαίμων Λουτζιφέρ.
ὥρα β'	ἄγγελος Ἀρακήλ	δαίμων Γουκουμώρ.
ὥρα γ'	ἄγγελος Μιεμφιήλ	δαίμων Εἰσπνίρυξ.
ὥρα δ'	ἄγγελος Τρωσιέλ	δαίμων Μιδωκήτ.

7 κήνυψ ante Κυκνίτ del. librar.

at the 17th hour	angel Rhomatiēl	demon Kysiepopos.
at the 18th hour	angel of the Selpidōn	demon Androphai.
hour 19	angel of Outitom	daemon Niōech.
hour 20	angel Metabiēl	daemon Entauros.
hour 21	angel Akbaēl	daemon Syritor Phlinaphe.
at hour 22	angel Eikonēl	daemon Kyknit.
hour 29	angel Genēkiēl	daemon of Kenos.
hour 24	angel Krotiel	daemon of Sarkidon.

Angels and daemons of the third.

hour 1	angel Samuel	daemon of Kakiston.
2nd hour	angel Iasmil	daemon of Lithridon.
hour 3	angel Frereēl	demon Mailōth.
hour 4	angel Eudēl	demon Sarapidíe.
hour 5	angel Piktōēl	demon Tartarouel.
hour 6	angel Okaēl	demon Kerinoudalos.
hour 7'	angel Gnathaēl	demon Klinotios.
hour 8'	angel Perganiēl	daemon Tyrrytor.
at the 9th hour	angel Gestiel	daemon Plielatan.
[f. 2447] at the 10th hour	angel Legmiel	daemon Sythlos.
at the 11th hour	angel Nachoel	daemon Osthridiē.
at the 12th hour	angel of Oknan	demon Omimot.
hour 13	angel Gorphil	demon Aprox.
hour 14	angel Patiel	demon Skoen.
hour 15	angel Partan	demon Prophai.
at the 16th hour	angel Saltiel	daemon Achlitōl,
at the 17th hour	angel Abaēl	daemon Ornán.
at the 18th hour	angel Stragiēl	daemon Chalmōth.
at the 19th hour	angel Opadouēl	daemon Touddedēn.
hour 20	angel Marniēl	Daemon Tephra.
hour 21	angel Methniel	demon Niran.
at hour 22	angel Stiroel	demon Rakiro.
hour 29	angel Ismatiel	demon Irgotie,
at hour 24	angel Trizioil	demon Gigaor.

Angels and demons of the fourth.

hour 1	angel Ouriel	demon Lucifer.
at the 2nd hour	angel Arakiel	demon Gukumor.
at the 3rd hour	angel Miemphiel	demon Eispniryx.
hour 4	angel Trosiel	demon Midoket.

7 kenips ante Kyknit del librar.

ὥρᾳ ε' ἄγγελος Χαρτισιέλ δαίμων Νταδαδίφ.
ὥρᾳ ς' ἄγγελος Σφυκινοήλ δαίμων Σκιντογήρ.
ὥρᾳ ζ' ἄγγελος Οὐλωδίας δαίμων Φνιδωτάς.
ὥρᾳ η' ἄγγελος Καλβαγιέλ δαίμων Καρατάν.
ὥρᾳ θ' ἄγγελος Σκιτσμιήλ δαίμων Μιάγ.
ὥρᾳ ι' ἄγγελος Τιρωήλ δαίμων Γατζάρ.
ὥρᾳ ια' ἄγγελος Μιέλ δαίμων Πνίδωρ.
ὥρᾳ ιβ' ἄγγελος Χαρακιήλ δαίμων Τοιβλάς.
ὥρᾳ ιγ' ἄγγελος Ὑδρωήλ δαίμων Ταξιπῶν.
ὥρᾳ ιδ' ἄγγελος Σιδρήλ δαίμων Ὀφιτᾶν.
[f. 245] ὥρᾳ ιε' ἄγγελος Παραπιήλ δαίμων Ἀβλυχός.
ὥρᾳ ις' ἄγγελος Μουρουήλ δαίμων Μαλακίς.
ὥρᾳ ιζ' ἄγγελος Κουρταήλ δαίμων Βλεμίγχ.
ὥρᾳ ιη' ἄγγελος Κουπεήλ δαίμων Χειρών.
ὥρᾳ ιθ' ἄγγελος Περανιήλ δαίμων Ἔφιππας.
ὥρᾳ κ' ἄγγελος Σανταήλ δαίμων Ὀρκιστάφ.
ὥρᾳ κα' ἄγγελος Κατζιέλ δαίμων Λογινάφ.
ὥρᾳ κβ' ἄγγελος Λουλιέλ δαίμων Φορώς.
ὥρᾳ κγ' ἄγγελος Σαλταήλ δαίμων Ῥοκτάτ.
ὥρᾳ κδ' ἄγγελος Γαβτέλ δαίμων Ὀπνάξ.

Τῆς πέμπτης ἄγγελοι καὶ δαίμονες.

ὥρᾳ α' ἄγγελος Ῥαφαήλ δαίμων Μελτιφρών.
ὥρᾳ β' ἄγγελος Περνιφέλ δαίμων Ὀχλός.
ὥρᾳ γ' ἄγγελος Κισφαήλ δαίμων Οὐήρος.
ὥρᾳ δ' ἄγγελος Καλιήλ δαίμων Θαφώτ.
ὥρᾳ ε' ἄγγελος Γλῶστας δαίμων Τζιππάτ.
ὥρᾳ ς' ἄγγελος Μνιμεήλ δαίμων Ἀμώρ.
ὥρᾳ ζ' ἄγγελος Χαλριήλ δαίμων Ὄρφωρ.
ὥρᾳ η' ἄγγελος Σκιαήλ δαίμων Οὐταήτ.
ὥρᾳ θ' ἄγγελος Μισοέλ δαίμων Ἐργώτας.
ὥρᾳ ι' ἄγγελος Δαλβώθ δαίμων Ἀζουβούλ.
ὥρᾳ ια' ἄγγελος Χαρτωήλ δαίμων Ἀπλήξ.
ὥρᾳ ιβ' ἄγγελος Κιφάρ δαίμων Σίγως.
ὥρᾳ ιγ' ἄγγελος Σιτιοήλ δαίμων Ἀσμωδάς.
ὥρᾳ ιδ' ἄγγελος Βοκιέλ δαίμων Οὐώχ.
ὥρᾳ ιε' ἄγγελος Σενοήλ δαίμων Νικοκέπ.
ὥρᾳ ις' ἄγγελος Ὀριατόρ δαίμων Κοπινός.
ὥρᾳ ιζ' ἄγγελος Χυμεριήλ δαίμων Καητέ.
ὥρᾳ ιη' ἄγγελος Ὀρφνιήλ δαίμων Λάστωρ.
ὥρᾳ ιθ' ἄγγελος Κιδουήλ δαίμων Ἐπιή.
f. 245v] ὥρᾳ κ' ἄγγελος Γόθ δαίμων Ὀργάν.

hour 5	angel Chartisiel	demon Ntadadiph.
hour 6	angel Sphykinoēl	demon Skintotēr.
hour 7	angel Oulodias	daemon Phnidotas.
hour 8'	angel Kalbagiel	daemon Karatan.
hour 9	angel Skitamiēl	daemon Miag.
hour 10	angel Tiroel	daemon Gatsar.
hour 11	angel Miel	daemon Pnigor.
at the 12th hour	angel Charakiel	daemon Toiblas.
hour 13	angel Hydroel	daemon Taxipon.
hour 14	angel Sidrel	daemon of the Ophitae.
[f. 245] hour 15'	angel Parapiel	demon Ablychos.
hour 16'	angel Mourouiel	demon Malakis.
hour 17'	angel Kourtaiel	demon Blemigch.
at the 18th hour	angel Koupeiel	daemon Cheiron.
at the 19th hour	angel Peraniel	daemon Ephippas.
hour 20	angel, Santael	daemon Orkistaf.
at hour 21	angel Katziel	daemon Loginaf.
at hour 22	angel Louliel	daemon Pharos.
at hour 23	angel Saltaēl	daemon Roktat.
hour 24	angel Gabriel	daemon Opnax.

Angels and daemons of the fifth.

hour 1	angel Raphael	daemon Meltiphron.
hour 2	angel Perniphel	daemon Ochlos.
at the 3rd hour	angel Kisphaēl	demon Ouēros.
hour 4	angel Kaliēl	demon Thaphōt.
hour 5	angel Glōstas	demon Tzippat.
hour 6	angel Mnimēēl	demon Amōr.
hour 7	angel Chalriēl	daemon Orphor.
hour 8'	angel Skiael	demon Outaet.
at the 9th hour	angel Misoel	demon Ergotas.
at the 10th hour	angel Dalboth	demon Azouboul.
hour 11	angel Chartoel	demon Aplex.
at the 12th hour	angel Kiphar	demon Sigos.
hour 13	angel Sitioel	demon Asmodas.
at the 14th hour	angel Bokiel	demon Ouoch.
hour 15	angel Senoel	demon Nikokep.
at the 16th hour	angel Horiator	demon Kopinos.
at the 17th hour	angel Chymeriel	The daemon of Kaite.
at the 18th hour	angel Orphniel	demon Lastor.
at the 19th hour	angel Kidouel	demon Epie.
f. 245v] ὥρα κ'	angel Goth	demon Organ.

ὥρα κα' ἄγγελος Φισναέλ δαίμων Νιεριέρ.
ὥρα κβ' ἄγγελος Καραaήλ δαίμων Οὐαλιέλος.
ὥρα κγ' ἄγγελος Κωνδάρ δαίμων Γαλιελιώρ.
ὥρα κδ' ἄγγελος Κισπώλ δαίμων Χουκάν.

Τῆς παρασκευῆς ἄγγελοι καὶ δαίμονες.

ὥρα α' ἄγγελος Ἀγαθουήλ δαίμων Γουλίων.
ὥρα β' ἄγγελος Νιδουήλ δαίμων Βιζήκ.
ὥρα γ' ἄγγελος Ἀμφιλοήλ δαίμων Ζορζοράθ.
ὥρα δ' ἄγγελος Κανικέλ δαίμων Ῥαφιώφ.
ὥρα ε' ἄγγελος Σελινιέλ δαίμων Ἑρμάγ.
ὥρα ς' ἄγγελος Καρκανφέρ δαίμων Κερινούδαλος.
ὥρα ζ' ἄγγελος Ἀνιέλ δαίμων Ταβαλταλίς.
ὥρα η' ἄγγελος Μουριήλ δαίμων Θάπνιξ.
ὥρα θ' ἄγγελος Τοφατιήλ δαίμων Ἐλιασέμ.
ὥρα ι' ἄγγελος Σκιρτουήλ δαίμων Ἀμίχ.
ὥρα ια' ἄγγελος Ἀρμωήλ δαίμων Γαλγιδών.
ὥρα ιβ' ἄγγελος Ὀτραήλ δαίμων Ἐφιρίτ.
ὥρα ιγ' ἄγγελος Ταλκιδόνιος δαίμων Στραγέτ.
ὥρα ιδ' ἄγγελος Ῥουδιήλ δαίμων Ἄνθηρος.
ὥρα ιε' ἄγγελος Θηκιέλ δαίμων Πηζητός.
ὥρα ις' ἄγγελος Γλυκιδώλ δαίμων Ἀπρίξ.
ὥρα ιζ' ἄγγελος Ψαλμάτιος δαίμων Νίφων.
ὥρα ιη' ἄγγελος Σταυφνήλ δαίμων Ὀτρίχος.
ὥρα ιθ' ἄγγελος Δεαυκῶν δαίμων Χιμερί.
ὥρα κ' ἄγγελος Ἀσφοδήλ δαίμων Μέλυ.
ὥρα κα' ἄγγελος Πετιλώλ δαίμων Καπνιθέλ.
ὥρα κβ' ἄγγελος Γοργιέλ δαίμων Ταχμάν.
ὥρα κγ' ἄγγελος Βαταaνιήλ δαίμων Οὐκισέμ.
ὥρα κδ' ἄγγελος Πολιῶν δαίμων Οὐνιφρήρ.

[F. 246.] Τοῦ σαββάτου ἄγγελοι καὶ δαίμονες.

ὥρα α' ἄγγελος Σαβαπιέλ δαίμων Κληνδατώρ.
ὥρα β' ἄγγελος Σαλωήλ δαίμων Χειρίμ.
ὥρα γ' ἄγγελος Βεσαήλ δαίμων Σπινδώρ.
ὥρα δ' ἄγγελος Ἀβαήλ δαίμων Κεριάκ.
ὥρα ε' ἄγγελος Γιελμῶν δαίμων Νικέμ.
ὥρα ς' ἄγγελος Ῥεταήλ δαίμων Μωριήλ.
ὥρα ζ' ἄγγελος Πελαφιήλ δαίμων Συνιγειρώμ.
ὥρα η' ἄγγελος Σαμωσάν δαίμων Ἄφιος.

22 Ὀ Τρίχος ante Νίφων del. librar.

hour and	angel Phisnael	demon Nierier.
hour 22	angel Karaael	demon Oualelos.
hour 29	angel Kondar	demon Galielior.
hour 24	angel Kispol	demon Choukan.

Of Friday angels and demons.

hour 1	angel Agathuel	demon Goulion.
2nd hour	angel Nidouēl	demon Bizēk.
3rd hour	angel Amphiloēl	demon Zorzorāth.
hour 4	angel Kanikel	demon Raphiōph.
hour 5	angel Seliniel	demon Hermag.
hour 6	angel Karkanfer	demon Kerinoudalos.
hour 7	angel Aniel	demon Tabaltalis.
hour 8'	angel Mouriel	demon Thapnix.
at the 9th hour	angel Tophatiel	demon Eliasem.
at the 10th hour	angel Skirtouiel	demon Amich.
hour 11	angel Armoël	demon Galgidōn.
at the 12th hour	angel Otraēl	demon Ephirit.
hour 13	angel Talkidónios	demon Straget.
at the 14th hour	angel Roudiēl	demon Antheros.
and at the hour	angel Thēkiél	demon Pēzētos.
at the 16th hour	angel Glykidōl	daemon Apriz.
at the 17th hour	angel Psalmatios	daemon Niphon.
at the 18th hour	angel Stauphknēl	daemon Otrichos.
at the 19th hour	angel Deaukōn	daemon Chimeri.
hour 20	angel Asphodēl	daemon Melyn.
hour 21	angel Petilol	daemon Kapnithel.
at hour 22	angel Gorgiel	daemon Tachman.
hour 29	angel Bathaniel	daemon Oukisem.
at hour 24	angel Polion	daemon Ouniphrir.

[F. 246.] Angels and daemons of Saturday.

hour 1	angel Sabapiel	daemon Klindator.
2nd hour	angel Salaēl	demon Cheirim.
at the 3rd hour	angel Besaēl	demon Spindōr.
hour 4	angel Abaēl	demon Keriak.
hour 5	angel Gielmon	demon Nikem.
hour 6	angel Retaēl	demon Moriel.
hour 7	angel Pelaphiel	demon Synigeiroum.
hour 8'	angel Samosan	demon Aphios.

22 Trichos ante Niphon del. librar.

ὥρᾳ θ'	ἄγγελος Πλετανίξ	δαίμων Θόριος.	
ὥρᾳ ι'	ἄγγελος Μαρμιχαήλ	δαίμων Στελφά.	
ὥρᾳ ια'	ἄγγελος Ντεχάριγξ	δαίμων Κυπῶς.	
ὥρᾳ ιβ'	ἄγγελος Ἀρκιήλ	δαίμων Σκάρ.	
ὥρᾳ ιγ'	ἄγγελος Γεαβιήλ	δαίμων Τηχάρ.	5
ὥρᾳ ιδ'	ἄγγελος Πιτριέλ	δαίμων Ἀκρώκ.	
ὥρᾳ ιε'	ἄγγελος Γολγοήλ	δαίμων Ἀργιτάν.	
ὥρᾳ ις'	ἄγγελος Σανιπιήλ	δαίμων Ἀτόμεος.	
ὥρᾳ ιζ'	ἄγγελος Βελαραήλ	δαίμων Γνῶτας.	
ὥρᾳ ιη'	ἄγγελος Ὀπιαέλ	δαίμων Μερκοῦ.	10
ὥρᾳ ιθ'	ἄγγελος Ὀφχινήλ	δαίμων Ἐναριτάρ.	
ὥρᾳ κ'	ἄγγελος Πατριήλ	δαίμων Νιουχάν.	
ὥρᾳ κα'	ἄγγελος Ἰανιήλ	δαίμων Ἄμφου.	
ὥρᾳ κβ'	ἄγγελος Κονδιηνήλ	δαίμων Μάνκως.	
ὥρᾳ κγ'	ἄγγελος Ουξουνουήλ	δαίμων Μοιγρῶν.	15
ὥρᾳ κδ'	ἄγγελος Θαναήλ	δαίμων Νιγρίσφ.	

Μέθοδόν σοι γοῦν ἐγχαράσσω τοῦ γινώσκειν σε ἀκριβέστατα, Ῥοβοάμ, ὅτι χρὴ πάντως γινώσκειν τὴν ὥραν ἐν ᾗ βούλει ποιῆσαι τὸ σὸν θέλημα· πρῶτον εἰπὲ τὴν προσευχὴν τοῦ πλανήτου [1] ἐκείνου τοῦ εὑρισκομένου ἐν ἐκείνῃ τῇ ὥρᾳ, ἔπειτα ὅρκιζε [f. 246v] τὸν ἄγγελον καὶ 20 τὸν ὑπηρέτην, ἤγουν τὸν δαίμονα. ἔστι δὲ ἡ προσευχὴ τοῦ Κρόνου αὕτη.

Προσευχὴ τοῦ Κρόνου.

Ὁ θεὸς ὁ αἰώνιος, τὸ ἄσχετον κράτος, ὁ πάντα οἰκονομῶν ἐπὶ τὰ τῆς ἡμῶν σωτηρίας, δὸς ἡμῖν χάριν, ἵνα ὑποτάξω τὸν δεῖνα πλανήτην εἰς τὸ ἐμὸν θέλημα. ὁρκίζω σε, πλανῆτα Κρόνε, εἰς τὴν ὁδόν σου καὶ 25 εἰς τὸν ἀέραν σου καὶ εἰς τὴν κληρονομίαν σου καὶ εἰς τὸν οὐρανόν

4 Τηχάρ ante Σκάρ del. librarius. 9 Βεράλα ante Βελαραήλ del. librarius 17 ἐγχαράσω cod. 18 Ἱεροβοάμ cod. πάντως] ἄμφω cod., corr. Weyh. 21 ἔπειτα ὅρκιζε ante ἔστι del. librar. 22 in marg. signum Saturni. 23 τὸν ἀ. κρ. cod. 24 ὑποτάξω] cf Kenyon, *Greek Pap. in the Br. Mus.*, I, p. 70, vers. 164. De ὑποτάσσειν conf. Fr. Pfister, *Philol. N. S.*, 23, 1910, p. 416 sq.

[1] De Planetarum cultu conf. E. Maass, *Die Tagesgötter in Rom und den Provinzen*, Berlin 1902, passim et Roscher, *Lex. mythol.*, III, 2, p. 2528. Cf. etiam Reitzenstein, *Poimandres*, p. 187 et imprecationes Planetarum, quae infra ex cod. Parisino 2419, f. 277 seqq. edentur. Comparare licet quoque imprecationes papyris magicis insertas hymnosque magicos a Millero et Partheyo editas et quibus aliis precibus e. g. Harranitae (cf. Chwolson, *Die Ssabier*, t. II, passim) Planetas adire solebant. Nulla omnino his orationibus intercedit necessitudo cum fine primi libri Firmici Materni, quem Ciceronis Somnium Scipionis imitatum esse demonstravit F. Boll, *Philologus*, *N. S.*, 23, 1910, p. 170 sqq.

at the 9th hour	angel Pletanix	demon Thorios.
at the 10th hour	angel Marmichael	demon Stelpha.
hour 11	angel Ntecharinx	daemon Cypros.
at the 12th hour	angel Arkiel	daemon Skar.
hour 13	angel Geabiel	daemon Techar.
at the 14th hour	angel Pitriel	daemon Akron.
hour 15	angel Golgoel	angel Sanipiel
at the 16th hour	daemon Argitan.	daemon Atomeos.
at the 17th hour	angel Belarahel	daemon Gnotas.
at the 18th hour	angel Opiaël	daemon Merkou.
at the 19th hour	angel Ofchinël	daemon Enaritar.
hour 20	angel Patriël	daemon Niouchan.
hour and	angel Ianiel	daemon Amphou.
at hour 22	angel Kondienël	daemon Mankos.
hour 29	angel Ouzounouel	daemon of the Fates.
hour 24	angel Thanael	daemon Nigrisi.

I inscribe for you, therefore, a Method for you to know most precisely, Rehoboam, that one must always know the hour in which you wish to carry out your will; first recite the prayer of that planet which is found in that hour, then adjure [f. 246] the angel and the servant, that is, the daemon. The prayer of Saturn is as follows:

Prayer of Saturn.

O eternal God, the irresistible power, who orders all things toward our salvation, grant us grace, that I may subject the said planet to my will. I adjure you, planet Saturn, by your path and by your air and by your inheritance and by the heaven

4 Techa, before Skar deleted by the scribe. 9 Berala, i.e. Belrael deleted by the scribe. 17 ἐγχαράσω cod. 18 Ieroboam cod. πάντως] ἄμφω cod., corr. Weyh. 21 ἔπειτα ὁρκίζε before ἔστι deleted by scribe. 22 in marg. sigh of Saturn. 23 τὸν ἄ. κρ. cod. 24 ὑποτάξω] cf. Kenyon, Greek Pap. in the Br. Mus., I, p. 70, vers. 164. On ὑποτάσσειν conf. Fr. Pfister, Philol. N. S., 23, 1910, p. 416 sq.

1 On the cult of the Planets, cf. E. Maass, Die Tøǵesgitter in Rom und den Provin- zen, Berlin 1902, passim and Roscher, Lex. mythol., III, 2, p. 2528. Cf. also Reit- zenstein, Poimandres, p. 187 and the imprecations of the Planets, which will be published below from cod. Pari- sinus 2119, f. 277 seqq. One may also compare the imprecations inserted in the magical papyri and the magical hymns edited by Miller and Parthey, and the other prayers with which, e.g., the Harranians (cf. Chwolson, Die Ssabier, vol. II, passim) were accustomed to address the Planets. There is absolutely no connection between these prayers and the end of the first book of Firmicus Maternus, which F. Boll demonstrated to have imitated Cicero's Somnium Scipionis, Philologus, N. S., 23, 1910, p. 170 sqq.

σου καὶ εἰς τὴν λάμψιν καὶ ἐνέργειάν σου καὶ εἰς τὰ ὀνόματά σου ταῦτα· Γασιάλ, Ἀγουνσαέλ, Ἀτασσέρ, Βελτολιέλ, Μεντζατζιά, ἵνα μοι δώσεις χάριν καὶ ἐνέργειαν καὶ δύναμιν εἰς τὴν ὥραν, ἐν ᾗ κυριεύεις.

Προσευχὴ τοῦ Διός.

5 Κύριε καὶ θεέ, πάτερ παντοκράτωρ, ὁ δημιουργὸς ὁρατῶν καὶ ἀοράτων, ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων, ἐπίδος ἡμῖν δύναμιν χάριτος, ἵνα ὁ Ζεὺς ὑποταγῇ ἡμῖν, ὅτι πάντα δύνατά σοι, κύριε. ὁρκίζω σε, Ζεῦ, εἰς τὴν σοφίαν σου καὶ εἰς τὴν γνῶσίν σου καὶ εἰς τὴν ἰαματικήν σου ἐνέργειαν καὶ εἰς τὴν οὐρά-
10 νιον πορείαν, ἐν ᾗ περιπατεῖς, καὶ εἰς τὰ ὀνόματα ταῦτα· Ἀνώφ, Ὀρσιτά, Ἀτνόξ, Ὀνιγευί, Ἀτζινιέλ, Ἀνκανιτεῖ, Τυνεός, Γενιέρ, Κανιπτζά, ἵνα ὑποκλίνῃς ἐν ἐμοὶ τὴν χάριν σου εἰς τὴν δουλείαν ταύτην, ἐν ᾗ ποιῶ.

Προσευχὴ τοῦ Ἄρεως.

15 Ὁ θεὸς ὁ φοβερός, ὁ θεὸς ὁ ἀδιήγητος, ὁ θεὸς ὁ ἀθεώρητος, ὃν εἶδεν οὐδεὶς τῶν ἀνθρώπων οὐδὲ ἰδεῖν δύναται, ὃν οἱ ἄβυσσοι ἰδόντες ἔφριξαν καὶ οἱ ζῶντες ἀπενεκρώθησαν. Χαρίτωσον ἡμᾶς, ἵνα δυνηθῶμεν ὑποτάξαι τὸν Ἄρεα τὸν πλανήτην. Ὁρκίζω σε, Ἄρη πυρινέ, εἰς τὸν θεὸν τὸν κτίσαντα τὰς νοερὰς οὐσίας καὶ πᾶσαν τὴν πυρινὴν
20 στρατιάν· ὁρκίζω σε εἰς τὰς ἐνεργείας σου καὶ εἰς τὴν ὁδοιπορίαν σου καὶ εἰς τὴν λάμψιν σου καὶ εἰς τὰ ὀνόματα ταῦτα· Οὐτάτ, Νουήτ, Χορηζή, Τινιαή, [f. 247] Δαχλί, Ἀμπιρά, Νολιέμ, Σιάτ, Ἀδιχαήλ, Τζανάς, Πλησύμ, ἵνα μοι δώσῃς τὴν χάριν σου διὰ ταύτην τὴν δουλείαν.

4 in marg. signum Iovis. 5 παντοκράτωρ] cf. Kenyon, l. c., p. 114 vers. 963, p. 105 v. 668, p. 202 v. 48, p. 223 v. 10 et Th. Schermann, *Griech. Zauberpap.*, p. 23. δημιουργός] cf. Schermann, l. c., p. 23. 6 βασιλεύς - κυριευόντων] cf. Schermann, *Die griech. Kyprianosgebete* (*Oriens Christianus*), III, 1903, p. 311 v. 3 et 4. 14 in marg. signum Martis. 15 ἀδιήγητος] cf. Schermann, *Gr. Zauberp.*, p. 18, adn. 2. ἀθεώρητος] cf. Schermann, l. c., p. 29. 16 εἶδεν - δύναται] cf. Schermann, *Kyprianosgebete*, l. c., p. 311 ὃν πρῶτος νοῦς οὐκ εἶδεν οὐδὲ ἰδεῖν δύναται et Greg. Thaumaturg. ap. Schermann, *Griech. Zauberpap.*, p. 18, 4-5 ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται. 16-17 ὃν - ἔφριξαν] cf. Psalm. LXXVI (LXXVII). 17-18 εἴδοσάν σε ὕδατα καὶ ἐφοβήθησαν καὶ ἐταράχθησαν ἄβυσσοι; similia apud Dieterich, *Pap. mag. Lugdun.*, p. 775. 17 χαρίτωσαν cod. 18 πυρινέ] saepissime πυρόεις appellatur. Cf. etiam Chwolson, *Die Ssabier*, II, p. 188 seq. 19 νοερὰς οὐσίας] cf. Origenes, *Fragm. in Proverb.*, Migne, *P. G.*, XIII, p. 29 D: οὐρανὸν ἀπεργάζεται ... ἀγγέλων τε καὶ νοερῶν οὐσιῶν κατοικητήριον et Dionys. Areop., *de div. nominibus*, cap. IV, 1 (Migne, *P. G.*, III. p. 693): αἱ νοηταὶ καὶ νοεραὶ πᾶσαι καὶ οὐσίαι καὶ δυνάμεις καὶ ἐνέργειαι.

yours and into your radiance and power and into these your names: Gasial, Agounsael, Ntasser, Beltiel, Mentzatzia, that you may grant me grace and power and strength in the hour in which you hold dominion.

Prayer to Jupiter.

5 Lord and God, almighty Father, creator of visible and invisible things, King of kings and Lord of lords, grant us the power of grace, that Zeus may be made subject to us, for all things are possible to you, Lord. I adjure you, Zeus, by your wisdom and by your knowledge and by your healing power and by your heav- 10 enly course, in which you walk, and by these names: Anoph, Orsita, Atnos, Onigeui, Atziniel, Ankanitei, Tyneos, Genier, Kaniptza, that you may incline your grace toward me for this service which I perform.

Prayer of Ares.

15 The fearful God, the ineffable God, the unseen God, whom no man has seen nor is able to see, whom the abysses trembled at the sight of and the living were made as dead. Grant us grace, that we may be able to subdue Ares the planet. I adjure you, fiery Ares, by the God who created the intelligible essences and all the fiery host; I adjure you by your powers and by your journey and by your radiance and by these names — Outat, Nouet, Chorete, Tiniae, [f. 247] Dachli, Ampiria, Noliem, Siat, Dichael, Tzanas, Plysum — that you grant me your grace for this service.

4 in marg. sign of Jupiter. 5 παντοκράτωρ] cf. Kenyon, l. c., p. 114 vers. 963, p. 105 v. 668, p. 202 v. 48, p. 223 v. 10 and Th. Schermann, Griech. Zauberpap., p. 23. δημιουργός] cf. Schermann, l. c., p. 23. 6 βασιλεύς - κυριευόντων] cf. Schermann, Die griech. Kyprianosgebete (Oriens Christianus), III, 1903, p. 311 v. 3 and 4. 14 in marg. sign of Mars. 15 ἀδιήγητος] cf. Schermann, Gr. Zauberp., p. 18, adn. 2. ἀθεώρητος] cf. Schermann, l. c., p. 99. 16 εἶδεν - δύναται] cf. Schermann, Kyprianosgebete, l. c., p. 311 ὃν πρῶτος νοῦς οὐκ εἶδεν οὐδὲ ἰδεῖν δύναται et Greg. Thaumaturg. ap. Schermann, Griech. Zauberpap., p. 18, 4–5 ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται. 16–17 ὅν - ἔφριξαν] cf. Psalm. LXXVI (LXXVII). 17–18 εἴδοσάν σε ὕδατα καὶ ἐφοβήθησαν καὶ ἐταράχθησαν ἄβυσσοι; similar passages in Dieterich, Pap. mag. Lugdun., p. 775. 17 χαρίτωσαν cod. 18 πυρινές very frequently called πυρόεις. Cf. also Chwolson, Die Ssabier, II, p. 188 seq. 19 νοεράς οὐσίας] cf. Origen, Fragm. in Proverb., Migne, P. G., XIII, p. 29 D: οὐρανὸν ἀπεργάζεται ... ἀγγέλων τε καὶ νοερῶν οὐσιῶν κατοικητήριον et Dionys. Areop., de div. nominibus, cap. IV, 1 (Migne, P. G., III, p.693): all intellectual and intelligible essences and powers and activities.

Προσευχὴ τοῦ Ἡλίου.

Βασιλεῦ τῶν βασιλευόντων καὶ κύριε τῶν κυριευόντων, ἡ ὑπεράρχιος φύσις, δύναμις ἀέναε, φῶς ἀκατανόητον, φῶς ἄπειρον, ὁ μόνος πλουσιοπάροχος, ὁ χορηγὸς τοῦ ἐλέους, ἐπίσκεψαι ἡμᾶς διὰ τῆς σῆς χάριτος καὶ εὐεργεσίας, ὅπως τὸν παρόντα πλανήτην τὸν Ἥλιον, [ἵνα] δυνηθῶμεν ὑποτάξαι καὶ κατασχεῖν αὐτοῦ τὴν ἐνέργειαν· ὁρκίζω σε Ἥλιε ἄψαυστε, ἀκατέργαστε, ἡμεροφεγγής, εἰς τὸν χρονικόν σου κύκλον καὶ εἰς τοὺς τέσσαράς σου καιροὺς καὶ εἰς τὴν ὁδόν σου καὶ εἰς τὰς ἀκτῖνάς σου καὶ εἰς τὰς πτέρυγάς σου καὶ εἰς τὰς ἐνεργείας σου καὶ εἰς τὰ ὀνόματά σου ταῦτα· Γλιβιώδ, Ἀντικόν, Λιθετιούδ, Ἀχριπάλ, Ἐλβιούλ, Αὐτιούρ, Νοτιωλιοσήμ, Ὀωγήν, Γωδασώρ, Τουλδωράφ, Ἠνωάν· εἰς ταῦτα τὰ ὀνόματα ὁρκίζω σε μὴ παρακούσῃς μου, ἀλλὰ διὰ τῆς χάριτος τῆς σῆς συνέργησον εἰς ταύτην τὴν δουλείαν.

Προσευχὴ τῆς Ἀφροδίτης.

Ὁ θεὸς ὁ μόνος ἀγαθός, ὁ ἀνεξίκακος ἐν φιλανθρωπίᾳ, ὁ ὑπεράπειρον ἔχων τῆς ἀγαθότητος τὸ ἀνεξιχνίαστον πέλαγος, παρ' οὗ τῆς φιλίας ἡ εὐσπλαγχνία, προσπίπτω τῇ σῇ φιλανθρωπίᾳ, ἵνα δώσῃς ἡμῖν δύναμιν καὶ χάριν, ἵνα τὴν ἐνέγρειαν χρηστὴν καὶ πεπληρωμένην δώσῃς εἰς ἐμὲ τὸν πλανήτην τοῦτον, διὰ νὰ ποιήσω τάδε· ὁρκίζω σε, ὡραιοτάτη καὶ γλυκεῖα Ἀφροδίτη εἰς τὴν χάριν σου καὶ εἰς τὴν ὁδόν σου καὶ εἰς τὴν ἐνέργειάν σου καὶ εἰς τὴν γλυκύτητά σου καὶ εἰς τὰ ὀνόματα ταῦτα· Ἡρέθ, Λαβάμ, Συάρ, Σατήρ, Τοῦιδ, Τουτιμάρ, Ῥεσφοδώμ, Σιρώφ, Κακέμ, Σετιάπ. εἰς ταῦτα δὲ ὁρκίζω σε, ἵνα μὴ παρακούσῃς μου, ἀλλὰ τὴν σὴν χάριν ἔμοιγε δώσῃς, ὅπως τὸ δεῖνα ποιήσω.

Προσευχὴ τοῦ Ἑρμοῦ.

Παντοκράτωρ κύριε, ὁ εὑρετὴς τῆς σοφίας καὶ τῆς γνώσεως, [f. 247v] ὁ τῶν οὐρανίων καὶ ὑπερουρανίων τεχνίτης, παντεπόπτα καὶ

1 in margine signum Solis. 2 ὑπεράρχιος] cf. Ps.-Dionys. Areop., *de coel. Hierarchia*, cap. I, ap. Migne, *P. G.*, III, p. 121 A. 4 πλουσιοπάροχος videtur verbum novum esse. 5 ἵνα inclusi. 8 καὶ εἰς - ὁδόν σου omis. librarius, sed addidit in margine. τὰς τέσσαράς σου κ. cod. 9 ἀκτίνασου cod. πτέρυγάσου cod. Cf. Orphica fr. 49, 3 Abel: Ἥλιε χρυσέῃσιν ἀειρόμενε πτερύγεσσιν. ἐνεργείασου cod. 14 in margine signum Veneris. 15 ἀνεξίκακος] cf. 2 Tim. 2, 24; ἀλεξίκακος? Cumont. 16 ἀνεξιχνίαστον] Ro. 11, 33. 17 φιλανθρωπία (λ in ras.) corr. ex φιλανθρωπίαν. 21 γλυκυτάτη σου cod. 24 μου] μοι cod. 25 in margine signum Mercurii. 26 παντοκράτωρ] cf. Kenyon, l. c., p. 105 v. 668 Ἑρμῆ παν[το]κράτωρ et Kaibel, *Ep.* 815, 11. 27 ὁ τῶν οὐρανίων ... τεχνίτης] haec bene convenire adnotat Cumont in Tôt deum, quem mundum creasse Aegyptii putant. Cf. etiam invocationem Mercurii, ap. Reitzenstein, *Poimandres*, p. 23 : ἐπικαλοῦμαι σε τὸν πάντα κτίσαντα ... τὸν πάντα ὁρῶντα καὶ πάντα ἀκούοντα, et quae Reitzenstein, l. c., adn. 2 et 4 exponit.

Prayer of the Sun.

King of kings and Lord of lords, the supremely transcendent nature, everlasting power, incomprehensible light, infinite light, the only abundantly generous one, the bestower of mercy, visit us through your grace and beneficence, so that we may be able to subject the present planet, the Sun, and to seize hold of its power; I adjure you, O Sun, untouchable, unworked, day-shining, by your temporal cycle and by your four seasons and by your path and by your rays and by your wings and by your powers and by these your names: Glibiód, Antikón, Lithetioúd, Achripál, Elbioúl, Autioúr, Notióliosém, Óogén, Gódasór, Touldóraph, Énoán; by these names I adjure you, do not disregard me, but through your grace cooperate in this service.

Prayer of Aphrodite.

O God, the only Good, the forbearing in loving-kindness, who possesses the unsearchable ocean of goodness beyond all measure, from whom comes the compassion of friendship, I fall before your loving-kindness, that you may grant us power and grace, that you may give into me this planet a good and abundant power, so that I may do such things; I adjure you, most beautiful and sweet Aphrodite, by your grace and by your path and by your power and by your sweetness and by these names: Érath, Labám, Syár, Satér, Touid, Toutimár, Résphodoóm, Siróph, Kakém, Setiáp. By these I adjure you, that you may not disregard me, but grant me your grace, so that I may do such and such.

Prayer of Hermes. 25

Almighty Lord, the discoverer of wisdom and knowledge, [G. 2479] the craftsman of heavenly and supraheavenly things, all-seeing and

1 in margine signum Solis. 2 ὑπεράρχιος] cf. Ps.-Dionys. Areop., de coel. Hierarchia, cap. I, ap. Migne, P. G., III, p. 121 A. 4 πλουσιοπάροχος videtur verbum novum esse. 5 Iva inclusi. 8 καὶ εἰς - ὁδόν σου omis. librarius, sed addidit in margine. τὰς τέσσαρας σου κ. cod. 9 ἀκτίνασου cod. πτέρυγάσου cod. Gr. Orphica fr. 49, 3 Abel : "Ηλιε χρυσέησιν ἀειρόμενα πτερύγεσσιν. ἐνεργείασου cod. 14 in margine signum Veneris. 15 ἀνεξίκακος] cf. 9 Tim. 2, 24; αλεξίκακος ? Cumont 16 ἀνεξιχνίαστον] Ro. 11,33. 17 φιλανθρωπία (λ in ras.) corr. ex φιλανθρωπίαν. 21 γλυκυτάτη σου cod. 24 μου) μοι cod. 25 in margine signum Mercurii. 26 παντοκράτωρ] cf. Kenyon, 1. c., p. 105 v. 668 Ερμή παν τα κράτωρ et Kaibel, Ep. 815, 11. 27 ὁ τῶν οὐρανίων ... τεχνίτης] haec bene convenire adnotat Cumont in Tôt deum, quem mundum creasse Aegyptii putant. Cf. etiam invocationem Mercurii, ap. Reitzenstein, Poimandres, p. 23 : ἐπικαλούμαι σε τὸν πάντα κτίσαντα ... τὸν πάντα ὁρῶντα καὶ πάντα ἀκούοντα, et quae Reitzenstein, 1. c., adn. 2 et 4 exponit.

παντοδύναμε, εὐεργέτησον ἡμῖν χάριν, οἵαν τοῦ σοῦ πλανήτου Ἑρμοῦ ἐγκατέλιπες, ἵνα δυνηθῶμεν πρᾶξαι τὸ δεῖνα· ὁρκίζω σε, Ἑρμῆς πάνσοφε, λογιώτατε καὶ συνετώτατε, εὐσύναπτε καὶ ἐγρηγορώτατε, εἰς τὴν σοφίαν σου καὶ εἰς τὴν λογιότητά σου καὶ εἰς τὴν ζώνην, ἐν ᾗ
5 περιπατεῖς, καὶ εἰς τὰ ὀνόματα ταῦτα· Νηφᾶν, Πιοῦτ, Νομήν, Σελάκ, Μερεπῶν, Στεμηνός, Καζητόκ, Μιώτ, ἵνα μοι ὑποκλίνῃς τὴν χάριν σου καὶ τὴν ἐνέργειάν σου εἰς τὴν πρᾶξιν ταύτην, ἐν ᾗ βούλομαι ποιῆσαι.

Προσευχὴ τῆς Σελήνης.

Δέσποτα κύριε, ὁ δεσπόζων ζώντων τε καὶ νεκρῶν, ὁ ἐν σοφίᾳ
10 κατασκευάσας τὸν ἄνθρωπον, ἵνα δεσπόζῃ τῶν ὑπὸ σοῦ γενομένων κτισμάτων ἐν ὁσιότητι καὶ συνέσει, συνέργησόν μοι, ἵνα δυνηθῶ ὁ δοῦλός σου χάριν λαβεῖν καὶ ὑποτάξαι τὸν πλανήτην τὴν Σελήνην καὶ τελειῶσαι τὸ ἔργον, ὃ ἐπεχειρίσθην· ὁρκίζω σε Σελήνην, τοῦ οὐρανοῦ ὡραιοτάτη πορφύρα καὶ τῆς νυκτὸς παραμυθία. ὁρκίζω σε εἰς τὴν
15 ὁδόν σου καὶ εἰς τὴν ἀνακαίνισίν σου καὶ εἰς ἀναμετρήτους βαθμούς, ἐν οἷς κατέρχει, καὶ εἰς τὰ ὀνόματα ταῦτα· Σαβαήλ, Βοαήλ, Ὠνιτζήρ, Σπαροῦ, Σωρτήρχα, Γαβήδ, Οὐτουπών, Καιπολής, Γωμεδήν, Μαρηβάτ. εἰς ταῦτα σε ὁρκίζω, Σελήνη, ἵνα μοι ὑποκλίνῃς τὴν χάριν σου καὶ τὴν ἐνέργειάν σου εἰς τὴν δουλείαν ταύτην, ἐν ᾗ ἐπιχειρίζομαι.

20

Προσευχὴ τῶν ἀγγέλων.

Ὅταν θέλῃς νὰ ὁρκίσῃς ἄγγελον καὶ δαίμοναν εἰς τὴν ὥραν, ἣν κυριεύουσιν, ὅρκιζε αὐτοὺς οὕτως.

Ὁρκίζω σε, ὦ ἄγγελε δεῖνα, ὅστις κυριεύεις τὴν ὥραν ταύτην καὶ εἶ σὺ βαλλόμενος πρὸς πρόβλεψιν καὶ ὑπουργίαν τοῦ ἀνθρωπίνου
25 γένους, δεῖνα, ὁ πάντοτε πρόθυμος, δυνατὸς καὶ ἀνδρεῖος καὶ ὀξύς, ὁρκίζω σε εἰς τὸν θεόν, ὃς σε ἔταξε φυλάττειν τὴν ὥραν ταύτην, ἵνα εἶσαι σύνεργός μου μετὰ τοῦ ὑποτακτικοῦ σου [f. 248] τοῦ δεῖνα δαίμονος, ὃς ἐπροετάχθη νὰ ἔναι δοῦλος εἰς τὴν ὥραν ταύτην καὶ ἐσὺς νά μοι συνεργήσεται καὶ νὰ ποιήσεται τὴν δουλείαν ταύτην, νὰ ἔναι
30 δόκιμος, καλὴ καὶ ἀληθινή.

Γίνωσκε, ὦ ἀκριβέστατε υἱὲ Ῥοβοάμ, ἵνα, ὅταν βουληθῇς τοῦ ἐπιχειρίσαι ἔργον τι, τυχαίνῃ νὰ γινώσκεις τὸν πλανήτην του καὶ τὴν ὥραν. καὶ πρῶτον εἰπὲ τὰς προσευχάς, τότε ὅρκιζε τὸν ἄγγελον καὶ τὸν

2-3 πάνσοφε] cf. Manetho 5 (6), 2. 3 λογιώτατε] cf. Theodorus Prodromus v. 343, in *Notices et Extraits d. Manuscr.*, XXIII, 2, p. 24 et Cougny, *Anthol. epigr. app.*, III, 240, 6. 6 μου cod. 8 in margine signum Lunae. 8-19 Editum apud Roscher, *Selene u. Verwandtes*, p. 175 seq. 9 τε in ras. τοῖς ante σοφίᾳ del. librar. 16 κατέρχεται cod. 18 μου cod. 19 ᾗ] ᾧ cod. 21-22 ἄγγελον - οὕτως omis. librarius, add. in margine. 26 ὃς] ὃν cod. 29 μου cod. 31 βουληθῆς cod.

all-powerful, bestow upon us a favor, such as you have left behind through your planet Hermes, so that we may be able to perform such-and-such a deed. I adjure you, Hermes, all-wise, most eloquent and most prudent, easy to connect with and most wakeful, by your wisdom and by your eloquence and by the belt in which 5 you walk, and by these names: Nēphan, Piout, Nomēn, Selak, Merepōn, Stemēnos, Kazēton, Miōt, that you incline toward me your grace and your power for this operation which I wish to perform.

Prayer of the Moon.

O Master Lord, who rules over the living and the dead, who in wisdom 10 fashioned man so that he might rule over the creatures made by You in holiness and understanding, assist me, so that I Your servant may be able to obtain grace and to subject the planet the Moon and to complete the work which I have undertaken; I adjure you, O Moon, most beautiful purple of heaven and consolation of the night. I adjure you by your 15 path and by your renewal and by the immeasurable degrees in which you descend, and by these names: Sabaël, Boaël, Ōnitzēr, Sparou, Sōtērcha, Gabēd, Outoupōn, Kaipolis, Gōmedēn, Marēbat. By these I adjure you, O Moon, that you incline toward me your grace and your power in this service which I undertake.

20

Prayer of the Angels.

When you wish to adjure an angel and a demon at the hour which they govern, adjure them thus.

I adjure you, O angel So-and-so, who governs this hour and who are appointed for the foresight and service of the human 25 race, So-and-so, who are always ready, powerful and brave and swift, I adjure you by God, who appointed you to guard this hour, that you be my helper together with your subordinate [f. 248] the demon So-and-so, who was appointed beforehand to be a servant in this hour, and that you cooperate with me and perform this service, so that it may be 30 proven, good and true.

Know, O most precise son Rehoboam, that whenever you wish to undertake some task, you should happen to know its planet and the hour. And first say the prayers, then conjure the angel and the

2-3 πάνσοφες cf. Manetho 5 (6), 2. 3 λογιώτε] cf. Theodorus Prodromusnv. 343, in Notices and Extracts d. Manuscript, XXIII, 2, p. 24 and Cougny, Anthol.nepigr. app., III, 240, 6. 6 μου cod. 8 in the margin is the sign of the moon. 8-19 Editumnapud Roscher, Selene u. Verwandles, p. 175 seq. 9 τε in ras.ndel. τοῖς ante balanced 16 cod. 18 μου cod. 19 5] ψ cod. σοφιαν21-23 angelon πούτως omis. librarian, add. on the edge 26 δς] δν cod. 29 of my cod. -n31 willful cod.

δαίμονα τῆς ὥρας ἐκείνης, νὰ εἶναι σύνεργόν σου εἰς ἐκεῖνο τὸ θέλεις ποιῆσαι τότε ποίησαι τὰς χαρακτήρας τοῦ πλανήτου μετὰ τῶν μελανίων καὶ καπνισμάτων τοῦ καθ' ἑνός. καὶ ὁ ἔχων ἐξουσίαν τῆς, ὁ κύριος τῆς ὥρας παρέχει σοι.

Αἱ χαρακτῆραι τοῦ Κρόνου. 5

Τὰς χαρακτήρας τοῦ Κρόνου ποίησε μετὰ τῆς σκουρίας τοῦ μολίβδου καὶ μετὰ ὄξους καὶ κάπνιζε τιάφην αὐτάς. Γράψε δὲ αὐτὰς εἰς χαρτὶ τράγινον[1]. [Sequuntur signa magica, cf. tab. I.]

Αἱ χαρακτῆραι τοῦ Διός.

Τὰς χαρακτήρας τοῦ Διὸς ποίησε μετὰ ἀργυρίου σκουρίας καὶ μετὰ 10 ῥοδοστάγματος καὶ κάπνισον αὐτὰς σμύρναν καὶ γράψε αὐτὰς εἰς χαρτὶ βοϊνὸν ἀγέννητον. [Sequuntur item signa magica.]

Αἱ χαρακτῆραι τοῦ Ἄρεως.

Τὰς χαρακτήρας τοῦ Ἄρεως γράψε μετὰ κινναβάρεως καθαρᾶς καὶ μετὰ ῥοδοστάγματος καὶ κάπνισον αὐτὰς αἷμα ἀνθρώπινον ξηρὸν καὶ 15 γράφε ἐπάνω εἰς φώκης ἢ γυπὸς δέρμα καὶ ὁ ἔχων ἐξουσίαν δίδωσί σοι. [Sequuntur item signa magica.]

[F. 248v.] Αἱ χαρακτῆραι τοῦ Ἡλίου.

Τὰς χαρακτήρας τοῦ Ἡλίου γράψε μετὰ χρυσίου ἢ μετὰ ἀρσενικοῦ σχιστοῦ καὶ ὕδατος· κάπνισον αὐτὰς μοσχοκάρυον καὶ γράφε αὐτὰς 20 εἰς χαρτὶ κοιταρίου ἀνθρώπου ἢ εἰς δέρμα ἵππου. [Sequuntur item signa magica.]

Αἱ χαρακτῆραι τῆς Ἀφροδίτης.

Τῆς Ἀφροδίτης αἱ χαρακτῆραι ὑπάρχουσι καὶ γράφε αὐτὰς μετὰ αἵματος νυκτερίδος ἢ μετὰ λαζουρίου ἀδόλου καὶ ῥοδοστάγματος 25

1 σύνεργοί σου cod. ἐκείνω cod. 5 in margine signum Saturni. 6 σκουρίας vulg. pro σκωριᾶς. 7 χαρτή cod. 9 in margine signum Iovis. 10 σκουρίαν cod. 11 et 25 ῥοδοστάματος cod. 12 χαρτή cod. βοϊνὸν ἀγέννητον cod., fort rectius βοϊνοῦ ἀγεννήτου. 13 in margine signum Martis. 14 Ἄρεως] ἔαρος cod. κιναβάρεως cod. 16 ἠγυπτός cod. 18 in margine signum Solis. 21 χαρτήν cod. 23 in margine signum Veneris. 25 λαζουρίου] cf. Ducange s. v. ῥοδοστάματος cod.

[1] Similia signa sphragistica inveniuntur etiam in papyris magicis Graecis, in Abraxas quae dicuntur gemmis in aliisque libris; cf. e. gr. excerptum Hermeticum περὶ παιωνίας, quod infra ex cod. Vaticano edetur. Cf. etiam Kenyon, l. c., p. 97-99, 110-114, 122 et passim.

demon of that hour, so that it may be your helper in what you wish to do. Then make the characters of the planet with the inks and fumigations of each one. And he who has authority over it, the lord of the hour, grants it to you.

If a character ⸗ Of Saturn. 5

Make the characters of Saturn with the rust of lead and with vinegar, and fumigate them with sulfur. Write them on goatskin parchment. [Sequuntur signa magica, cf. tab. 1.]

The characters ⸗ Of Jupiter.

Make the characters of Jupiter with the rust of silver and with rose water, and fumigate them with myrrh, and write them on unborn ox-hide parchment. [Sequuntur ilem signa magica.]

The characters ⸗ of Ares.

Write the characters of Ares with pure cinnabar and with rose water, and fumigate them with dried human blood, and write them upon the skin of a seal or a vulture, and he who has authority will grant it to you. [There follow likewise magical signs.]

[G. 248.] The 1st character ⸗ Of the Sun.

Write the characters of the Sun with gold or with split orpiment and water; fumigate them with nutmeg and write them on the paper of a man's bed or on the skin of a horse. [There follow likewise magical signs.]

The characters of Venus.

The characters of Venus exist, and write them with the blood of a bat or with pure lapis lazuli and rose water

1 σύνεργοί σου cod. εκείνω cod. 5 in margine signum Saturni. 6 σκουρίας vulg. pro σκωριᾶς. 7 χαρτή cod. 9 in margine signum Iovis. 10 σκουρίαν cod. 11 et 25 ροδοστάματος cod. 12 χαρτη cod. βοϊνὸν ἀγέννητον cod., fort rectius βοϊνοῦ ἀγεννήτου. 13 in margine signum Martis. 14 Ἄρεως) έαρος cod. κιναβάρεως cod. 16 ἠγυπτός cod. 18 in margine signum Solis. 21 χαρτήν cod. 23 in margine signum Veneris. 25 ΛαΖουρίου] cf. Ducange s. v. ῥοδοστάματος cod.

1 Similar sphragistic signs are found also in Greek magical papyri, in the so-called Abraxas gems, and in other books; cf. e.g. the Hermetic excerpt περὶ παιωνίας, which will be edited below from the Vatican codex. Cf. also Kenyon, l. c., p. 97–99, 110–114, 122 and passim.

εἰς χαρτὶ κυνὸς ἢ εἰς χαρτὶ ἐλαφινὸν ἀγέννητον καὶ κάπνισον αὐτὰς μαστίχην καὶ λάδανον. [Sequuntur item signa magica.]

<Αἱ χαρακτῆραι τοῦ Ἑρμοῦ.>

Τοῦ Ἑρμοῦ <αἱ> χαρακτῆραι γράφονται μετὰ αἵματος βοὸς ἢ ὄνου ἢ προβάτου ἢ μετὰ ἰαρίου καὶ ὕδατος εἰς χαρτὶ παρθένων καὶ κάπνισον αὐτὰς λαγωοῦ δέρμα καὶ λίβανον. [Sequuntur item signa magica.]

<.....>

Τοῦ Κριοῦ [1] τὸ βότανόν ἐστιν τὸ μυριόφυλλον· ἔχει δὲ δύναμιν θαυμαστὴν ὁ ζωμὸς αὐτοῦ σμιγεὶς μετὰ ῥοδινοῦ ἐλαίου, ὅταν κυριεύει <τὸ> αὐτὸ ζῴδιον, καὶ πληγὴν θανάσιμον ἀπὸ μαχαίρας διὰ τριῶν ἡμερῶν ὑγιῆ ἀποκαταστήσει· τοῦ δὲ ζωμοῦ αὐτοῦ ἀλειφομένου τὰ πνεύματα τὰ κακὰ λυσιτελοῦσι πρὸς αὐτὸν ἔχοντα αὐτά. ποιεῖ καὶ εὖ ἔχοντα πρὸς αὐτόν. ἡ δὲ ῥίζα περιαπτομένη τὸν δεξιὸν βραχίονα χαριέστατον ποιεῖ τὸν βαστάζοντα αὐτὴν καὶ πᾶσα λύπη ἀπὸ τὸν φοροῦντα διωχθήσεται.

]F.249] Τὸ βότανον τοῦ Ταύρου ἐστὶ τὸ τριφύλλιον· τοῦτο δὲ ἔπαρον, ὅταν κυριεύει τὸ αὐτὸ ζῴδιον, ἤγουν ὁ Ταῦρος. ἔχει δὲ ἐνεργείας τοιαύτας· τὸν καρπὸν αὐτοῦ καὶ τὰ ἄνθη βάλε εἰς δέρμα ἀγέννητον βοὸς καὶ βάσταζε ὅταν ὑπάγεις εἰς βασιλεῖς καὶ εἰς αὐθέντας καὶ ἄρχοντας καὶ ἔχεις μεγάλην τιμήν. τὰ δὲ φύλλα αὐτῶν ἀλειφόμενα <....>· ὁ ζωμὸς τοὺς ὀφθαλμοὺς <καὶ> πάντα πόνον ὀφθαλμῶν

1 χαρτήν cod. 3 Αἱ χαρακτῆραι τοῦ Ἑρμοῦ om. librarius. in margine signum Mercurii. 4 αἱ addidi. 7 Characteres Lunae omisit librarius. Conf. simillimum capitulum, quod ex altero codice Atheniensi N. G. Polites, edidit apud Roscher, *Über Selene und Verwandtes*, p. 176 adn.: Ἰδοὺ οἱ χαρακτῆρες τῆς σελήνης C. Τοῖς χαρακτῆρες γράψον μὲ κρόνον (?) καὶ μόσκον καὶ ῥοδόσταμον καὶ μετὰ γαίματος ἀνθρώπου εἰς χάρτην κουνελίου ἢ παμπάκινον καὶ κάπνισον αὐτὸ μετὰ στύρακα καὶ χαλβάνιν. [Sequuntur signa sphragistica]. Ἰδοὺ καὶ τὸ μελάνι τῆς σελήνης. Τὸ μελάνι τῆς σελήνης γίνεται μὲ τὸ ζουμὶ τῆς ἐληᾶς καὶ ὀρειοπάρπαρον (?) καὶ καμφουρὰν καὶ γαῖμα λαοῦ· τρίψας καὶ ἑνώσας αὐτὰ καὶ ποῖσον μελάνιν καὶ γράφε εἰς τὴν ὥραν ὁποῦ κυριεύει ἡ σελήνη. 8 βοτάνη cod. 10 τὸ add. 11 ὑγιεῖ ἀποκαταστήσεις cod. ὁ δὲ ζωμὸς αὐτοῦ ἀλειφόμενος τὰ πν. τ. κ. λυσιτελοῦσι πρὸς αὐτὸν ἔχοντα αὐτά cod., corr. Cumont. 13 τὸ δεξιὸν βρ. cod. 14 πᾶσαν λύπη cod. 17 τὸ αὐτῷ ζ. cod. 21 post ἀλειφόμενα lacunam indicavi. τὸν ζωμόν cod. καὶ add. πᾶσαν πόνον cod.

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[1] Quae sequuntur capitula de plantis et XII zodiis et VII planetis tributis, excerpta sunt ex libris Hermeticis, quales iam Galenus, περὶ ἁπλῶν φαρμάκων *VI prooem.*, tom IX, p. 798 Kuehn, nominat quique hodie quoque in nonnullis codicibus exstant. Cf. H. Diels, *Die Handschriften der antiken Aerzte*, tom. II, p. 45. De hoc librorum genere nuperrime disputavit Fr. Boll, *Catal.* VII, p. 231 s. Conf. etiam E. Meyer, *Gesch. der Botanik*, tom. II, p. 340-348.

on dog parchment or on unborn deer parchment, and fumigate them with mastic and ladanum. [Sequuntur item signa magica.]

«The characters [1] of Hermes.>

The characters of Hermes <are> written with the blood of an ox or a donkey or a sheep, or with brine and water, on virgin parchment, and fumigate them with the skin of a hare and frankincense. [Sequuntur item signa magica.]

<.....>

The herb of Aries is yarrow; its juice, mixed with rose oil, has a wondrous power when the same sign is in dominion, and it will restore a mortal wound from a sword to health within three days; when its juice is applied, the evil spirits become submissive toward the one who possesses them. It also makes those who possess it well-disposed toward him. The root, when tied around the right arm, makes the one who carries it most charming, and all grief shall be driven away from the one who wears it.

G.249] The herb of Taurus is clover; gather it when the same sign is in dominion, that is, Taurus. It has the following properties: place its fruit and flowers in unborn cowhide and carry it when you go before kings and rulers and magistrates, and you shall receive great honor. Its leaves, when applied with ointment <....> the juice for the eyes <and> every pain of the eyes

1 χαρτήν cod. 3 A' χαρακτῆραι του Ερμού om. librarius. in margine signum Mercurii. 4 at addidi. 7 Characleres Lunae omisit librarius. Conf. simillimum capitulum, quod ex altero codice Atheniensi N. G. Polites, edidit apud Roscher, Ober Selene und Verwandles, p. 176 ado. : Ἰδοὺ οἱ χαρακτῆρες τῆς σελήνης Γ. Τοῖς χαρακτήρες γράψον μὲ κρόνον (?) καὶ μόσκον καὶ ῥοδόσταμον καὶ μετὰ γαίματος ἀνθρώπου εἰς χάρτην κουνελίου ἡ παμπάκινον καὶ κάπνισον αὐτὸ μετὰ στύρακα καὶ χαλβάνιν. [Sequuntur signa sphragistica]. Ἰδοὺ καὶ τὸ μελάνι της σελήνης. Τὸ μελάνι τῆς σελήνης γίνεται μὲ τὸ ζουμὶ τῆς ἐληᾶς καὶ ὀρειοπάρπαρον (?) καὶ καμ φουρὰν καὶ γαῖμα λαοῦ· τρίψας καὶ ἑνώσας αὐτὰ καὶ ποῖσον μελάνιν καὶ γράφε εἰς τὴν ὥραν ὁποῦ κυριεύει ἡ σελήνη. 8 βοτάνη cod. 10 το add. 11 ὑγιεῖ ἀποκατα στήσεις cod. ὁ δὲ ζωμὸς αὐτοῦ ἀλειφόμενος τὰ πν. τ. κ. λυσιτελοῦσι πρὸς αὐτὸν ἔχοντα αὐτά cod., corr. Cumont 13 τὸ δεξιόν βρ. cod. 14 πᾶσαν λύπη cod. 17 τὸ αὐτῷ ζ. cod. 21 post αλειφόμενα lacunam indicavi. τον ζωμόν cod. καὶ add. πᾶσαν πόνον cud.

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[1] The chapters that follow, concerning plants and the twelve zodiac signs and the seven planets assigned to them, are excerpted from Hermetic books, such as those already mentioned by Galen, περὶ ἁπλῶν φαρμάκων VI prooem., tom. IX, p. 798 Kuehn, and which survive to this day in several manuscripts. Cf. H. Diels, Die Handschriften der antiken Aerzte, tom. II, p. 45. On this genre of books, Fr. Boll has most recently offered discussion, Catal. VII, p. 231 s. Cf. also E. Meyer, Gesch. der Botanik, tom. II, p. 340–348.

ἰᾶται. ἡ δὲ ῥίζα περιαπτομένη δαίμονας καὶ ἀγελούδας ἀποδίωκει. [Sequuntur in codice septem lineae vacuae.]

Τὸ βότανον τῶν Διδύμων ἐστὶ τὸ ξίφιον· ὅταν δὲ κυριεύει τὸ αὐτὸ ζῴδιον, ἔπαρον αὐτοῦ τὰ ἄνθη καὶ βάλε αὐτὰ εἰς κοιτάριν παιδίου γεννηθέντος καὶ βάσταζε καὶ ἔσῃ ἠγαπημένος ἀπὸ μικρῶν ἕως μεγάλων. τὰ δὲ φύλλα αὐτοῦ περιαπτόμενα δαιμονιζομένους ἰαθήσεται. τὴν δὲ ῥίζαν αὐτοῦ τὴν ἄνωθεν δὸς φαγεῖν ἀνθρώπῳ ἢ ζώῳ, καὶ ἀγαπήσει σε, τὴν δὲ κάτω ῥίζαν ἐπίδος καὶ μισηθήσονται. [Sequuntur septem lineae vacuae.]

Τὸ βότανον τοῦ Καρκίνου ἐστὶν ἡ μανδραγούραν· ταύτην ἔπαρον, ὅταν κυριεύει τὸ αὐτὸ ζῴδιον ὁ Καρκίνος. τὰ ἄνθη τὰ ὦτα ἀλειφόμενα πᾶσαν νόσον κεφαλαλγίας ἰᾶται. τὴν δὲ [f. 249v] ῥίζαν αὐτῆς δίδου φαγεῖν γυναικὶ στείρᾳ σιταρόκουκκα δύο ἀπὸ πρώτης ἡμέρας τῆς καθάρσεως αὐτῆς καὶ μέχρι ἡμερῶν δέκα τεσσάρων καὶ συλλήψεται, καὶ ἃς βαστάζει καὶ ἐκ τῆς βοτάνης. [Sequuntur septem lineae vacuae.]

Τὸ βότανον <τοῦ Λέοντος> ἐστὶν ἡ βαλωτὴ λεγομένη· ταύτην ἔπαρον εἰς τὴν ἡμέραν, ὅπου κυριεύει τὸ ζῴδιον αὐτῆς, καὶ τὸν ζωμὸν λαβὼν ἄλειψον κόκκαλα συνεθλασμένα καὶ δῆσον. καὶ στερεωθήσονται παραδόξως. τὴν δὲ ῥίζαν βάσταζε καὶ ἀγρεύσεις πλείστους ἰχθύας. εἰ δὲ καὶ σμίξεις τὸν ζωμὸν τῶν φύλλων μετὰ ἐλαίου, ἔσται ἀντὶ βαλσάμου ἰδίου. [Sequuntur quinque lineae vacuae.]

Στρύχνος βοτανόν ἐστι τῆς Παρθένου· ταύτην ἔπαρον εἰς τὴν ὥραν καὶ ἡμέραν, ὅταν κυριεύει ἡ Παρθένος· καὶ ἔπαρον τὰ φύλλα αὐτῆς καὶ τῶν καρπῶν καὶ ἔσμιξον στέαρ ἄρκιον καὶ ἄλειψον ῥευματιζομένους καὶ παραυτίκα ἰαθήσονται. καὶ ἔπαρον τὰ κλάδη τῆς βοτάνης καὶ ποίησον στέφανον καὶ φόρησον νεανίδαν, καὶ εἰ μὲν γελάσῃ, ἐφθάρη καὶ οὐκ ἔστι παρθένος· εἰ δὲ στυγνάσει ἢ κλαύσει, ἔστι παρθένος· τὴν δὲ ῥίζαν αὐτῆς ἐὰν κλείσεις μετὰ δέρματος λύκου καὶ βαστάζεις, ἔσῃ ἀκαταγώνιστος νικῶν πάντας. [Sequuntur duo lineae vacuae.]

[F. 250] Τοῦ Ζυγοῦ τὸ βότανόν ἐστιν ἡ βελονίκη· ταύτην ἔπαρον, ὅταν κυριεύει ὁ Ζυγός. ἔχει γοῦν ἐνεργείας μεγάλας· ὁ καρπὸς αὐτῆς πινόμενος δαιμονιζομένους καὶ σεληνιαζομένους καὶ λιθιῶντας καὶ στρόφους κοιλίας ἰᾶται. τὰ δὲ φύλλα αὐτῆς ἐσθιόμενα πάντα πόνον

1 ἀγελούδας] cf. Ducange, s. v. Γυλλώ; B. Schmidt, *Das Volksleben der Neugriechen*, I, p. 139; F. Pradel, *Griech. und Südital. Gebete*, p. 90 seq.; P. Maas, *Byz. Zeitschr.*, XVII (1908), p. 224 et 225. 3 ξίφιον] conf. Cyran. ed. Mély, p. 32. 5 γενηθέντος cod. 7 ἀνθρώπου ἢ ζῴου cod. 11 ὦτα] ὕα cod. 12 αὐτῆς ante ἀλειφόμενα delevi. 13 γυναικὸς στείρας cod. Cf. Machiavellii comoediam famosissimam Mandragola inscriptam. σιταρόκουκα cod. 17 τοῦ Λέοντος addidi. βαλοτή cod., cf. Ducange, s. v. 18 ὁποῦ cod. 19 κόκαλα cod. συθλασμένα cod. δῆσον] δέσωσιν (corr. ex δίδωσιν cod.). 21 φύλλων] φίλων cod. 23 βοτάνη cod. 25 ἄρκίου cod. 25-26 ῥεματιζομένους cod. 34 λιθιώτας cod. 35 πάντα] πᾶσα cod.

heals. The root, when worn as an amulet, drives away demons and spirits. [Sequuntur in codice septem lineae vacuae.]

The herb of Gemini is the gladiolus; when the same sign holds dominion, take its flowers and place them in the cradle of a newborn child and carry them, and you will be loved by all, from the young to the old. Its leaves, when worn as an amulet, will heal those who are possessed by demons. Give the upper root to a person or animal to eat, and they will love you; give the lower root and they will be hated. [Sequuntur septem lineae vacuae.]

The herb of Cancer is the mandrake — take it when the same sign, Cancer, holds dominion. The flowers, anointed on the ears, heal every ailment of headache. Give its root to a barren woman to eat — two wheat grains' worth — from the first day of her purification and for up to fourteen days, and she will conceive; and let her also carry some of the herb. [Sequuntur septem lineae vacuae.]

The herb of Leo is the one called ballota; take it on the day when its sign holds dominion, and taking the juice, anoint broken bones and bind them, and they will be strengthened in a wondrous manner. Carry the root and you will catch a great many fish. And if you also mix the juice of the leaves with oil, it will serve as a fine substitute for balsam. [Sequuntur quinque lineae vacuae.]

Nightshade is an herb of Virgo; gather it at the hour and day when Virgo holds sway; and take its leaves and fruits and mix them with bear fat and anoint those suffering from rheumatism, and they will be healed at once. And take the branches of the herb and make a wreath and have young women wear it, and if she laughs, she has been corrupted and is not a virgin; but if she looks somber or weeps, she is a virgin; and if you enclose its root with wolf skin and carry it, you will be invincible, conquering all. [Sequuntur duo lineae vacuae.]

[F. 250] The herb of Libra is betony; gather it when Libra holds sway. It has great powers; its fruit, when drunk, heals those possessed by demons, those afflicted by lunacy, those suffering from kidney stones, and intestinal cramps. Its leaves, when eaten, relieve every pain 35

1 ἀγελούδας] cf. Ducange, s. v. Γυλλώ; B. Schmidt, Das Volksleben der Neugriechen, I, p. 139; F. Pradel, Griech. und Südital. Gebele, p. 90 seq.; P. Maas, Byz. Zeitschr., XVII (1908), p. 224 et 225. 3 Εἴφιον] conf. Cyran. ed. Mely, p. 32. 5 γενηθέντος cod. 7 ἀνθρώπου ἢ ζώου cod. 11 ὦτα] Τα cod. 12 αὐτῆς ante αλειφόμενα delevi. 13 γυναικός στείρας cod. Cf. Machiavellii comoediam famosissimam Mandragola inscriptam. 15 σιταρόκουκα cod. 17 τοῦ Λέοντος addidi. βαλοτή cod., cf. Ducange, s. v. 18 ὁποῦ cod. 19 κόκαλα' cod. συθλασμένα cod. δῆσον] δέσωσιν (corr. ex δίδωσιν cod.). 21 φύλλων φίλων cod. 23 βοτάνη cod. 5 ἀρκίου cod. 25–26 ρεματιζομένους cod. 34 λιθιώτας cod. 35 πάντα] πᾶσα cod.

τὸν ἐσθίοντα παραδόξως ἰᾶται. ἡ δὲ ῥίζα καπνιζομένη συνάχια καὶ κατάρρους καὶ μάγια ἰᾶται. πάλιν τὴν ῥίζαν περίαψον ἐν δέρματι ἀλωπέκου, καὶ δῆσον ἐν τῷ δεξιῷ βραχίονι· καὶ ἔσῃ μὴ φοβούμενος λῃστὰς ἤτε δαίμονας. [Sequuntur sex lineae vacuae.]

5 Τοῦ Σκορπίου τὸ βότανόν ἐστι τὸ κυνόγλωσσον· τοῦτο ἔπαρον, ὅταν ὁ Σκορπίος κυριεύει. ἔχει δὲ δύναμιν θαυμαστὴν καὶ φρικτήν. ἔπαρον γοῦν τὸν σπόρον αὐτοῦ καὶ περίαψον αὐτὸν ἐν ἐλαφινῷ ἀπεχόμενος ἀπὸ παντὸς πονηροῦ πράγματος καὶ φανεῖ φοβερὸς καὶ ἔνδοξος. καὶ ὅτι ἂν εἴποις ὡς ψευδές, ὡς θεόν σε πιστεύσουσι. τὰ δὲ 10 φύλλα τρίψας ἔπαρον τὸν ζωμὸν καὶ σμῖξον μετὰ κρίνου ἐλαίου. καὶ ἄλειψον πᾶσαν πληγὴν καὶ παραδόξως ἰᾶται· τὴν δὲ ῥίζαν βάλε ἐν τῇ χειρί σου καὶ κύνες οὐ λακτίσουσί σε. πάλιν τὴν βοτάνην ὁλόκληρον τρίψας ποίησον ἀλειφὴν μετὰ στέατος ἀρκίου καὶ ἄλειψον ῥευματιζομένους καὶ ἐν τρισὶν ἡμέραις ἰαθήσονται. εἰ δὲ ἐκ τῆς ῥίζης δώσεις 15 φαγεῖν παντὶ ζώῳ ἀγρίῳ, ἡμερωθήσεται. ἔχει δὲ καὶ ἑτέρας ἐνεργείας, ἅπερ ἡ πεῖρα φανερώσει αὐτάς. [Sequuntur duo lineae vacuae.]

[F. 250v] Τοῦ Τοξότου τὸ βότανόν ἐστιν ἡ ἀνακάρδιος· ταύτην ἔπαρον, ὅταν τὸ ζῴδιον ὁ Τοξότης κυριεύει. καὶ τυλίξας τὴν ῥίζαν αὐτῆς ὅλην μετὰ ἀλώπεκος δέρμα καὶ βάσταζε κατὰ κεφαλῆς καὶ ἔσῃ 20 νικῶν πάντας διδασκάλους, δικαστάς, κριτάς, βασιλεῖς καὶ τυράννους. τὰ δὲ φύλλα τρίψας ποίησον κηρωτὴν καὶ τίθει εἰς πᾶσαν φλεγμονὴν καὶ πόνον νεφρῶν καὶ ἰαθήσεται παραδόξως, ὥστε θαυμάζειν πάντας. ἔχει δὲ καὶ ἄλλην ἐνέργειαν ἡ ῥίζα αὐτῆς· τιθεμένη ἐν οἰκίᾳ εὐτυχίαν καὶ εὐδαιμονίαν ἐν τῷ οἴκῳ ἐκείνῳ παρέχει· καὶ μὴ θαυμάσῃς τὴν εὐτυχίαν 25 τῆς βοτάνης, ἀλλ' εἰς τὸν θεὸν τὸν διδόντα τὰς χάριτας. [Sequuntur sex lineae vacuae.]

Τοῦ Αἰγοκέρου <τὸ> βότανόν ἐστιν τὸ λεγόμενον τράγιον· τοῦτο ἔπαρον, ὅταν τὸ ζῴδιον κυριεύει. ἐὰν γὰρ ἐκ τοῦ καρποῦ δώσῃς γυναικὶ πιεῖν, ὀλίγας ἡμέρας ζήσεται. εἰ δὲ τὰ φύλλα αὐτοῦ βαστάσεις, 30 ἅπαντα τὰ θηρία φεύξονται ἀπὸ σοῦ· τὸ δὲ μεγαλώτερον, ἐάν τις τὴν βοτάνην βαστάζει καὶ περικυκλώσουσιν αὐτὸν θηρίων πλήθη καὶ λεόντων, ὡς θεῷ αὐτῷ προσεγγίσουσιν καὶ οὐ προσψαύσουσιν αὐτόν. ἀλλ' οὐδὲ βλάψουσιν αὐτόν, ἐὰν καὶ μὲ ταῦτα κοιμηθῇ. τὴν δὲ ῥίζαν δὸς φαγεῖν ἐπιληπτικῷ, ἐν τρισὶν ἑβδομάσι καὶ ἄκρως ἰαθήσεται καὶ ἀφο- 35 βίαν ἕξει, ἐν ᾧ τόπῳ εὑρίσκεται ἐν νυκτὶ καὶ ἐν ἡμέρᾳ καὶ ἐν παντὶ καιρῷ καὶ ἐν παντὶ τόπῳ. εἰ δὲ βαστάζει αὐτὸ ὡς φυλακτήριον, προφητικὴ χάρις ἐκ θεοῦ ἐπελεύσεται. [Sequuntur tres lineae vacuae.]

1 post ἰᾶται del. librar. ἡ δὲ ῥί. σύναχα cod. 4 ἤτε cod. 7 ἐλαφινῷ] λαφήνῳ cod. 8 φανῆς cod 9 εἴπει cod. 13 ἄρκου cod. 17 Τοξότη cod. τὸ βοτάνη cod. 22 πόνων cod. 27 τό add. βοτάνη cod. 28 δώης cod. 29 γυναικός cod. ποιεῖν cod. 30 μεγαλιώτερον cod. De forma μεγαλώτερον cf. *Catal. cod. astr.* V, 3, p. 101, 31 et 107, 24. 32 θεὸν αὐτόν cod. 36-37 εἰ δὲ βαστάζει - ἐπελεύσεται omis. librarius, add. in margine.

heals the one eating it in a wondrous manner. The root, when used as incense smoke, heals nasal congestion, catarrh, and spells. Again, wrap the root in fox skin and bind it to the right arm; and you shall have no fear of thieves or demons. [Sequuntur sex lineae vacuae.]

The herb of Scorpio is hound's tongue; gather this when Scorpio is in dominion. It has a wondrous and awesome power. Gather then its seed and carry it as an amulet wrapped in deer skin, keeping yourself away from every evil deed, and you will appear fearsome and glorious. And whatever you say as if false, they will believe you as if you were a god. Crush the leaves, take the juice and mix it with lily oil, and anoint every wound and it heals in a wondrous manner; place the root in your hand and dogs will not bark at you. Again, crush the whole herb, make an ointment with bear fat and anoint those suffering from rheumatic ailments, and within three days they will be healed. If you give of the root to any wild animal to eat, it will be tamed. It also has other properties, which experience will reveal. [Sequuntur duo lineae vacuae.]

[F. 250] The herb of Sagittarius is the anacardium; gather this when the zodiac sign Sagittarius is in dominion. Wrap its entire root in fox skin and carry it upon your head, and you shall overcome all teachers, judges, arbiters, kings, and tyrants. Crush the leaves, make a wax salve and apply it to every inflammation and kidney pain, and it will heal in a wondrous manner, so that all shall marvel. The root also has another property: when placed in a house, it brings good fortune and happiness to that household; and marvel not at the good fortune of the herb, but at God who grants these gifts. [Sequuntur sex lineae vacuae.]

Of Capricorn, the herb is the one called tragion; gather this when the sign holds dominion. For if you give a woman its fruit to drink, she will live only a few days. But if you carry its leaves, all wild beasts will flee from you; and what is greater, if someone carries the herb and multitudes of wild beasts and lions surround him, they will approach him as though he were a god and will not touch him. Nor will they harm him, even if he sleeps among them. Give the root to an epileptic to eat, and within three weeks he will be perfectly healed and will have fearlessness, wherever he may be found, by night and by day and at every hour and in every place. And if he carries it as an amulet, a prophetic grace from God will come upon him. [Three blank lines follow.]

1 after ἰᾶται the copyist deleted ἡ δὲ ῥί. σύναχα cod. 4 ἥτε cod. 7 ἐλαφινῷ] λαφήνψ cod. 8 φανής cod 9 εἶπει cod. 13 άρκου cod. 17 Τοξότη cod. τὸ βοτάνη cod. 29 πόνων cod. 27 το add. βοτάνη cod. 28 δώης cod. 29 γυναικός cod. ποιεῖν cod. 30 μεγαλιώτερον cod. On the form μεγαλύτερον cf. Catal. cod. astr. V, 3, p. 101, 31 et 107,24. 32 Bedv aúróv cod. 36–37 εἰ δὲ βαστάζει – ἐπελεύσεται omitted by the copyist, added in the margin.

[F. 251] Τοῦ Ὑδροχόου <τὸ> βότανόν ἐστι τὸ λεγόμενον βατράχιον· τοῦτο τρίψας τὰ φύλλα καὶ τὸν ζωμὸν φυλάξας ἐπίδος εἴ τινος χρῄζεις ἵνα ποιήσει αὐτῷ σπασμωδεῖν <καὶ> θάνατον κατεργάζεται. ἔπαρον δὲ αὐτοῦ τὴν ῥίζαν καὶ βάλλε εἰς δέρμα ἰχθύος, ὅταν ὁ Ὑδροχόος κυριεύει καὶ βάλε εἰς πλοῖον καὶ ναυαγήσει, ἐν ᾧ τόπῳ ἀπέλθῃ. τὰ δὲ ἄνθη αὐτοῦ βασταζόμενος ἰᾶται. ἔχει δὲ καὶ ἑτέρας ἐνεργείας ἡ βοτάνη αὕτη. ἐὰν τὰ φύλλα τρίψεις καὶ μετὰ ἀλεύρου ἐπισμίξεις καὶ βάλε εἰς σηπεδόνας καὶ ἕλους τραυμάτων, ἐν τρισὶν ὥραις αὐτοῦ ἀπαλλάττει. [Sequuntur sex lineae vacuae.]

Τοῦ Ἰχθύος τὸ βότανόν ἐστιν ἡ ἀριστολοχία· ὅταν γοῦν κυριεύει τὸ ζῴδιον, ἔπαρον αὐτό. ἔχει δὲ χάριτας μεγάλας· ὁ καρπὸς αὐτοῦ πιθεὶς μετὰ οἴνου καὶ μέλιτος πᾶσαν νόσον τοῦ σώματος ἀποδιώκει. ἡ δὲ ῥίζα καπνιζομένη καὶ βασταζομένη πᾶν δαιμόνιον καὶ πᾶσαν ἀχλὺν ἀπελαύνει καὶ πᾶσαν νόσον καὶ μάστιγας ἀπὸ τὸν ἐσθίοντα τὴν ῥίζαν αὐτῆς ἐκδιώκει. ἔστι δὲ καὶ αὐτῇ ἀντιφάρμακον πάντων τῶν ἰοβόλων. οἷος γὰρ ἄνθρωπος δαχθεὶς καὶ ἐκ παντὸς ὄφεως εἴτε δηλητηρίου μιανθείς, ταῦτα ποιῶν καὶ θήσας αὐτὰ ἐπάνω, παραυτίκα ἰαθήσεται [1]. [Sequuntur tres lineae vacuae.]

[F. 252] Εἰσὶ δὲ καὶ τὰ βότανα τῶν ἑπτὰ πλανήτων, ὧ ἀκριβέστατε Ῥοβοάμ, καὶ ὅταν βούλῃ ἐμβαλεῖν αὐτά, ἐξέβαλεν αὐτὰ εἰς τὴν ὥραν, ἐν ᾗ κυριεύει ὁ καθεὶς πλανήτης εἰς τὴν ὥραν αὐτοῦ. καὶ ποίησον τὰς ὀνομασίας καὶ τὰς προσευχὰς καὶ πράξεις μετ' αὐτῶν θαυμασίως, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλεῖν γλώσσῃ.

Τὸ βότανον τοῦ Διὸς τὸ χρυσάγκαθον· τοῦτο εὔγαλε εἰς τὴν ὥραν, ἐν ᾗ κυριεύει ὁ Ζεύς, καὶ ὀνόμαζε τοὺς ἀγγέλους καὶ εἰπὲ καὶ τὰς προσευχὰς καὶ ἔχει ἰατρείας φρικτὰς καὶ φοβεράς. τὴν ῥίζαν ἐὰν δώσεις φαγεῖν πρωίας ζ', σεληνιαζομένους ἰαθήσεται. εἰ δὲ δαιμονιζομένῳ δώσεις βαστάζειν μετὰ λιβάνου τὴν ῥίζαν, φυγήσεται τὸ δαιμό-

1 τό add. βοτάνη cod 3 αὐτῷ] αὐτό cod. σπαρμόδειν cod., σπασμωδεῖν <καὶ> Cumont. Cf. Cyranid., p. 40, 11-12 παρατήρει δὲ μὴ ἐπὶ νεύριον ἢ φλέβα ἐπιθῇς ἵνα μὴ σπασμὸν ἐργάσῃ. 8 αὐτῷ cod. 10 βοτάνην cod. Aristolochia etiam in libro Hermetico de XII plantis XII zodiis tributis Piscibus additur (cf. E Meyer, *Gesch. d. Bot.*, II, p 344; *Catal.* VII, 232, 7). 11 αὐτῷ cod. 15 ἀντιφάρμακον .. ἰοβόλων] cf. Philumenus, *de venenatis animalibus* ed. M. Wellmann (Corpus medicorum Graec. X, 1, 1) passim. 20 Ἱεροβοδμ cod. 23 ἐξόν] ἐξ ὧν cod. ἀνθρώπων ... γλώσσαις cod , corr. Cumont. 24 in margine signum Iovis εὔγαλε] v. Ducange s. v. 27-28 δαιμονιζομένου cod.

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[1] Sequuntur in f. 251' duo brevissima capitula Οἱ δώδεκα μῆνες μετὰ τῶν αὐτῶν ζῳδίων (in marg. σημεῖα; inc. ♈ Κριὸς μηνὶ Μαρτίῳ κα' εἰκάδι πρώτῃ, des. ♓ Ἰχθὺς μηνὶ Φευρουαρίῳ κ' εἰκάδι) et Πῶς δεῖ παρατηρεῖν τὰς φύσεις τῶν δώδεκα ζῳδίων (enumerantur tantum septem planetarum nomina signaque astronomica), quae capitula prorsus aliena sunt a proposito totius tractatus, ut solum explendi vacui spatii causa ea addita esse veri simillimum sit.

[F. 251] Of Aquarius, the herb is the one called batrachion; grind its leaves and preserve the juice and administer it to whoever you wish to cause to convulse, and it brings about death. Take its root and place it in the skin of a fish when Aquarius holds dominion, and cast it into a ship, and it will be shipwrecked wherever it goes. But 5 its flowers, when carried, heal. This herb also has other properties: if you grind its leaves and mix them with flour and apply them to festering wounds and nail-wounds, within three hours it relieves them. [Six blank lines follow.]

The herb of Pisces is aristolochia; when the sign is dominant, gather it. It has great virtues: its fruit, taken with wine and honey, drives away every disease of the body; the root, when fumigated and carried, drives away every demon and every darkness, and expels every disease and affliction from the one who eats its root. It is also itself an antidote against all venomous things. For any man bitten and infected by any serpent or poison, who does these things and places them upon the wound, will immediately be healed. [Three blank lines follow.]

[F. 252. There are also the herbs of the seven planets, O most precise Roboam, and when you wish to introduce them, cast them out at the hour in which the respective planet rules in its hour. And perform the designations and the prayers and the operations with them in a wondrous manner, which it is not lawful for a man to speak with the tongue.

The herb of Jupiter is chrysancanthon; gather this at the hour in which Jupiter rules, and name the angels and speak also the prayers, and it has dreadful and fearsome powers of service. If you give the root to be eaten seven mornings, those who suffer from the falling sickness will be healed. And if you give a demoniac the root to carry along with frankincense, the demon will flee.

1 add. βοτάνη cod 3 αὐτῷ] αὐτό cod. σπαρμόδειν cod., σπασμωδεϊν <καὶ> Cumont. Cf. Cyranid., p. 4, 11-12 παρατήρει δὲ μὴ ἐπὶ νεύριον ἢ φλέβα ἐπιθῇς ἵνα μὴ σπασμὸν ἐργάση. 8 αὐτῷ cod. 10 βοτάνην cod. Aristolochia etiam in libro Hermetico de XII plantis XII zodiis tributis Piscibus additur (cf. E Meyer, Gesch. d. Bot., II, p 344; Catal. VII, 232, 7). 11 αὐτῷ cod. 15 ἀντιφάρμακον . . Ιοβόλων] cf. Philumenus, de venenatis animalibus ed. M. Wellmann (Corpus medicorum Graec. X, 1, 1) passim. 20 Ιεροβοάμ cod. 23 ἐξόν] ἐξ ων cod. ἀνθρώπων ... γλώσσαις cod, corr. Cumont. 24 in margin sign of Jupiter εὔγαλε] v. Ducange s. v. 27-28 δαιμονιζομένου cod.

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1 In f. 251 there follow two very brief chapters, "The Twelve Months with Their Zodiac Signs" (in the margin: signs; beginning: Aries in the month of March, the twenty-first, the first of the twenties; ending: Pisces in the month of February, the twentieth) and "How One Must Observe the Natures of the Twelve Zodiac Signs" (only the names of the seven planets and their astronomical symbols are enumerated), which chapters are entirely foreign to the subject of the whole treatise, so that it is most probable that they were added solely to fill an empty space.

νιον. τοὺς πίπτοντας ἐκ τοῦ πάθους καὶ ἀφρίζοντας, πότιζε τὴν ῥίζαν μετὰ λουλακίου καὶ παραυτίκα ἰαθήσεται. ἐκ δὲ τῶν φύλλων τρίψας λάβε τὸν ὀπὸν καὶ ἄλειψον τομὰς καὶ κρούσματα ξίφων καὶ πληγάς. καὶ διὰ ιη' ὡρῶν θεραπεύσεις. τὴν δὲ κεφαλὴν τοῦ βοτάνου ἐὰν δώσῃς
5 βαστάσαι, ἀνὴρ οὐ φοβηθήσεται πειραθῆναι ὑπὸ μαγίων. εἰ δέ ἐστιν ἄνθρωπος καὶ πάσχει ἐκ φαρμακοποσίων, ἐπίδος ἐπὶ τὴν κεφαλὴν τῆς βοτάνης πίνειν μετὰ ὕδατος καὶ μέλιτος καὶ ἰαθήσεται.

Τὸ βότανον τοῦ Ἄρεως ἐστὶν ὁ πεντασίτης· τοῦτο εὔγαλον εἰς τὴν ὥραν τοῦ Ἄρεως καὶ βάσταζε ἐκ τὰ ξίφη αὐτοῦ, ἐντετυλιγμένα εἰς
10 δέρμα λύκου καὶ ἐὰν περικυκλώσουσί σε μύριοι ἐχθροί, οὐ δυνήσονται τοῦ βλάψαι σε, ἀλλὰ διασωθήσῃ ἀβλαβὴς ὑπ' αὐτῶν. τὰ δὲ φύλλα τρίψας καὶ ξηράνας δὸς πιεῖν μετὰ οἴνου, ἢ ἀνδρὸς ἢ γυναικὸς ἔχοντος αἵματος ῥεύσεις ἐκ τοῦ σώματος, καὶ ἰαθήσεται θαυμασίως, ὥστε θαυμάζειν πάντας τὴν τοῦ βοτάνου δύναμιν. τὴν δὲ ῥίζαν βάσταζε πρὸς
15 πάντα πόλεμον καὶ πρὸς πᾶσαν παράταξιν καὶ ἐπινικήσεις καὶ ἀβλαβὴς διασωθήσῃ, ὥστε θαυμάζεις τὴν θείαν ἐνέργειαν. ὁ δὲ βαστάζων τὸ ἄνθος τῆς βοτάνης ζηλωθήσεται ὑπὸ πάντων [f. 252v] τῶν ἀνθρώπων καὶ περίβλεπτος ἔσται καὶ δυνατὸς ἐν δυνάμει.

Τὸ βότανον τοῦ Κρόνου ἐστὶν τὸ ἡλιοτρόπιον· τοῦτο ἔπαρον εἰς
20 τὴν ὥραν ἥνπερ κυριεύει ὁ Κρόνος. εὔγαλε καὶ λέγε τὴν προσευχὴν καὶ ἐπικαλοῦ τοὺς ἀγγέλους τοὺς κυριεύοντας. καὶ ἔχει τὸ βότανον τὴν ἐνέργειαν ταύτην. ἐὰν ἀπὸ τοῦ ἄνθεος δώσεις φαγεῖν κρυφίως, ἐλεύσεται ἐν αὐτῷ θερμασία καὶ ῥῖγος. ἐὰν τοῦ δώσεις δύο ἄνθη, ἥξει αὐτοῦ διτταῖος, εἰ δὲ τρία τριτταῖος, εἰ δὲ τέσσαρα τεταρταῖος καὶ τὰ
25 ἑξῆς· ἐὰν δὲ αὐτῶν τὰ φύλλα βάλλεις τινὸς εἰς προσκέφαλον αὐτοῦ κρυφίως, οὐκ ἐγερθήσεται, ἕως ἂν λάβοις ἀπὸ τὰ προσκέφαλα αὐτοῦ. εἰ δὲ δώσεις αὐτῷ φαγεῖν, ἐλεύσεται εἰς ἀρρωστίαν ἕως θανάτου μέχρι πάντων τῶν χρόνων τῆς ζωῆς αὐτοῦ καὶ οὐκ ἐγερθήσεται μέχρι δώσῃς φαγεῖν ἐκ τῆς βοτάνης τοῦ Διός. τὴν δὲ ῥίζαν ἐπάνω σου βάσταζε ὡς
30 φυλακτήριον τῶν γυλούδων.

Τὸ βότανον τοῦ Ἡλίου καλεῖται ἡλιοσκόπος, παρὰ δὲ Ἰταλοῖς τζιρασόλεμ· ἐπειδὴ ἔνθα ἐστὶν ὁ Ἥλιος, κλίνει τὰς κορυφὰς αὐτοῦ, δι' οὗ ἡλιοσκόπος καλεῖται. ταύτην τὴν βοτάνην εὔγαλον εἰς τὴν ὥραν, ἐν ᾗ ὁ Ἥλιος κυριεύει, μετὰ τὰς προσευχὰς καὶ τὰ ἄνθη καὶ τὸν καρπὸν
35 αὐτοῦ βάλε εἰς δέρμα ἀετοῦ καὶ βάσταζε μετὰ σοῦ. καὶ ἔνθα ἔνι θησαυρός, παραυτίκα ἀνεωχθήσεται, ὡς ἐν ῥιπῇ ὀφθαλμοῦ. καὶ εἴδεις τὸ χρυσίον ἢ τὸ ἀργύριον ἐκεῖνο καὶ εὐθὺς πάλιν ἡ γῆ κλείσει. σὺ δὲ

2 λουλάκι = indigo (Vlachos). 8 in margine signum Martis. βοτάνην cod. 9 ἐντετηλυμένα cod. 11 διασωθής cod. 12 ποεῖν cod. 15 πᾶσαν πόλεμον cod. 16 διασωθείς cod. 17 ζηλευθήσεται cod., fortasse non corrigendum est. 19 in margine α^{ov}. 20 in margine ὄπισθεν ζήτει τὸ β' καὶ γ'. 22 in margine signum Saturni. ἄνθεος] ἄθεως cod. 23 θερμασίαν cod. 25 βάλεις cod. 26 ἕξω ἄν = πλὴν ἄν. 28 δώῃς cod. 30 γυλούδων] cf. supra, p. 160. 36 εἴδεις corrigere nolui. 37 ἐκείνῳ cod.

nion. For those who fall down from the affliction and foam at the mouth, give them the root to drink with indigo dye and they will be healed immediately. From the leaves, crush them and take the juice and anoint cuts and sword wounds and blows. And within 18 hours you will heal them. If you give the head of the plant to carry, a man will not be afraid to be tried by magic arts. And if a person suffers from the drinking of poisons, administer the head of the plant to drink with water and honey and he will be healed.

The herb of Mars is the pentasites; gather this during the hour of Mars and carry its blades, wrapped in wolf skin, and if ten thousand enemies surround you, they will not be able to harm you, but you will be saved unharmed from them; and having crushed and dried the leaves, give them to drink with wine to any man or woman who has a flow of blood from the body, and they will be healed wonderfully, so that all will marvel at the power of the herb. Carry the root into every battle and every engagement and you will prevail and be saved unharmed, so that you will marvel at the divine power. And the one who carries the flower of the herb will be envied by all [f. 259v] people and will be admired and mighty in power.

The herb of Saturn is the heliotrope; gather this during the hour over which Saturn rules. Pluck it and recite the prayer and invoke the ruling angels. And the herb has this power: if you give some of its flower to someone to eat secretly, there will come upon him fever and chills. If you give him two flowers, a two-day fever will come upon him; if three, a three-day fever; if four, a four-day fever, and so on. If you place its leaves secretly in someone's pillow, he will not rise from bed unless you remove them from his pillow. And if you give him the leaves to eat, he will fall into sickness unto death for all the remaining days of his life and will not recover until you give him the herb of Jupiter to eat. Carry the root upon yourself as an amulet against evil spirits.

The herb of the Sun is called helioscope, and among the Italians girasole; because wherever the Sun is, it inclines its heads toward it, for which reason it is called helioscope. Gather this herb at the hour in which the Sun holds dominion, and after the prayers, take its flowers and fruit and place them in eagle's skin and carry them with you. And wherever a treasure is, it will immediately be revealed, as in the twinkling of an eye. And you will see that gold or silver, and straightaway the earth will close again. But you,

2 λουλάκι = indigo (Vlachos). 8 in margine signum Martis. βοτάνην cod. 9 ἐντετηλυμένα cod. 11 διασωθής cod. 12 ποεῖν cod. 15 πᾶσαν πόλεμον cod. 16 διασωθείς cod. 17 ζηλευθήσεται cod., fortasse non corrigendum est. 19 in margine aov. 20 in margine όπισθεν ζήτει τὸ β' και γ'. 22 in margine signum Saturni. ἄνθεος] άθεως cod. 23 θερμασίαν cod. 25 βάλεις cod. 26 ἔξω ἄν = πλὴν ἄν. 18 δώης cod. 30 γυλούδων] cf. supra, p. 160. 36 εἴδεις corrigere nolui. 37 ἐκείνῳ cod.

σημειωσάμενος τὸν τόπον ἀνώρυξον καὶ εὕρεις, ὅπερ εἶδας· τὰ δὲ φύλλα τρίψας καὶ σμίξας ῥοδόσταγμα, καὶ ἄλειψόν σου τὸ πρόσωπον καὶ πορεύου. καὶ πᾶς ἄνθρωπος ἄγριος ἢ λῃσταὶ ὡς θεόν σε προσκυνήσουν καὶ τιμήσουσι. τὴν δὲ ῥίζαν βάσταζε ἐνδεδεμένην μετὰ δέρματος ὄνου. θυμωμένους αὐθέντας ἢ βασιλεῖς ἡμερώσεις. εἰ δὲ μετὰ δέρματος φώκης ἐνδύσῃς καὶ βαστάσῃς, ὑπὸ βασιλέων καὶ ἀρχόντων καὶ μεγιστάνων θαυμάσει τε καὶ τιμηθήσει. ἔχει δὲ ἡ βοτάνη τὰς ἐνεργείας ταύτας ἀκωλύτως.

[F. 253] Τὸ τῆς Ἀφροδίτης βότανον λέγεται σατύριον· ταύτην εὔγαλον εἰς τὴν ὥραν, ὅταν κυριεύει ἡ Ἀφροδίτη, μετὰ τῆς προσευχῆς καὶ τῶν ἀγγέλων. καὶ ἔπαρε τὰ ἄνθη καὶ τὸν καρπὸν αὐτῆς καὶ ἐντυλίξας εἰς δέρμα Ζορκαδίου [καὶ] βάσταζε εἰς τὸν δεξιόν σου ἀγκῶνα καὶ ἔσῃ φιλτὸς ὑπὸ πασῶν τῶν γυναικῶν. τὰ δὲ φύλλα αὐτῆς τρίψας [καὶ] βάλε ῥοδόσταγμα καὶ ἀλείφου τὰς ὄψεις καὶ πορεύου. καὶ οἵας ὁμιλίας καὶ ὑπανδρίας ἄρξασθαι κατευοδωθεῖ. καὶ εἴ τι εἴπῃς, πιστευθήσεται, τῆς δὲ ῥίζας τὸ δροσότερον μῆλον ἐὰν ὀνοματίσῃς καὶ δώσῃς οἵας γυναικὸς θέλεις, ἀγαπηθήσεται καὶ ἔλθωσι πρὸς συμφωνίας ὁμοίως καὶ ἀνδρὸς διὰ γυναικός. τὴν δὲ ῥίζαν ψημένην εἰ δώσῃς ἐπὶ ἀγαπημένους μετὰ ὀνομασίας καὶ Κρονικῆς ὥρας, παραυτίκα μισηθήσονται καὶ ἔσονται εἰς μάχην.

Τοῦ Ἑρμοῦ τὸ βότανόν ἐστι τὸ πενταδάκτυλον· καὶ εὔγαλε εἰς τὴν ὥραν, ὅταν κυριεύει ὁ Ἑρμῆς, μετὰ τὴν προσευχὴν καὶ τὰς ὀνομασίας. καὶ ἔπαρον τὰ ἄνθη καὶ τὸν καρπὸν καὶ ἐντυλίξας εἰς καρδίαν κάτου ἢ κάτης μαύρας καὶ βάσταζε ἐπάνω σου καὶ ἔσῃ ἀφανής. καὶ εἰ ἂν ποιήσεις, οὐ καταγνωσθήσεται. τὰ δὲ φύλλα αὐτοῦ ξηράνας καὶ ποιήσας ὡς κόνιν καὶ μίξας μετὰ ἐλαίου ἄλειψον, παντοίαν πληγὴν ὀφθαλμοῦ, σκότησιν, ἀχλὺν γιαλοῦπι, νεφέλιον πονημάτων, ὀρνιθοτυφλίαν καὶ εὐθὺς θεραπεύσεις. ἐκ δὲ τῶν δακτύλων τῆς ῥίζης ἐὰν βαστάσῃς, πάντα πόνον χερίων καὶ δακτύλων ἰάσεις. εἰ δὲ φάγῃς ἐκ τῶν δακτύλων τῆς ῥίζης, ἔσῃ μνημονευτικὸς καὶ ῥητορικὸς ἐν λόγοις. καὶ εἴ τι ἄρα ἀκούσεις, λάθησις οὐ γενήσεται. καὶ πάλιν τὴν ῥίζαν ἐντυλίξας μετὰ δέρματος κυνὸς [καὶ] βάσταζε καὶ οὐ λακτίσουσί σε κύνες. καὶ πάλιν τὴν ῥίζαν ἐντυλίξας μετὰ δέρματος ἰχθύος, βάσταζε καὶ ἄγραν ἰχθύων πιάσεις, ὅσους ἂν βούλῃ. καὶ πάλιν τὴν ῥίζαν ἐντυλίξας μετὰ βλαντίου καὶ ἀκράτου μόσχου πορεύου καὶ κυνηγήσεις ζῷα

1 εὕρεις et εἶδας corrigere nolui. 2 ῥοδόσταμα cod. 7 θαυμάσεις ... τιμηθεὶς cod. 11-12 ἐντετυλίξας cod. 12 Ζορκάδιον = δορκάδιον (dimin. a δορκάς). καὶ inclusi. ἀγγόνα cod. 13 πασῶν] πάντων cod. καὶ inclusi. 14 ῥοδόσταμα cod. 15 κατευοδοθεὶς cod. 18 ψημένην = ἑψημένην. 21 πενταδάκτυλον] Cf. *Catal.* VI, p. 83, 30 s. et VII, p. 234, 3-19. 23 ἐντετυλίξας cod. 24 κάτας μαύρης cod. 27 γιαλούπην] videtur derivandum esse ab ὑαλῶπις (Heisenberg. Cf. Orph., *Lith.*, vers. 607), non ab αἰγίλωψ. νεφέλιος cod. πονεμάτων cod. 31 εἴ τι] ἤτοι cod. λάθησις] λάθος ἔσις cod. 32 καί inclusi. 35 βλαντίου. Cf. Ducange, s. v. βλάτιον.

having marked the place, dig it up and you will find what you saw. And grinding the leaves and mixing them with rose water, anoint your face and go forth, and every wild man or robber will worship you as a god and honor you. Carry the root bound within the skin of a donkey. You will tame enraged lords or kings. But if with the 5 skin of a seal you wrap it and carry it, you will be marveled at and honored by kings and rulers and great men. The herb possesses these powers without impediment.

[Γ. 253] The herb of Venus is called satyrium; gather it at the hour when Venus rules, with prayer and the angels. And take its flowers and fruit and, wrapping them in the skin of a gazelle, carry it on your right arm and you will be beloved by all women; and grinding its leaves, add rose water and anoint your face and go forth, and whatever conversation and marriage you seek to begin will prosper, and whatever you say will be believed. And if you name the freshest apple of the root and give it to whatever woman you wish, she will be loved and they will come to agreement, likewise also a man through a woman. But if you give the root cooked, with naming and in the hour of Saturn, upon those who love each other, they will immediately come to hate one another and fall into quarrel.

The herb of Mercury is the cinquefoil; and gather it at the hour when Mercury rules, with prayer and oaths. And take the flowers and the fruit and, wrapping them in the heart of a black male or female cat, carry it upon you and you will be invisible. And whatever you do will not be detected. And drying its leaves and making them into powder and mixing with oil, anoint every affliction of the eye, darkness, dimness, fox-blindness, cloudiness of ailments, night-blindness, and you will immediately heal them. And if you carry the fingers of the root, you will relieve every pain of the hands and tension of the fingers. And if you eat of the fingers of the root, you will be of good memory and eloquent in speech. And whatever you happen to hear, forgetfulness will not occur. And again, wrapping the root in the skin of a dog, carry it and dogs will not kick you. And again, wrapping the root in the skin of a fish, carry it and you will catch as many fish as you wish. And again, wrapping the root in a cloth and undiluted calf's blood, go forth and you will hunt animals.καὶ inclusi. 14 ροδόσταμα cod. 15 κατευοδοθείς cod. 18 ψημένην = έψημένην. 21 πενταδάκτυλον] Cf. Catal. VI, p. 83, 30 s. et VII, p. 234, 3-19. 23 ἐντετυλίξας cod. 24 κάτας μαύρης cod. 27 γιαλούπην] seems to be derived from αλώπις (Heisenberg. Cf. Orph., Lith., vers. 607), not from αιγίλωψ. νεφέλιος cod. πονεμάτων cod. 31 εἴ τι] ήτοι cod. λάθησις) λάθος έσις cod. 32 καί inclusi. 35 βλαντίου. Cf. Ducange, s. v. βλάτιον.

καὶ κτήνη ἄγρια. [f. 253v] ταύτας γὰρ τὰς ἐνεργείας καὶ πλείονας ἔχει ἡ βοτάνη αὕτη ἀκωλύτως. ἀλλὰ καὶ ἡ ῥίζα καθεκάστην ἐσθιομένη παντοίαν νόσον τοῦ σώματος ἀποδιώκει καὶ εἰς προκοπὴν βίου ἄγει. βάσταζε δὲ τὴν ῥίζαν μετὰ παιωνίας λιβάνου. καὶ ἔσῃ φυλασσόμενος
5 ἐκ πάσης μαγείας καὶ περιεργείας πονηρῶν ἀνθρώπων.

Τῆς Σελήνης ἡ βοτάνη ἐστὶ ἡ γλαοφώτη· παρὰ δὲ Ἰταλοῖς λέγεται λουναρία. ταύτην εὔγαλον εἰς τὴν ὥραν αὐτῆς μετὰ τῆς εὐχῆς καὶ τῶν ὀνομάτων ἀγγέλων, ὡρῶν, μηνός, ἀνέμου καὶ ζῳδίου ἰδίου οἴκου αὐτῆς, ὅ ἐστιν Καρκίνος. ἔχει δὲ ταύτας τὰς χάριτας ὅτι ἐὰν τὴν
10 κορυφὴν αὐτοῦ βάλλεις μετὰ περικεφαλαίας ἀλεκτώρου, οἵας πραγματείας ἐγγίσεις, εὐθὺς πεπραχθήσεται καὶ οἵας δουλείας ἅψει, εὐωδοθήσει. καὶ εἰς πᾶσαν πραγματείαν κερδέμπορος. τῶν δὲ δροσερῶν αὐτῆς φύλλων ἐὰν αὐξούσης Σελήνης συμμίξεις μετὰ χρημάτων ἢ χρυσίου ἢ ἀργυρίου καὶ ἑτέρου χαραγίου καὶ μετὰ τῶν χρημάτων ἐκείνων, οἵας
15 πραγματείας ἀγοράσεις, μετ' ὀλίγον αὐξηθήσεται ὁ θησαυρός σου καὶ γένεις κύριος πολλῶν χρημάτων. πάλιν τὰ ἑψημένα αὐτῆς φύλλα εἰ μίξεις εἰς χρήματα ἐχθροῦ σου, ἀφανισθήσονται. ὁμοίως καὶ ἐὰν ἀνθρώπῳ δώσῃς ἐκ τῶν αὐτῶν φύλλων, εὐτυχήσει. ἐὰν αὐτὰ φάγει καὶ τὸ ἀνάπαλιν τὰ δροσερὰ εἰς προκοπὴν ἔλθῃ· τὴν δὲ ῥάβδον τῆς
20 βοτάνης καὶ τὴν ῥίζαν εἰς οἷον μέταλλον ἐν χωνευτηρίῳ περικεκαλυμμένον καὶ χωνεύσεις, εὑρήσεις αὐτὸ καθαρὸν καὶ ἔκλαμπρον καὶ δόκιμον χρυσίον. ἔχει δὲ ἡ βοτάνη καὶ ἑτέρας ἐνεργείας πολλὰς καὶ χάριτας.

Τέλος. Ἀμήν.

6 in margine signum Lunae, sub eo ζ'. γλαοφώτη vel ἀγλαοφῶτις, quae etiam παιωνία dicitur. Cf. Herm. Trism., *de septem plantis VII planetis tributis* . . . . . (E. Meyer, *Gesch. der Botan.*, II, p. 344); *Carm. de viribus herbar.* v. 154 (M. Haupt, *Opuscula*, II, p. 484). 7 δελουναρία cod., est lunaria. 10 βάλεις cod. 11 πιπραχθήσεται cod. ἅψεις cod. εὐοδοθήει cod. 13 συμμίξας cod. 14 χαράγιον (« monnaie frappée » Cumont) in lexicis non invenitur. 16 γένεις corrigere nolui. 18 ἀνθρώπου cod. 20-21 περικεκαλυμένον cod. 21 αὐτῷ cod.

and wild animals. [f. 253v] For this herb has these powers and more, without impediment. Moreover, the root, when eaten daily, drives away every kind of bodily disease and leads to the advancement of life. Carry the root together with peony and frankincense, and you will be protected from all magic and the meddling of evil men.

The herb of the Moon is the gleamwort; among the Italians it is called lunaria. Gather it in her hour with the prayer and the names of the angels, hours, month, wind, and the zodiac sign of her own house, which is Cancer. It has these virtues: that if you place its crown together with a cock's crest, whatever business you approach will straightway be accomplished, and whatever service you undertake will prosper. And in every business transaction it brings profit. If, while the Moon is waxing, you mix its fresh leaves with money, or gold, or silver, or other coined currency, and keep them among that money, whatever business you pursue, your treasure will before long increase and you will become master of much wealth. Again, if you mix its boiled leaves into the money of your enemy, it will vanish. Likewise, if you give some of those same leaves to a person, he will prosper — if he eats them — and conversely the fresh leaves bring advancement. The stalk of the herb and the root, placed into whatever metal enclosed in a crucible and smelted, you will find it pure and bright and proven gold. The herb also has many other powers and virtues. The End. Amen.

6 in the margin the sign of the Moon, below it l'. γλαοφώτη or ἀγλαοφώτις, which is also called παιωνία. Cf. Herm. Trism., de septem plantis VII planetis tribulis . . . . . (E. Meyer, Gesch. der Bolan., II, p. 344); Carm. de viribus herbar. v. 154 (M. Haupt, Opuscula, II, p. 484). 7 δελουναρία cod., is lunaria. 10 βάλεις cod. 11 πιπραχθήσεται cod. aspects cod. allowed cod. 13 mix cod. 14th of January ("< monnaie frappée" Cumont) is not found in the lexicons. 16 γένεις I did not wish to correct. 18 ανθρώπου cod. 20-21 περικεκαλυμένον cod. 21 αὐτῷ cod.

EXCERPTUM EX CODICE VATICANO GRAECO 952

De paeonia.

Abhinc triennium Fridericus Pradel in libro, cui inscribitur : *Griechische und Süditalienische Gebete, Beschwörungen und Rezepte des Mittelalters*, Giessen, 1907 (Religionsgeschichtliche Versuche und Vorarbeiten, III, 3), p. 28-31, edidit brevem tractatum ἑρμηνεία τῆς πιονίας ornavitque (p. 112-116) commentario docto illo quidem et magno, sed ad perspiciendam veram illius libri indolem, ex quo id capitulum ab homine quodam Byzantino excerptum est, parum fructuoso. Atque in eo mihi maxime errare videtur, quod prorsus neglectis cum iis, quae A. Thumb de aetate imprecationis paeoniae (p. 141 « in dem recht stark archaisierenden Gebet ») egregie coniecit, tum parum indiciorum illorum atque vestigiorum ratione habita quae longe altiorem aetatem redolere neminem fugere potest, atque omnino ignorato arto illo vinculo, quo Anonymus iste cum capitulo quodam Cyranidum Hermeticarum (p. 13 s. ed. Mély) cohaeret, capitulum illud decimo sexto p. Chr. n. saeculo atque in Creta seu Sicilia insula scriptum esse p. 136 s. (cf. etiam p. 144) opinatur. Neque enim solum epitheton τρισμέγιστος proprium fere solius Hermetis hic paeoniae, quippe quae ab ipso hominibus donata (cf. infra, p. 169, 15) sit, inditum est (l. c., p. 29, 26), invocatur paeonia ibid. μήτηρ τῶν βοτανίων ut in Cyranid. ed. Mély p. 10, 19 vitis appellatur μάκαιρα ἐκ θεοῦ ἄνασσα, ἐκ θεοῦ βοτρυοφόρε μήτερ ἁπάσης θείας φύσιος εὐαγοῦς ἐν φυτοῖς, sed etiam nonnunquam verbotenus ἑρμηνεία τῆς πιονίας cum Cyranidibus p. 13 s. consentit. Denique totus ordo atque indoles permultorum capitulorum primi libri Cyranidum idem est atque ἑρμηνείας τῆς πιονίας, ut non possis non concedere excerptum illud a Friderico Pradel editum quaqua via fluxisse e Cyranidibus.

Haec vero ita se habere manifesto apparet ex capitulo quodam inedito ex codice Vaticano graeco 952 s. XIV excerpto, cui artissimam cum Cyranidibus necessitudinem intercedere in apparatu critico adnotavi. Abstersis omnibus rebus christianis, quibus inprimis tractatus Pradeliani pristina natura perturbata et quasi oblita est, haud difficile est cognoscere utrumque capitulum anonymum excerptum esse ex magico quodam libro Hermetico de plantis, qui sine ulla dubitatione vetustior est quam Cyranides quales quidem nunc in manibus tenemus et quo ignotus Cyranidum compilator Byzantinus primo loco usus est. Pluribus de Cyranidum Hermeticarum origine atque indole disseram propediem in Philologo. Interea videas E. Meyer, *Gesch. der Botanik*, II, p. 340 seqq.; F. de Mély, *Revue de philol.*, 1900 p. 118-131; F. Boll in *Catalogo cod. astr.*, VII, p. 231 s.; I. Heeg, *Byz. Zeitschr.*,

EXCERPT FROM THE VATICAN GREEK CODEX 952

On paeonia.

Three years ago, Fridericus Pradel, in a book entitled: Griechische und Süditalienische Gebete, Beschwörungen und Rezepte des Mittelalters, Giessen, 1907 (Religionsgeschichtliche Versuche und Vorarbeiten, III, 3), pp. 28–31, published a brief treatise ἑρμηνεία τῆς παιωνίας and adorned it (pp. 112–116) with a commentary that was indeed learned and extensive, but of little use for grasping the true nature of that book from which this chapter was excerpted by some Byzantine individual. And in this he seems to me to err most of all: having entirely disregarded both what A. Thumb admirably conjectured regarding the date of the invocation of paeonia (p. 141: "in dem recht stark archaisierenden Gebet"), and having taken too little account of those indications and traces which cannot escape anyone as redolent of a far earlier age, and having altogether ignored that close bond by which this Anonymous is connected with a certain chapter of the Cyranides Hermeticae (p. 13 ff., ed. Mély), he supposes (p. 136 ff.; cf. also p. 144) that that chapter was written in the sixteenth century A.D. and on the island of Crete or Sicily. For not only has the epithet τρισμέγιστος, nearly exclusive to Hermes alone, here been bestowed upon paeonia — since it was given by him to mankind (cf. below, p.169, 15) — (l. c., p. 29, 26), but paeonia is there invoked μήτηρ τῶν βοτανιῶν just as in Cyranid. ed. Mély p. 10, 19 the vine is called μάκαιρα ἐκ θεοῦ ἄνασσα, ἐκ θεοῦ βοτρυοφόρε μῆτερ ἁπάσης θείας φύσιος εὐαγοὺς ἐν φυτοῖς, but also at times the ἑρμηνεία τῆς παιωνίας agrees word for word with the Cyranides p. 13 ff. Finally, the entire order and character of very many chapters of the first book of the Cyranides is the same as that of the ἑρμηνείας τῆς παιωνίας, so that one cannot but concede that the excerpt published by Fridericus Pradel has in some way flowed from the Cyranides.

That this is indeed the case is clearly apparent from a certain unpublished chapter excerpted from the Vatican Greek codex 952 of the 14th century, for which I have noted in the critical apparatus that it has a very close relationship with the Cyranides. Once all the Christian elements have been removed — by which the treatise of Pradelianus was above all disturbed and, as it were, caused to forget its original character — it is not difficult to recognize that both anonymous chapters were excerpted from a certain magical Hermetic book on plants, which is without any doubt older than the Cyranides as we now have them in hand, and which the unknown Byzantine compiler of the Cyranides used in the first place. I shall discuss at greater length the origin and nature of the Hermetic Cyranides shortly in the Philologus. In the meantime, see E. Meyer, Gesch. der Botanik, II, p. 340 ff.; F. de Mély, Revue de philol., 1900, p. 118–131; F. Boll in Catalogo cod. astr., VII, p. 231 f.; I. Heeg, Byz. Zeitschr.,

XIX, 1910, p. 179. Conf. etiam P. Tannery, *Revue des étud. gr.*, XVII, 1904, p. 335-349; Th. Zielinski, *Archiv f. Religionswiss.*, IX, 1906, p 51 seq.; Serruys, *Revue de philol.*, 1908, p. 158.

[F. 162.] Περὶ τῆς βοτάνης τῆς καλουμένης παιωνίας.

Παιωνία δὲ εἴρηται διὰ τὸ τὸν Παίωνα αὐτὴν εὑρηκέναι, ἥ τις τετελεσμένη λέγεται ἐν τῇ πρὸ ταύτης βίβλῳ ἀρχαϊκῇ καλουμένῃ, ἔχει δὲ οὕτως· ἐν μειώσει Σελήνης ποίησον εὑρεῖν παιωνίαν. ἱστάσθω δὲ ἐν τόπῳ περιφανεῖ καὶ περιβλέπτῳ· καὶ τοῦτο δυνήσει ποιῆσαι, ὅταν εἰσέλθῃ ὁ Ἥλιος Παρθένῳ ζῳδίῳ· πλεῖσται δὲ φύονται περὶ τὸν Ἑρμῶνα ὄρος καὶ περὶ τὰ Ταυρομένια καὶ εἰς Βαβυλῶνα τὴν μεγάλην καὶ περὶ τὴν Θρᾴκην <καὶ> πέρα Γαδείρων <καὶ> ἐν τῷ Αἰγαίῳ κόλπῳ. φύονται δὲ καὶ ἐν ἄλλοις τόποις, ἀλλ' οὐ τοσαύτην ὡς ἐκεῖναι τὴν δύναμιν ἔχουσιν ἐκ τῆς θέσεως τοῦ τόπου καὶ τῶν ζῳδίων κλήρου <καὶ> τῆς φυσικῆς ἀπορροίας. ἃ καὶ αὐτὸς δυνήσει ποιῆσαι οὕτως.

Ἐπειδήπερ ἀναγκαῖον, ὡς εἴρηται, ἐν διαφανεῖ τόπῳ ἑστάναι τὴν ἱερὰν ταύτην βοτάνην, λαβὼν κόκκον παιωνίας μεμυκότα καὶ ἕτερον ἐκ τοῦ κεχηνότος στύρακος καὶ περιειλήσας φύλλοις ἑπτὰ τῆς αὐτῆς βοτάνης ἁγνὸς χῶσον ἐν ὑψηλῷ τόπῳ, ἔνθα βούλει. καὶ ὅταν ἀναφύῃ καὶ δείλη γένηται, εὑρήσεται· φυλάττου δὲ αὐτὴν ἀπὸ ὑετῶν καὶ ἀνέμων καὶ ταραχῆς ἀερινῆς. ἐν ἡμέρᾳ γοῦν Σελήνης ὥρας α' ἀρχομένης ἤγουν ἐν τῇ ὥρᾳ αὐτῆς οὔσης ἐν ἀποκρούσει, Ἡλίου ὄντος ἐν Παρθένῳ πρὸ τοῦ ἀνατεῖλαι τὸν Ἥλιον ἄπελθε ἁγνὸς καὶ [f. 162v] ἔχων ἐξ ἑτοίμου δέρμα φώκης τετελεσμένης καὶ αὐτῆς ἐν τῇ ἀνατομῇ αὐτῆς, καθώς σοι εἴρηται ἐν ταύτῃ τῇ ἱερᾷ βίβλῳ περὶ ἀνατομῶν· γράψον ἐπάνω τοῦ δέρματος ταῦτα καὶ κρέμασον μετὰ μετάξης ἀληθι-

In margine infer. κεφάλαιον α'. 1 πε ante βοτάνης del. libr. 2 ante παιωνία add. cod. : περὶ παιωνίας τῆς γλυκυσίδος (cf. *Carm. de vir. herbar.* v. 151 ed. M. Haupt, *Opuscula*, II, p. 483, et Cyran. p. 13, 1) τῆς ἀλφκωνίας (cf. Cyran. p. 40, 27) καλουμένης, delevi. Παιωνία - εὑρηκέναι] cf. Cyran. p. 13, 6-7 : ἐκλήθη δὲ παιωνία διὰ τὸ τὸν Παίωνα αὐτὴν εὑρηκέναι. 2-3 τετελεσμένη] cf. Cyran. p. 21,27 et app. 3 πρὸ ταύτη cod.; de libro archaico conf. Cyran. p. 3, 12; 6, 1 (et saepius) ἐν τῇ πρὸ ταύτης βίβλῳ καλουμένῃ ἀρχαϊκῇ. Conf. Fabricius, *Bibl. Gr.*, I, p. 67; E. Meyer, *Gesch. der Botanik*, II, p. 348-361; V. Mély, *Les Lapid. Gr.*, Introd., p. ix. 5 τούτω δυνήσαι cod. 7 τὸν Ἑρμῶνα ὄρος] τὸ νέμιυνα ὄρος cod., corr. Cumont, fortasse τὸν Αἶμον ὄρος. Ταυρομένια] an Tauris montis nomen latet? Cumont. 8 καί (bis) om. librar. 10 καί add. 11 ἀπορίας cod., correxi. ἃς cod. δυνῆσαι cod. 13 μεμυκότα - κεχηνότος] cf. Cyran. p. 13, 7 s.: τὰ μὲν οὖν ἀποστήματα αὐτῆς ἐστιν μεμυκότα, ἃ δὲ κεχηνότα. 15 ἀναφυῇ cod. 16 φυλάττου κ. τ. λ.] cf. Pradel, p. 30, 6: φυλάσσῃς αὐτὴν ὡς κόρην ὀφθαλμοῦ. 20 δέρμα φώκης] cf. Cyran. p. 21, 25 : Λαβὼν οὖν φώκης θαλασσίας τρίχας ... καὶ βιβλίον παιωνίας τῆς γλυκυσίδος κ. τ. λ. 21 Haec Hermetica ἱερὰ βίβλος περὶ ἀνατομῶν nusquam citari videtur. Clem. Alex., *Strom.*, VI, 35 t. II, p. 449, 5 Stähl.. commemorat librum quendam Hermeticum περὶ ἀνατολῶν; sed huius argumentum astronomicum fuisse videtur.

XIX, 1910, p. 179. Cf. also P. Tannery, Revue des étud. gr., XVII, 1904, p. 335–349; Th. Zielinski, Archiv f. Religionswiss., IX, 1906, p. 51 ff.; Serruys, Revue de philol., 1908, p. 158.

[F. 162.] On the herb called peony.

Peony is so named because Paeon discovered it; it is said to have been consecrated in the preceding book called the archaic one, and the account is as follows: during the waning of the Moon, arrange to find the peony. Let it stand in a conspicuous and visible place; and you will be able to do this when the Sun enters the zodiac sign of Virgo. Very many grow around Mount Hermon and around Tauromenium and in great Babylon and around Thrace and beyond the Pillars of Hercules (Gadeira) and in the Aegean gulf. They also grow in other places, but those do not have as great a power as those, on account of the position of the place and the allotment of the Zodiac signs and the natural outflow. Which things you yourself will also be able to do as follows.

Since it is necessary, as has been said, for this sacred plant to stand in a transparent place, take a closed seed of peony and another from the open storax, and wrapping them in seven leaves of the same plant, bury them chastely in a high place, wherever you wish, and when it sprouts and evening comes, it will be found; guard it from rains and winds and disturbance of the air. On the day of the Moon, at the beginning of the 1st hour, that is, when it is in its own hour in apokrousis, with the Sun being in Virgo, before the Sun rises, go forth chastely and [f. 162v] having ready a skin of a seal that has been consecrated and of the seal itself at its dissection, as has been told to you in this sacred book concerning dissections; write upon the skin these things and hang it with true silk

In the lower margin: chapter 1. 1 πε before βοτάνης del. libr. 2 before παιωνία add. cod.: περὶ παιωνίας τῆς γλυκυσίδας (cf. Carm. de vir. herbar. v. 151 ed. M. Haupt, Opuscula, II, p. 483, and Cyran. p. 13, 1) τῆς ἀλφκωνίας (cf. Cyran. p. 40, 27) καλουμένης, deleted by me. Παιωνία - εὑρηκέναι] cf. Cyran. p. 13, 6-7: ἐκλήθη δὲ παιωνία διὰ τὸ τὸν Παίωνα αὐτὴν εὑρηκέναι. 2-3 τετελεσμένη] cf. Cyran. p. 21, 27 and app. 3 πρὸ ταύτη col.; concerning the archaic book cf. Cyran. p. 3, 13, 6, 1 (and frequently) ἐν τῇ πρὸ ταύτης βίβλῳ καλουμένῃ ἀρχαϊκή. Cf. Fabricius, Bibl. Gr., I, p. 67; E. Meyer, Gesch. der Botanik, II, p. 348-361; V. Mély, Les Lapid. Gr., Introd., p. IX. 5 τούτω δυνήσαι cod. 7 τὸν Ἑρμῶνα ὄρος] τὸ νέμωνα ὄρος cod., corr. Cumont, perhaps τὸν Αἶμον ὄρος. Ταυρομένια] could the name of Mount Taurus be concealed here? Cumont. 8 καί (bis) om. librar. 10 καί add. 11 ἀπορίας cod., corrected by me. as cod. δυνῆσαι cod. 13 μεμυκότα - κεχηνότος] cf. Cyran. p. 13, 7 s.: τὰ μὲν οὖν ἀποστήματα αὐτῆς ἐστιν μεμυκότα, ἃ δὲ κεχηνότα. 15 ἀναφυῇ cod. 16 φυλάττου κ. τ. λ.] cf. Pradel, p. 30, 6: φυλάσσης αὐτὴν ὡς κόρην ὀφθαλμού. 20 δέρμα φώκης] cf. Cyran. p. 21, 25: Λαβὼν οὖν φώκης θαλασσίας τρίχας ...and a small root of sweet peony, etc. 21 This Hermetic sacred book on dissections appears to be cited nowhere. Clem. Alex., Stram., VI, 35, vol. II, p. 449, 5 Stählin, mentions a certain Hermetic book περὶ ἀνατολῶν; but its subject matter appears to have been astronomical.

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νῆς περὶ τὴν ῥίζαν αὐτῆς· ἃ δὲ μέλλεις γράψαι, εἰσὶ ταῦτα· [Sequuntur signa magica, cf. tab. II, 1] κρεμῶν δὲ αὐτὰ λέγε καὶ ταῦτα.

Εὐλογητὸς ὁ θεὸς τοῦ οὐρανοῦ καὶ τῆς γῆς καὶ εὐλογημένον καὶ δεδοξασμένον τὸ ὄνομά σου τὸ ἀρχέγονον. σὲ αἰνεῖ πᾶσα φύσις καὶ σὲ δοξάζει ἡ τῶν ἁπάντων παρὰ σοῦ ἰσχύς· σὺ γὰρ εἶ μόνος τέλειος, ἄναρχος, ἀόρατος, ἀπρόσιτος, ἀναλλοίωτος, ἀπερίγραπτος, ἀψηλάφητος, ἀΐδιος, ἀνεξιχνίαστος, ἀνεξηρεύνητος, ἀκατάληπτος, ἀρχὴ καὶ τέλος, Ἄλφα, Ἀδωναί, Σαβαώθ, Σεμιμεφοράζ, Γεσεραγέ, Ἀμνοιά, Ἰανά, Σαδαέ. σὺ εἶ ὁ πτωχίζων καὶ πλουτίζων, ταπεινῶν ὑψῶν, παιδεύων καὶ ἰώμενος, θανατῶν καὶ ζωογονῶν. σὺ οὖν, κύριε, τῶν δυνάμεων, ἐπίβλεψον ἐξ ἁγίου κατοικητηρίου καὶ ἀπὸ θρόνου δόξης σου καὶ δός μοι τῷ δούλῳ σου τὴν χάριν ταύτην, ἵνα γένηται ἡ βοτάνη αὕτη ἐν αἷς ἂν χρήσωμαι θεραπείαις καὶ πράξεσιν ὠφέλιμος, ὅτι εὐλογημένον καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας ἀμήν.

Εἶτα καὶ τῇ Χαλδαϊκῇ καὶ Συρικῇ καὶ Περσικῇ διαλέκτῳ ταῦτα. Χαΐγ, Χάφ, Γιάπ, Λιάφ, Μπλάχ, Φάλ, [f. 163] Φάνγ, Μρέλ, Σουλφάμ, Μπερχάμ, Τίμ, Λιάς, Ἀχρουάς, Μουζουπάτ, Λιρχάμ, Ζαλφά, Νῶ, Πόθ, Σέρφου, Σίλφον, Νάμχ, Ταχά, Σιλχά, Μπεμελόν. Ἀμήν, ἀμήν, ἀμὴν πάντοτε.

3-4 εὐλογημένον καὶ δεδοξασμένον τὸ ὄνομά σου] cf. Da. 3 (26); Tob. 3, 11. 6-7 ἄναρχος - ἀκατάληπτος] cf. Gregorius Thaumaturg. apud Schermann, *Griech. Zauberpap.*, p. 18 : ὁ θεὸς αἰώνιος, ... ὁ ἀκατάληπτος, ... ὁ ἀπερίγραπτος, ὁ ἀνεκδιήγητος, ὁ ἄναρχος, ὁ ἀΐδιος, ὁ ἀγέννητος, ὁ ἀναλλοίωτος ... φῶς οἰκῶν ἀπρόσιτον ... 7 ἀνεξιχνίαστος, ἀνεξερεύνητος] cf. Ro. 11, 33. 7-8 ἀρχὴ καὶ τέλος] cf. Apoc. 21, 6; 22, 13 : ἡ ἀρχὴ καὶ τὸ τέλος. 8 ἀδωναί, Σαβαώθ] cf. 1 Reg. 1, 11 et quae Pradel, l. c., p. 46 seq. contulit. 9 ὁ πτωχίζων καὶ πλουτίζων] cf. 1 Reg. 2, 7. 9-10 παιδεύων καὶ ἰώμενος] cf. Gregor. Thaumaturg., l. c., p. 19.1 : ὁ παιδεύων καὶ πάλιν ἰώμενος. 10 θανατῶν καὶ ζωογονῶν] cf. 1 Reg. 2, 6. 11 ἐπίβλεψον ἐξ ἁγίου κατοικητηρίου] cf. Ps. XXXII (XXXIII), 14. ἀπὸ θρόνου δόξης σου] cf. Mat. 19, 28; 25, 31. 11-12 δός μοι - ἡ βοτάνη αὕτη] cf. Pradel, *Griech. Gebete*, p. 29, 8-9 : ἀπόστειλον τὴν εὐλογίαν τοῦ ἁγίου σου πνεύματος ἐπὶ τὴν βοτάνην ταύτην ; 13-14 : εὐλόγησον τὴν βοτάνην ταύτην καὶ ἔσται εἰς ὑγείαν ψυχῶν καὶ σωμάτων ἀνδρῶν.... Cf. simillimas preces apud Ad. Franz, *Die Kirchlichen Benediktionen im Mittelalter*, I, Friburgi Brisgav. 1909, p. 415 : « Omnipotens deus, totius humane salutis auctor, animarum et corporum medicus, qui copiam herbarum ad usus languentium salubri medicina per ineffabilem sapientiam condidisti : presta, quesumus, ut salutari tua benedictione hanc holerum creaturam repleas, ut quicunque infirmus eis usus fuerit, sit eis corporis medela et animi fortitudo, ut tibi gratias sit referens et laudet omnis spiritus dominum nostrum Iesum Christum ». Huic imprecationi cum Anonymo Pradeliano magnam similitudinem intercedere nemo est quem fugiat. 13-14 εὐλογημένον καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας ἀμήν] cf. Da. 3 (26) et Rom. 1, 25; 9, 5; 11, 36. 15 Χαλδαϊκῇ] cf. Pradel, p. 29, 5 εἶτα τὴν εὐχὴν [ἡ] χαλδαϊκῶς οὕτως. Συρικῇ καὶ Περσικῇ δ.] cf. Cyran. p. 4, 18 et 22 et 24 et saepius. 16-18 cf. Pradel, p. 29, 6-7 χάφ ἴαπ ἴαφ μπεούχ φαὴ μοὺχ τιμε λιάρ ἀχούρ ἀφάπ λυρχάμ σηρφουταλχάμ ἀμὴν ἀμήν.

of it around its root; and what you are about to write are these: [Sequuntur signa magica, cf. tab. II, 1] and while hanging them, say also these things.

Blessed is the God of heaven and earth, and blessed and glorified is Your primordial name. All nature praises You, and the strength of all things, which comes from You, glorifies You; for You alone are perfect, 5 without beginning, invisible, unapproachable, unchangeable, uncircumscribed, intangible, eternal, unsearchable, inscrutable, incomprehensible, the beginning and the end, Alpha, Adonai, Sabaoth, Semimephoraz, Geseragé, Amnoia, Iana, Sadae. You are the one who impoverishes and enriches, who humbles and exalts, who chastises and heals, who puts to death and gives life. You therefore, O Lord of hosts, 10 look down from Your holy dwelling and from the throne of Your glory, and grant me, Your servant, this grace, that this herb may be beneficial in whatever treatments and practices I use it for, for blessed and glorified is Your name unto the ages, Amen.

Then also in the Chaldean, Syriac, and Persian tongue, these words. 15 Chaig, Chaf, Giap, Liaf, Mplach, Fal, [f. 163] Fant, Mpel, Soulfam, Mpercham, Tim, Lias, Achrouas, Mouzoupat, Lircham Zalfa, No, Poth, Serfou, Silfon, Namch, Tacha, Silcha, Mpemelón. Amen, amen, amen, always.

3-4 blessed and glorified is Your name] cf. Da. 3 (26) Tob. 3, 11. 6-7 without beginning – incomprehensible] cf. Gregorius Thaumaturg. apud Schernann, Griech. Zauberpap., p. 18: the eternal God, ... the incomprehensible, ... the uncircumscribed, the inexpressible, the without beginning, the eternal, the unbegotten, the unchangeable ... dwelling in unapproachable light ... 7 unsearchable, inscrutable] cf. Ro. 11, 33. 7-8 the beginning and the end] cf. Apoc. 21, 6, 22, 13: the beginning and the end. 8 Adonai, Sabaoth] cf. 1 Reg. 1, 11 and what Pradel, l. c., p. 46 seq. collected. 9 who impoverishes and enriches] cf. 1 Reg. 2, 7. 9-10 who chastises and heals] cf. Gregor. Thaumaturg., l. c., p. 19.1: who chastises and again heals. 10 who puts to death and gives life] cf. 1 Reg. 2, 6. 11. look down from Your holy dwelling] cf. Ps. XXXII (XXXIII), 14. from the throne of Your glory] cf. Mat. 19, 28, 25, 31. 11-12 grant me – this herb] cf. Pradel, Griech. Gebete, p. 24, 8-9: send down the blessing of Your holy spirit upon this herb; 13-14: bless this herb and may it be for the health of souls and bodies of men.... Cf. very similar prayers in Ad. Franz, Die Kirch- lichen Benediktionen im Mittelalter, I, Friburgi Brisgar. 1909, p.415: "Omnipotens deus, totius humane salutis auctor, animarum et corporum medicus, qui copiam herbarum ad usus languentium salubri medicina per ineffabilem sapientiam condidisti: presta, quesumus, ut salutari tua benedictione hanc holerum creaturam repleas, ut quicunque infirmus eis usus fuerit, sit eis cor- poris medela et animi fortitudo, ut tibi gratias sit referens et laudet omnis spiritus dominum nostrum Iesum Christum." That there is a great similarity between this prayer and the Anonymous Pradelianus, no one can fail to notice. 13-14 blessed and glorified is Your name unto the ages, Amen] cf. Da. 3 (26) and Rom. 1, 25; 9, 5; 11, 36. 15 Chaldean] cf. Pradel, p. 29, 5 then the prayer in Chaldean as follows. Syriac and Persian dialect] cf. Cyran. p. 4, 18 and 22 and 21 and frequently. 16-18 cf. Pradel, p. 29, 6-7 chaf iap iaf mpouch fae mouch time liar achour afap lircham serfondtalcham amen amen.

Καὶ πάλιν τὴν εὐχὴν ταύτην· ὁ θεὸς ὁ καθήμενος ἐπὶ τῶν Χερουβίμ, ἐξέγειρον τὴν δυναστείαν σου καὶ ἐλθὲ εἰς τὸ σῶσαι ἡμᾶς. καὶ τὴν μὲν προτέραν εὐχὴν λέξον ἑπτάκις.

Ταύτην δὲ τὴν Χαλδαϊκὴν καὶ Συρικὴν μίαν. καὶ ποιήσας οὕτως ἔτασον ἐκεῖσε ἄχρι ἡμερῶν ἑπτά. ἀπερχόμενος καθεκάστην ἐπίλεγε τὰς εὐχὰς πρὸ τοῦ ἀνατεῖλαι τὸν Ἥλιον. τῇ γοῦν ἐλευσομένῃ δευτέρᾳ ἀπελθὼν ὥρᾳ πρώτῃ ἔχων μετὰ σοῦ καὶ κεραμίτην λίθον ἀπάτητον καὶ δεδοκιμασμένον καὶ τετριμμένον καὶ σιδηρίτην καὶ βηρυλλίτην ὡσαύτως. καὶ ὑποθυμίασον γυρόθεν τὴν βοτάνην ἐπιλέγων τὴν εὐχὴν ἀμφοτέραν. εἶτα γυρόθεν ἀνορύξας ἀνάσπασον μετὰ προσοχῆς αὐτὴν καὶ χρῶ σοφῶς ὥς σοι εἰρήσεται καὶ ἔσῃ ταύτην ἔχων τετελεσμένην. διαιρήσας γὰρ ἅπαντα κατὰ μέρος, οἷον τὴν ῥίζαν, τοὺς πτόρθους, τὰ φύλλα καὶ τὸν καρπόν, τοὺς μεμυκότας καὶ κεχηνότας, ἕξεις αὐτὰ κρείττονα τῶν προειρημένων ἁπάντων εἰδῶν. ταύτην τὴν ἱεράν, φησί, βοτάνην θεὸς Ἑρμῇ τῷ Τρισμεγίστῳ παρέδωκε βροτοῖς φάρμακον ἀκεσόδυνον καὶ βιωφελές, ὥσπερ ἐν τοῖς ἱεροῖς τῶν Αἰγυπτίων ἐντετύπωται βίβλοις.

Καὶ τῆς μὲν ῥίζης ὁ κρατῶν τι μέρος ἐπιγράφων ἐν ταύτῃ τὰ ἄρρητα ὀνόματα τοῦ θεοῦ τοῦ ὑψίστου [f. 163ᵛ. Signa magica, cf. tab. II, 2] οὐ φοβηθήσεται δαίμονας· οὔτε μὴν κακαὶ ἐπιπομπαὶ τοῖς ἀνθρώποις ἐγγίνονται. εἰ δὲ ἐπιγράψει ἐν ταύτῃ καὶ ταῦτα καὶ κρατεῖ [signa magica, cf. ibid.], οὐ φοβηθήσεται φάρμακον οὔτε ἄλλο τι κακόν. ἀποδιώξει γὰρ ἐξ ἑαυτοῦ τριταῖον, τεταρταῖον καὶ ἐφημερινὸν καὶ πᾶν εἶδος πυρετοῦ. ἀποδιώξει δὲ φθόνον, βασκανίαν καὶ ἐπιβουλήν, ἐπιχαρῆ δὲ τὸν φοροῦντα ποιήσει παρὰ πάντων ἀνθρώπων καὶ ἡδέως ἀκουσμένον. εἰ δέ τις ἐπιληψίᾳ πάσχει καὶ περιάψει ταύτην τὴν ῥίζαν, ἰάσεις

1 ὁ θεὸς ὁ καθήμενος ἐπὶ τῶν Χερουβίμ] cf. Kenyon, *Greek Pap. in the Brit. Mus.*, I, p. 93, vers. 264 : καὶ ἐπὶ χερουβὶν καθήμενον et p. 104, vers. 634 : ὁ ἐπεὶ τὰ χερο[υ]βὶν καθήμενος. 2 ἐξέγειρον τὴν δυναστείαν σου] cf. Ps. LXXIX (LXXX) 2. ἐλθὲ εἰς τὸ σῶσαι ἡμᾶς] cf. ibid. 6 ἐλευσσομένῃ cod. 7 ὥραν πρώτην cod. κεραμίτην] cf. Meliteniotes v. 1161 (Mély, *Lapid. gr.*, II, 1, p. 207). 8 σιδηρίτης] cf. Orph., *Lith.*, v. 361 et Mély, *Lapid. gr.*, passim.. 10 ἀμφοτέρας cod. 13 μεμυνότας cod. γάρ post ἕξεις delevi. 14 κρεῖττον cod. φησί = φασί. 15 Ἑρμῇ τ. Τρ.] cf. Cyran., p. 3, 6 : θεοῦ δῶρον μέγιστον ἀγγέλων λαβὼν Ἑρμῆς ὁ Τρισμέγιστος, θεὸς ὃ ἀνθρώποις πᾶσιν μετέδωκεν νοητικοῖς. 17 ἐντετύπωτο cod. 18 ἄρητα cod. 20-21 οὐ - πυρετοῦ] cf. Carmen d. viribus herb. v. 164-167 : κρημναμένη δύναται γὰρ ἀποτρέψαι κακότητας. πρός τε φόβους (cf. Dieterich, *Abraxas*, p. 89 seqq.) δυνατὴ καὶ δαίμονας ἠδ' ἐπιπομπὰς | καὶ πυρετὸν φρίκεσσι καταρχόμενον στυγέοντι | νυκτερινόν τε καὶ ἡμερινόν, χαλεπόν τε τέταρτον. 20 κακὰς ἐπιπομπὰς cod. 23 s. ἀποδιώξει γάρ - πυρετοῦ] cf. Pradel, p. 30, 8-11 : εἰ δέ τις ἔχει πύρεξιν ... ἰᾶται. 24 βασκανίαν] cf. paraphrasim prosaicam Carminis de virib. herb. ap. Haupt, *Opuscula*, II, p. 488, 16 : καὶ ὠφελεῖ πρὸς ... βασκοσύνας et Pradel, p. 75. 25 ἀκουσμένον] ἀκονόμενον cod., corr. Cumont. 26 ἐπιληψίαν cod.

And again this prayer: O God who sittest upon the Cherubim, awaken thy power and come to save us. And the first prayer recite seven times.

This Chaldean and Syriac one, once. And having done thus, remain there for seven days. Going each day, recite the prayers before the rising of the Sun. On the coming Monday, go at the first hour having with you also an untrodden ceramic stone, tested and ground, and iron-stone and beryl-stone likewise. And fumigate the herb all around, reciting both prayers. Then, digging around it, pull it up with care and use it wisely as will be told to you, and you shall have it consecrated. For dividing everything part by part, such as the root, the shoots, the leaves and the fruit, those closed and those open, you shall have them better than all the aforementioned kinds. This sacred herb, he says, God delivered to Hermes Trismegistus as a remedy for mortals, a pain-relieving and life-benefiting medicine, just as it is engraved in the sacred books of the Egyptians.

And he who holds some part of the root, inscribing upon it the ineffable names of the most high God [f. 163. Signa magica, cf. tab. 11, 2] shall not fear demons; nor shall evil sendings befall men. But if he also inscribes upon it these things and holds it [signa magica, cf. ibid.], he shall fear neither poison nor any other evil. For he shall drive away from himself tertian, quartan, and quotidian fever, and every kind of fever; he shall drive away envy, the evil eye, and malicious plots; and he shall make the one who wears it beloved by all people and pleasantly received. And if someone suffers from epilepsy and ties on this root, you shall heal

1 ὁ θεὸς ὁ καθήμενος ἐπὶ τῶν Χερουβίμ] cf. Kenyon, Greek Pap, in the Brit. Mus., 1, p. 93, vers. 264: καὶ ἐπὶ χερουβὶν καθήμενον et p. 104, vers. 634: ὁ ἐπεὶ τὰ χερο[υ]βίν καθήμενος. 2 ἐξέγειρον τὴν δυναστείαν σου) cf. Ps. LXXIX (LXXX)2. ἐλθὲ εἰς τὸ σῶσαι ἡμᾶς] cf. ibid. 6 ἐλευσσομένη cod. 7 ὥραν πρώτην cod. κεραμίτην] cf. Meliteniotes v. 1161 (Mély, Lapid. gr., II, 1, p. 207). 8 σιδη-ρίτης] cf. Orph., Lith., v. 361 et Mély, Lapid. gr., passim.. 10 ἀμφοτέρας cod. 13 μεμυνότας cod. γάρ post Ἔξεις deleted by editor. 14 κρεῖττον cod. φησί = φασί. 15 Ἑρμη τ. Τρ.] cf. Cyran., p. 3, 6: Θεοῦ δῶρον μέγιστον ἀγγέλων λαβὼν Ἑρμῆς ὁ Τρισμέγιστος, θεὸς ὁ ἀνθρώποις πᾶσιν μετέδωκεν νοητικοῖς. 17 ἐντετύπωτο cod. 18 ἄρητα cod. 20-21 οὐ - πυρετού] cf. Carmen d. viribus herb. v. 164-167: κρημναμένη δύναται γὰρ ἀποτρέψαι κακότητας. πρός τε φόβους (cf. Dieterich, Αύναται, p. 89 seqq.) δυνατή καὶ δαίμονας ἠδ᾽ ἐπιπομπάς | καὶ πυρετόν φρίκεσσι καταρχόμενον στυγέοντι | νυκτερινόν τε καὶ ἡμερινόν, χαλεπόν τε τέταρτον. 20 κακὰς ἐπιπομπάς cod. 23 3. ἀποδιώξει γάρ - πυρετοῦ] cf. Pradel, p.30, 8-11: εἰ δέ τις έχει πυρεξιν ... ἰᾶται. 24 βασκανίαν] cf. prose paraphrase of Carminis de virib. herb. ap.Haupt, Opuscula, 11, p. 488, 16: and it benefits royalty et Pradel, p. 75. 25 ακουσμενον] ακονομενον cod., corr. Cumontn26 epilepsy cod.

παραδόξως· εἰ δέ τις δαιμονιζόμενος, θυμίασον ἐκ τῆς ῥίζης ταύτης μικρόν τι ἢ ὀλίγον καὶ διώξεις τὸν δαίμονα· τοῦτο θεῖον ἔργον. ῥιζήδιον δὲ τῆς βοτάνης βραχὺ λαβὼν τρίψας ἐν ἡμέρᾳ καὶ ὥρᾳ Ἀφροδίτης καὶ σείσας καὶ ποτίσας ἀνδρογύνῳ ἐν ἀλλήλοις μισουμένῳ παραυτίκα ἀγαπηθήσονται. ὁ τιθεὶς τὴν ῥίζαν αὐτῆς ἐπὶ τοῦ προσκεφάλου αὐτοῦ κακὸν ὄνειρον οὐ μὴ θεάσηται. ὁ κρατῶν αὐτὴν ὠφελεῖ εἰς τὴν σπλῆνα. ἐν τῷ οἴκῳ, ἔνθα εἰσίν, οὐκ εἰσέρχεται δαιμόνιον οὐδὲ μαγεία· ὁ φαρμακωθεὶς καὶ πιὼν αὐτὴν οὐ βλαβήσεται. ὁ σπόρος μετὰ μέλιτος καλοῦ πινόμενος ὠφελεῖ ὅλον τὸ σῶμα καὶ κτῆνος ὁμοίως· ἡ ἐσθίουσα τὴν ῥίζαν αὐτῆς ἔχει γάλα πολύ. ὠφελεῖ εἰς τὴν ὄφεως πλήγην. ὁ δαιμονιζόμενος καὶ φαγὼν αὐτὴν ἰᾶται. ὁπόταν γένηται ὁ ἄνθρωπος παράφρων, καὶ καπνίσας αὐτὴν ἰᾶται. ὁπόταν γεννηθῇ τὸ βρέφος, τρίψας τὴν ῥίζαν αὐτῆς καὶ μίξας μετὰ γάλακτος καὶ βυζάσι γίνεται εὐτυχής. ὁ βαστάζων [f. 164] τὴν ῥίζαν καὶ τὸ φύλλον καταρρίπτει τὰς μαγείας ἐπιγράφων ἐν αὐτῇ τὰ ἄρρητα τοῦ παντοκράτορος θεοῦ ταῦτα· [Signa magica, cf. tab. II, nº 3] τῷ Ἄλφα, Ἀδωναῖ, Ἐλωῖ, Σαβαώθ.

Ὁ καπνιζόμενος καὶ βαστάζων τὴν ῥίζαν, τὸ φύλλον καὶ τὸν σπόρον, οὐ μὴ δηχθῇ ὑπὸ ὄφεως καὶ εἰς πάσας τὰς βοτάνας προτιμητέα εἰς πᾶν ἔργον πονηρόν, ἐπιγράφων δὲ αὐτὰ ἐν ἡμέρᾳ καὶ ὥρᾳ Ἡλίου.

Κε<φάλαιον> β'. Περὶ συλλήψεως.

Λαβὼν ἐκ τοῦ μεμυκότος καρποῦ τῆς αὐτῆς βοτάνης καὶ περιειλήσας ἐν ῥάκει σηρικῷ ἀληθινῷ δὸς φορεῖν τῇ γυναικὶ περὶ τὸν ἦτρον.

1-2 δαιμονιζόμενος - δαίμονα] cf. Cyran. p. 13, 25 ἐπιθυμιωμένη δὲ ἡ ῥίζα ἡ ποτιζομένη δαίμονας ἀπελαύνει καὶ φαντάσματα πάντα φορουμένη; Pradel, p. 31, 3 : ὁ δαιμονιζόμενος φαγὼν καὶ καπνισθεὶς εἰς δύο φεγγάρια ἰᾶται. 2 τι ἢ] ται εἰ cod. 5 τεθεὶς cod. 7-8 ἐν - μαγεία] cf. Pradel, p. 30, 20: καὶ θυμιάζων τὴν ῥίζαν ... ἀνταμῶς εἰς τὸν οἶκον κακὸν οὐκ εἰσέρχεται ... ὁ ἔχων εἰς τὸν οἶκον του ἀπ' αὐτὴν ἀπὸ παντὸς πράγματος κακοῦ οὐκ εἰσέρχεται οὐς μαγία ὠφελεῖ 8 ὁ φαρμακωθεὶς - βλαβήσεται] cf. Pradel, p. 30, 26 : ὁ φαρμακωθεὶς καὶ πίνει ἐξ αὐτῆς οὐ φοβηθήσεται. 8-9 ὁ σπόρος - σῶμα] cf. Pradel, p. 30, 27 : σπόρος πινόμενος μετὰ μέλι καθαρὸν ὠφελεῖ ὅλον τὸ σῶμα. 8 πιὼν] ποιῶν cod. 10 ἡ ἐσθ. - πολύ] cf. Pradel, p. 31, 6 : εἰς γυναῖκαν ὅπου δὲν ἔχει γάλα, πότισον καὶ τάγισον κρυφῶς καὶ φέρει γάλα. 11 ὁ δαιμονιζόμενος - ἰᾶται] cf. Pradel, p. 31, 3 : ὁ δαιμονιζόμενος φαγὼν καὶ καπνισθεὶς εἰς δύο φεγγάρια ἰᾶται. 13 βυζάσι a βύζα; cf. Ducange, s. v. βύζα. 14-15 ὁ βαστάζων - μαγείας] cf. Pradel, p. 30, 16 s. : ὁ βαστάζων τὴν ῥίζαν μαῖα οὐ φοβήσεται. καταρίπτη cod. 15 ἄρητα cod. 22 μεμυκότος] μεμηνότος cod. 22-23 Λαβὼν - ἦτρον] cf. Cyran., p. 13, 14-16 : ἐὰν οὖν γυναικὸς μὴ κατέχῃ μήτρα τὸ ἐσπαρμένον, θέλῃ δὲ συλλαβεῖν, <λαβὼν> θεῖον βλάστημα (cf. Carm. de vir. herb. v. 152 : ἀμβρόσιον βλάστημα), περιζωννύσθω καρπὸν μεμυκότα, δήσας αὐτὸν ἐν ῥάκει λινῷ βεβαμμένον ἑπτὰ χροιάς, περὶ τὸ ἦτρον δὲ ζωννύσθω. 14 ἦτρον] ἴστρον cod.

remarkably; and if anyone is possessed by a demon, fumigate with a small amount of this root, a little, and you will drive out the demon; this is a divine work. Taking a small piece of the root of the plant and grinding it on the day and hour of Venus, and shaking it and giving it to drink to a man and woman who hate each other, they will immediately come to love one another. He who places its root under his pillow will not see an evil dream. He who holds it benefits the spleen. In the house where they are, no demon nor sorcery shall enter; he who has been poisoned and drinks it will not be harmed. The seed drunk with fine honey benefits the whole body and likewise livestock; the animal that eats its root has much milk. It benefits against the bite of a serpent. The one possessed by a demon who eats it is healed. Whenever a person becomes deranged, fumigating him with it heals him. When an infant is born, grinding its root and mixing it with milk and giving it to suckle, the child becomes fortunate. He who carries [f. 164] the root and the leaf casts down sorceries, inscribing upon it the unspeakable names of the almighty God, these: [Signa magica, cf. tab. II, n° 3] to Alpha, Adonai, Elon, Sabaoth.

He who fumigates himself and carries the root, the leaf, and the seed shall not be bitten by a serpent, and it is to be preferred above all plants for every evil work, inscribing them on the day and hour of the Sun.

Chapter 2. On Conception.

Taking from the closed fruit of the same plant and wrapping it in a true silken cloth, give it to the woman to wear around her abdomen.

1-2 one possessed by a demon - demon] cf. Cyran. p. 13, 25 when the root is fumigated and given as a drink it drives away demons and all phantoms when worn; Pradel, p. 31, 3: the one possessed by a demon, having eaten and been fumigated for two moons, is healed. *] tai ei cod. 5 placed cod. 7-8 in - magic] cf. Pradel, p. 30, 20: and fumigating the root sufficiently in the house no evil enters the one who has it in his house from it from every evil matter no evil enters those whom magic benefits 8 the one who has been poisoned - will be harmed] cf. Pradel, p. 30. 26: the one who has been poisoned and drinks of it will not be afraid. 8-9 the seed - body] cf. Pradel, p. 30, 27: the seed drunk with pure honey benefits the whole body. 8 having drunk] doing cod. 10 the eating - much] cf. Pradel, p. 31, 6: for a woman who has no milk, give her to drink and eat secretly and she will produce milk. 11 the one possessed by a demon - is healed] cf. Pradel, p. 31, 3: the one possessed by a demon, having eaten and been fumigated for two moons, is healed. 13 βυζάσι & βύζα; cf. Ducange, s. v. βύζα. 14-15 the one who carries - magic] cf. Pradel, p. 30, 16 f.: the one who carries the root will not fear magic. καταρίπτη cod. 15 ἄρητα cod. 22 μεμυκότος] μεμηνότος cod. 22-23 Taking - abdomen] cf. Cyran., p.13, 14-16: if therefore a woman's womb does not retain what has been sown, but she wishes to conceive, <taking> the divine shoot (cf. Carm. de vir. herb. v. 152: ambrosial shoot), let her gird herself with the closed fruit, having bound it in a linen cloth dyed seven colors, and let her gird it around her abdomen. 14 abdomen] womb cod.

καὶ καθέξει τὸ σπέρμα. δέον δὲ ἐπιγράφειν ἐπάνω τὰς χαρακτήρας τὰς ἄνωθεν γεγραμμένας ἐν ὥρᾳ Ἡλίου.

Κε<φάλαιον> γ'. Περὶ φυλακτηρίου μεγίστου.

Λαβὼν παιωνίας ῥίζαν ἐν ἡμέρᾳ καὶ ὥρᾳ Ἡλίου ἐπίγραψον μετὰ
5 μαχαιρίου γερμαῖ τὰς χαρακτήρας ταύτας καὶ κρέμασον ἐν τῷ ὑψηλοτέρῳ τῶν δένδρων. ἔστιν οὖν κάρπιμον ὥστε ἀπὸ μετεώρου περισκοπεῖν τὰς ἀμπέλους ἢ τὰ χωράφια ἢ τὰ κηπωρεῖα καὶ φυλάττειν αὐτὰ ἀπὸ παντὸς κακοῦ. ἃ δὲ μέλλεις γράψαι, εἰσὶ ταῦτα· [Signa magica, cf. tab. II, n° 4.]

5 γερμαῖ non intellego.

and it will retain the seed, but one must inscribe above it the characters written above, in the hour of the Sun.

Chapter 3. Concerning the greatest amulet.

Taking a root of peony on the day and in the hour of the Sun, inscribe with a small knife (germai) these characters and hang it in the tallest of the trees. It is therefore effective for surveying from on high the vineyards or the fields or the gardens and protecting them from every evil. What you are about to write are the following: [Signa magica, cf. tab. II, n° 4.]

5 germai I do not understand.

EXCERPTUM EX CODICE PARISINO GRAECO 2419

VII Planetarum imprecationes.

VII Planetarum invocationibus Salomonis Hygromantiae insertis, quae supra editae sunt, hic alteram eamque simillimam collectionem precum adicere non alienum putavimus. Quamquam tangenti harum collectionum duarum imprecationes longe diversissimae esse videantur, tamen altius quaerentem fugere non potest in utraque collectione ordinem argumenti singularum precum mire congruere atque etiam nonnumquam ipsa verba consentire; cf. quae in apparatu adnotavi. Accuratius de planetarum et cultu et imprecationibus me brevi alio loco posse commentari spero.

Nunc satis est admonere etiam preces Parisinas excerptas esse ex magico quodam libro Hygromantiae Salomonis non prorsus dissimili eodemque fere quo haec tempore conscriptas esse. Eaedem preces exstare videntur in duobus codicibus Graecis recentioribus, quos N. G. Polites Atheniensis possidet. Cf. supra, p. 140. De rationibus, quae inter Christianas et Graecas preces intercedunt, nuperrime bene egit Th. Schermann, *Griechische Zauberpapyri und das Gemeinde- und Dankgebet im I. Klemensbriefe*, Lipsiae, 1909. Cf. etiam, quae Skutsch, *Arch. f. Religionswissenschaft*, XIII, 1910, p. 290 ss. exposuit.

[F. 277.] Ὁποῖος βούλεται ποιῆσαι πρᾶξιν καὶ θέλει ἵνα ἐστὶν εὔστοχος καὶ δόκιμος, μέλλειν ἔχειν τὰς εὐχὰς τῶν ζ' πλανητῶν τοῦ οὐρανοῦ καθ' ὁποίαν πρᾶξιν.

Περὶ τοῦ Κρόνου.

Ὁ Κρόνος ἔχει ἄγγελον α' Κτητοήλ, δαίμοναν α' Βέλζεβού. 5

<Ε ὐχή>. Κύριε, ὁ θεὸς ἡμῶν, ὁ μέγας καὶ ὕψιστος, ὁ ποιήσας καὶ πλάσας τὸν ἄνθρωπον, ὃν ἡ ἄβυσσος εἶδε καὶ ἐτρόμαζεν καὶ οἱ ζῶντες ἀπενεκρώθησαν. ἐν τῷ ὀνόματι αὐτοῦ καὶ εἰς τὴν δύναμιν αὐτοῦ τὴν μεγάλην, ὁρκίζω σε, Κρόνε, εἰς τὸ ὕψος τοῦ οὐρανοῦ καὶ εἰς

6 εὐχή add. ὕψιστος] cf. Th. Schermann, *Griech. Zauberpap.*, Lipsiae 1909, p. 26 s. 7 πλάσας τὸν ἄνθρωπον] cf. 1 Cl. 38, 3. cf. Salomon, *Hygrom.*, supra, p. 155, 16 : ὃν οἱ ἄβυσσοι ἰδόντες ἔφριξαν καὶ οἱ ζῶντες ἀπενεκρώθησαν. 8 ἐν τῷ ὀνόματι] conf. A. Deissmann, *Bibelstudien*, p. 25 et 145, et Heitmüller, *Im Namen Jesu*.

EXCERPT FROM PARIS GREEK CODEX 2419

Invocations of the Seven Planets.

After the invocations of the Seven Planets inserted in the Hygromancy of Solomon, which have been edited above, we thought it not inappropriate to add here another collection of prayers, very similar to the first. Although at first glance the invocations of these two collections may seem very different, one who looks more deeply cannot fail to notice that in both collections the order of the subject matter of the individual prayers corresponds remarkably, and even that the very words sometimes agree; cf. what I have noted in the apparatus. I hope to be able to comment more fully on the cult and invocations of the planets in another place shortly.

For now, it is sufficient to note that the Parisian prayers too have been excerpted from some magical book not entirely unlike the Hygromancy of Solomon, and written at roughly the same period. The same prayers appear to survive in two more recent Greek codices owned by N. G. Polites of Athens. Cf. above, p. 140. On the relations between Christian and Greek prayers, Th. Schermann has recently treated the subject well: Griechische Zauberpapyri und das Gemeinde- und Dankgebet im 1. Klemensbriefe, Leipzig, 1909. Cf. also what Skutsch, Arch. f. Religionswissenschaft, XIII, 1910, p. 290 ff., has set forth.

[F. 277.] Whoever wishes to perform an operation and wants it to be accurate and proven must possess the prayers of the 7 planets of the heaven for whatever operation.

Concerning Saturn.

Saturn has 1 angel, Ktetoēl, and 1 demon, Beelzebub.

"Prayer: Lord our God, the great and most high, who made and formed man, whom the abyss saw and trembled, and the living were made as dead. In his name and in his great power, I adjure you, Saturn, by the height of heaven and by

6 prayer add. most high] cf. Th. Schermann, Griech. Zauberpap., Lipsiae 1909, p. 26 s. 7 who formed man] cf. 1 Cl. 38, 3. cf. Salomon, Hygrom., supra, p. 155, 16: whom the abysses seeing shuddered and the living were made as dead. 8 in the name] conf. A. Deissmann, Bibelstudien, p. 25 et 145, et Heitmüller, Im Namen Jesu.

τὸ βάθος τῆς θαλάσσης, ἵνα μηδέν με παρακούσῃς. ὁρκίζω σε, Κρόνε, εἰς τὴν ἀρχαιότητάν σου καὶ εἰς τὴν πρωτείαν σου. ὁρκίζω σε, Κρόνε, εἰς τὸ φρίγιόν σου, ὅπερ ἔχεις ἐξουσίαν εἰς πάσας βλάβας καὶ θησαυροὺς διδόναι, καὶ τὰ πάντα καλῶς ὑπόκλινον. πάλιν ὁρκίζω σε εἰς τὰ
5 ὀνόματά σου ταῦτα· Ὀρφῶν, Ὀκπή, Τομῶν, Οὐλιόβ, Βερίμ, Οὐγράν, Σαρόμ, Ὀδήλ, Σιέτ, Σατάδ. διὰ τούτων τῶν ὀνομάτων, νά με ὑποκλίνῃς τὴν χάριν σου καὶ τὴν ἐνέργειάν σου, εἰς τὸ πρᾶγμαν, ὃ μέλλω πρᾶξαι τὴν ὥραν τούτην, νὰ εὑρεθῇ δόκιμον καὶ ἀληθινόν.

Περὶ τοῦ Διός.

10 Ὁ Ζεὺς ἔχει ἀγγέλους β' Σερπερεὴλ καὶ Ῥαφαήλ, δαίμονας τρεῖς Πρυτήρ, Τολετὸρ καὶ Ὀρνιέλ.

Εὐχή. Ὁ θεὸς ὁ μέγας καὶ αἰνετὸς καὶ ἀνεξηρεύνητος, ὃς οὐκ ἔχει μέτρον τοῦ ὕψους τῆς θεότητος αὐτοῦ, δέομαι οὖν ὁ ἀνάξιος καὶ παρακαλῶ τὸ ὕψος τῆς εὐσπλαγχνίας σου, νά με ὑπακούσῃς καὶ εἰς αὐτὴν
15 τὴν πρᾶξιν καὶ τὸ ἔργον, ἐν ᾧ ποιῶ, ἵνα ἐστὶν ὠφέλιμον εἰς ἄκρος· ὁρκίζω σε, Ζεῦ, ἀνδρειώτατε καὶ ὠφελιμώτατε, εἰς τὸν ἀμέτρητον ἀστράγαλον τοῦ θεοῦ, νὰ μηδέν με παρακούσῃς· ὁρκίζω σε, Ζεῦ, εἰς τὰς χάριτας τῶν βοτάνων πάντων, ἵνα με ὑπακούσῃς. ὁρκίζω σε, Ζεῦ, ἄνω εἰς τὰς στρατείας σου καὶ εἰς τὰς ἀνδρείας σου καὶ εἰς τὴν δύνα-
20 μίν σου καὶ εἰς τὰς θαυμαστάς σου χάριτας καὶ εἰς τὰ ὀνόματά σου ταῦτα· Μισθάν, Μισαοῦ, Ἀλοῦ, Σιγνῶ, Πελχαούλ, Ἀαβῶν, Δεσουδέ, Ἀζαήρ, Μηρῶν. διὰ ταῦτά σου τὰ ὀνόματα τὰ μέγιστα καὶ ἀνδρειώμενα, νά με ὑποκλίνῃς τὴν χάριν σου καὶ τὴν ἐνέργειάν σου εἰς τὴν πρᾶξιν, ἣν μέλλω πρᾶξαι, νὰ εὑρεθῇ δόκιμον καὶ ἀληθινόν.

25 Περὶ τοῦ Ἄρεως.

Ὁ Ἄρης ἔχει ἄγγελον α' Μαγουήλ, δαίμονας β', Χαλὴβ καὶ Σιλουάμ.

Εὐχή. Κύριε ἰσχυρὲ καὶ δυνατέ, ὁ ὀργιζόμενος [καὶ] ξηραίνεται βυθὸς καὶ τὸ βλέμμα σου τὸ ἰσχυρὸν συντρίβει ὄρη, δι' οὗ ἐφοβήθησαν ὄρη καὶ συνετρόμασαν ἄβυσσοι καὶ προσεκύνησαν πάντες οἱ τῶν ἀγγέλων
30 χωροί. εἰς τὸ ὄνομά σου, κύριέ μου, ὁρκίζω ἐγὼ ὁ δοῦλός σου καὶ εἰς

3 ἐξουσίαν] cf. Schermann, *Griech. Zauberpap.*, p. 18, 9. 8 τούτην (saepius) corrigere nolui. Cf. *Catal.*, V, 3, p. 86, 15 app. τοσούτας. 14 τὸ ὕψος cod. εὐσπλαγχνία] cf. 1 Cl. 14, 3; saepissime in Actis Sanctorum Apocryphis, *Io.* 189, 17; 202, 22; *Ph.* 26, 13; 38, 30. *Th.* 114, 17. Vid. indicem editionis Lipsianae et Bonnetianae. 20 χάριτας] cf. Pap. mag. Lugd. ed. Dieterich (*Jahrb. f. cl. Philol.*, Suppl. XVI), p. 774. 797. 27 ὀργιζόμενος καί cod., καί del. Cumont. 28 βλέμα cod. συντρίβει ὄρη] cf. tab. mag. ap. Deissmann, *Bibelstudien*, p. 29, 17, et LXX, 1 Reg. 19, 11; Aug. Audollent, *Defixion. Tabellae*, Nr. 271, vers. 17: Ὁρκίζω σε τὸν συντρείβοντα τὰς πέτρας, ὁρκίζω σε τὸν ἀπορρήξαντα τὰ ὄρη; Pradel, *Griech. Gebete*, p. 40 seq. 29 συνετρόμαζαν cod. 30 εἰς τὸ ὄνομα] cf. Deissmann, *Bibelstud.*, p. 143 s.

the depth of the sea, that you may not disregard me in anything. I adjure you, Saturn, by your antiquity and by your primacy. I adjure you, Saturn, by your dread power, by which you have authority to inflict all manner of harm and to grant treasures, and incline all things well. Again I adjure you by these your names: Orphōn, Okpē, Tomōn, Ouliob, Berim, Ougran, Sarom, Deel, Siet, Satad. By these names, bow to me your grace and your power, unto the matter which I am about to perform at this hour, that it may be found proven and true.

Concerning Jupiter.

Jupiter has 2 angels, Serpereel and Raphael, and three demons: Prntir, Toletor, and Orniel.

Prayer. O God, great and praiseworthy and inscrutable, who has no measure to the height of His divinity, I therefore beseech thee, unworthy as I am, and implore the height of thy compassion, that thou wouldst hearken to me in this very work and deed which I perform, that it may be beneficial to the utmost; I adjure thee, O Jupiter, most mighty and most beneficial, by the immeasurable knucklebone of God, that thou disregard me not at all; I adjure thee, O Jupiter, by the graces of all herbs, that thou wouldst hearken to me. I adjure thee, O Jupiter, above by thy campaigns and by thy valor and by thy power and by thy wondrous graces and by these thy names: Misthan, Misaou, Alou, Signo, Pelchaoul, Labon, Desoude, Azair, Miron — by these thy greatest and most mighty names, that thou wouldst incline thy grace and thy power toward the work which I am about to perform, that it may be found proven and true.

Concerning Mars.

Mars has 1 angel, Magouil, and 2 demons, Chaleb and Silouam. Prayer.

O Lord, strong and mighty, at whose wrath the deep is dried up and whose mighty gaze shatters mountains, before whom the mountains trembled and the abysses shuddered and all the choirs of angels bowed in worship. In thy name, my Lord, I adjure thee, thy servant, and by

3 ἐξουσίαν] cf. Schermann, Griech. Zauberpap., p. 18, 9. 8 τούτην (saepius) corrigere nolui. Cf. Catal., V, 3, p. 86, 15 app. τοσούτας. 14 τὸ ὕψος cod. εὐσπλαγχνία] cf. 1 (l. 14, 3; saepissime in Actis Sanctorum Apocryphis, 10. 189, 17; 202, 22; Ph. 26, 13; 38, 30. Th. 114, 17. Vid. indicem editionis Lipsianae et Bonnetianae. 20 χάριτας] cf. Pap. nag. Lugd. ed. Dieterich (Jahrb. f. cl. Philol., Suppl. XVI), p. 774. 797. 27 οργιζόμενος καί cod., καί del. Cumont. 28 βλέμα cod. συντρίβει ὄρη] cf. tab. mag. ap. Deissmann, Bibelstudien, p. 29, 17, et LXX, 1 Reg. 19, 11; Aug. Audollent, Defrion. Tabellae, Nr. 271, vers. 17: ὁρκίζω σε τόν συν-τρείβοντα τὰς πέτρας, ὁρκίζω σε τὸν ἀπορρήξαντα τὰ ὄρη; Pradel, Griech. Gebele, p. 40 seq. 29 συνετρόμαζαν cod. 30 εἰς τὸ ὄνομα] cf. Deissmann, Bibelstud., p. 143 s.

τὸ κράτος τῆς βασιλείας σου θαρρῶ καὶ πᾶσαν πρᾶξιν ἐπιχειρίζομαι. ὁρκίζω σε, Ἄρες πολεμικέ, εἰς τὴν καρδίαν τοῦ λέοντος τοῦ δυνατοῦ καὶ εἰς τὴν καῦσιν τοῦ πυρὸς τὴν καιομένην, ἵνα με ὑπακούσῃς. ὁρκίζω σε, Ἄρες αἱματώδη καὶ ἀπότολμε, εἰς τὸν ἀέραν, καὶ εἰς τὴν γῆν καὶ εἰς τὸν ὀμφαλὸν γῆς πάσης, ἵνα με ὑπακούσῃς, ὁ χαιρόμενος ἐπὶ τὴν ἀπώλειαν καὶ ἐπὶ τὰς εὐτυχίας σου χαίρων. ὁρκίζω σε εἰς αὐτόν, ὃν τρέμεις σὺ καὶ πᾶσα κτίσις τῶν πλανητῶν καὶ εἰς τὰ ὀνόματά σας ταῦτα· Ἐουλά, Ἀσήρ, Πηοηρόθ, Ἀλβαναήλ, Ἡδέρ, Ὁμήρ, Σκοναρόθ, Καληνός, Ἀλμανάθ· διὰ ταῦτά σου τὰ ὀνόματα, νά με ὑποκλίνῃς τὴν χάριν σου καὶ τὴν ἐνέργειάν σου, εἰς τὸ εὑρεθῇ ἡ ἐργασία, ἐν ᾗ ποιῶ, δόκιμος καὶ ἀληθινή.

Περὶ τοῦ Ἡλίου.

Ὁ Ἥλιος ἔχει ἀγγέλους ε' Μιχαήλ, Ὀριέλ, Φιλουέλ, Σαυριέλ, Δονιέλ, δαίμονας δὲ τρεῖς Θονιέλ, Ἀριανήλ, Πηθουανός.

Εὐχή. Εἰς τὸ ὄνομαν τοῦ θεοῦ τοῦ παντοκράτορος ὑψίστου, ἐσὲν κυρί Ἥλιε, ὁ φωτιστὴς καὶ ὁ ποιῶν τὴν ἡμέραν, ὁ βασιλεὺς πάντων τῶν ἀστέρων, ὅπου ἦσαι αἴτιος τῶν ὀφθαλμῶν τῶν ἀνθρώπων καὶ τοῦ οὐρανοῦ ἀκοίμητος ὀφθαλμός. ὦ ἐσύ, Ἥλιε, ὁ τρέφων καὶ καρπίζων πάντα τὰ βότανα καὶ πάντα τὰ δένδρα [εὐπρέπειαν]. καὶ κοσμίζεις τὸν πάντα κόσμον, ὁ διώκων τὰ ἐναντία καὶ τὰ ἐν τῇ σκοτείᾳ καὶ διαχωρίζεις τὰ ὡραῖα ἐκ τῶν ἀσχήμων. ὦ ἐσὺ Ἥλιε τῶν ἀτιμήτων πραγμάτων ἡ κόσμησις καὶ των μαργαρίτων καὶ χρυσίων καὶ λίθων πολυτελῶν ἡ ὡραιότης καὶ ἡ εὐπρέπεια καὶ ἡ δόξα τῶν βασιλέων καὶ τῶν κριτῶν διάνευσις· ὁρκίζω σε, Ἥλιε, κυρὶ Ἥλιε, ἀψηλάφιστε, ἀκατανόητε, ὁ βλέπων οὐρανοῦ τὰς δυνάμεις καὶ κατανοῶν τὰ μεγαλαῖα τοῦ ὑψίστου. ὁρκίζω σε εἰς τὴν λαμπάδαν, ὅπου λάμπεις ἔμπροσθεν τοῦ θεοῦ Σαβαώθ, ἵνα μηδέν με παρακούσῃς. ὁρκίζω σε εἰς τὰ ὀνόματά σου ταῦτα· Πηθακοῦ, Δηριέλ, Σινά, Ὁμαδοήλ, Λιαροφάρ, Φρικούτ, Ἐλπέλ, Καδῶν, Ἀδραφόρ, Εἰημήν, Τωνυλιανός, Γαραρουήλ. διὰ ταῦτά σου τὰ ὀνόματα, ὦ Ἥλιε, νά με ὑποκλίνῃς τὴν χάριν σου καὶ τὴν ἐνέργειάν σου εἰς τὴν παροῦσαν μου πρᾶξιν, ἵνα εὑρεθῇ δόκιμος καὶ ἀληθινός.

Περὶ τῆς Ἀφροδίτης.

Ἡ Ἀφροδίτη ἔχει ἀγγέλους β', Ἀναήλ, Κυρσοήλ, δαίμονας τρεῖς Βαβέτ, Βαλτασάρ, Προτητζηκατόρ.

1 θαρῶ cod. 3 καιομένην] καὶ ὁ μὴ sic cod. 4 ἀπότολμαι cod. 5 ὀφαλόν cod. γῆς πάσης] τῆς πίσας cod. χερώμενος cod. 6 χέρων cod. 13 ἔχει bis scripsit librarius. Μηχαήλ cod. 16-17 cf. Harpocratio, *Rev. de Philologie*, II, p. 77 : Πάντων ἀστέρων βασιλεύς ἐστιν ὁ Ἥλιος. 17 αἴτιος τῶν ὀφθαλμῶν : cf. Weinreich, *Hess. Blätter f. Volkskunde*, VIII, p. 168 ss. 19 εὐπρέπειαν post δένδρα delevi. κοσμίζεις - κόσμον] cf. 1 Clem. 33, 3 : οὐρανοὺς ἐστήρισε ... καὶ διεκόσμησεν αὐτούς (Schermann, *Griech. Zauberpap.*, p. 32). 20 ἐναντίων cod. 21 ἀτημήτων cod. 29 ἔμου post Ἥλιε add. cod., del.

I trust in the power of your kingdom and undertake every action.
I adjure you, warlike Ares, by the heart of the mighty lion
and by the burning of the blazing fire, that you may hearken to me.
I adjure you, Ares, bloodthirsty and bold, by the air, and by the
earth and by the navel of all the earth, that you may hearken to me, you who rejoice 5
in destruction and who delight in your victories. I adjure you by
him whom you and every created being of the planets tremble before, and by your names
these: Eoula, Aser, Peoeroth, Albanael, Eder, Homer,
Skonaroth, Kalenos, Almanath; by these your names, may you incline toward me
your favor and your power, so that the work which I perform may be found 10
proven and true.

Concerning the Sun.

The Sun has 5 angels: Michael, Ouriel, Philouel, Sauriel, Doniel, and three demons: Thoniel, Arianēl, Pēthouanos.

Prayer. In the name of God the almighty most high, you are the 15
lord Helios, the illuminator and maker of the day, the king of all the
stars, who are the cause of the eyes of men and the
unslumbering eye of heaven. O you, Helios, who nourish and bring forth fruit from all
the herbs and all the trees [with beauty], and you adorn the whole
world, you who drive away all that is contrary and all that is in darkness, and you separate the 20
beautiful from the ugly. O you, Helios, the adornment of precious things
and the beauty and comeliness of pearls and of gold and of costly stones,
and the glory of kings and the guidance of judges;
I conjure you, Helios, lord Helios, untouchable, incomprehensible, you who behold the
powers of heaven and perceive the great things of the most high, I conjure you by 25
the lamp with which you shine before God Sabaoth, that you
disregard me not. I conjure you by these your names: Pēthakū, Dēriēl,
Sinā, Omadoēl, Liarophār, Phrikūt, Elpel, Kadōn, Agraphōr, Eiēmēn,
Tōnlianos, Gararouēl. By these your names, O Helios, may you
bend toward me your grace and your power for my present 30
work, that it may be found proven and true.

Concerning Venus.

Venus has 2 angels, Anaël, Kyrsoël, three demons:
Babet, Baltasar, Protetzikator.

1 taro cod. 3 kaomenen] and the non-sic cod. 4 I am cod. 5 ofalon cod. of all tar cod. hand cod.6 hands cod.13 has bis scripsitn13 has bis scripsitnlibrarius. Michael cod. 16-17 cf. Harpocratius, Rev. dePhilologie, II, p. 77 :n16-17 cf. Harpocratius, Rev. dePhilologie, II, p. 77 :nHelios is the king of all stars. 17 cause of the eyes : cf. Weinreich, Hess. Blätter f. Folkskunde, VIII, p. 168 ff. 19 decency post trees delevi.you adorn the world] cf. 1 Clemn. 33, 3: he supported the heavens ... and adorned them (Schermann, Griech. Zauberpap., p.32). 20 against cod. 21 incorrigible ncod. 29 of my post "Sun add. cod., del.

<E>ὐχή. Εἰς τὸ ὄνομαν τοῦ θεοῦ τοῦ ὑψίστου καὶ τοῦ πολυποθήτου. ὦ ἐσὺ πᾶν εὐμορφοτάτη, κυρία Ἀφροδίτη, ὅπου ἦσαι ἐσεβασμένη εἰς τὴν ἀνδρείαν τῆς ἀγάπης καὶ τυραννίζεις τὰ σπλάγχνα τῆς σαρκὸς τῶν ἀνθρώπων. ὦ ἐσὺ ὁ πανκρατεῖς τὸν ἔρωτα καὶ μοιράζεις τὴν ἀγάπην. πανωραιωτάτη κυρία Ἀφροδίτη, ἡ πάντα πόθον κρατοῦσα τῆς καρδίας τῶν ἀνθρώπων, ἀνδρῶν τε καὶ γυναικῶν μετὰ ἐπιθυμίας καὶ κινοῦσα τὰ σπλάγχνα τῶν ἀνθρώπων. ὦ δέσποινα καὶ στεφανωμένη εἰς τὴν δύναμιν τὴν ἰδικήν σου, νὰ τυραννηθῶσιν ἐκεῖνοι, ὅπου θέλω ἐγώ. καὶ ὑποκάτω τῶν ποδῶν μου νὰ πίσουν. ὁρκίζω σε, Ἀφροδίτη, εἰς τὸν θεόν, ὅπου σε ἐποίησεν καὶ ἔστησέν σε εἰς τὸν οὐρανόν, ἵνα μηδέν με παρακούσῃς. ὁρκίζω σε, Ἀφροδίτη, εἰς τὸ σημεῖον, ὃ ἔχεις εἰς τὴν καρδίαν σου, καὶ εἰς τὸν στέφανόν σου, καὶ εἰς τὸν οὐρανόν σου, ἵνα μηδέν με παρακούσῃς. ὁρκίζω σε, Ἀφροδίτη, εἰς τὰ ὀνόματά σου ταῦτα· Μουτοκράν, Μασγοράν, Κινουέλ, Πυργετῶν, Λιθικῶν, Ἰραζήλ, Ἰακόρ, Λαδοκόν, Παρηνός, Φρεκτιούζ, Φαλοπόρ, Κριπτοφόν, Ἀλιωπάν, Ἀστογέν, Ἰαστήρ, Ζαγλατόν, Κριγενῆς, Ὁουλάν. διὰ ταῦτά σου τὰ ὀνόματα, νά με ὑποκλίνῃς τὴν χάριν σου καὶ τὴν ἐνέργειάν σου εἰς τὴν παροῦσάν μου πρᾶξιν.

Περὶ τοῦ Ἑρμοῦ.

Ὁ Ἑρμῆς ἔχει ἀγγέ<λους . . . . . >.

Εὐχή. Ὀνόματα τοῦ παντεφόρου θεοῦ. ὁ ἐν ὑψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν. ὁ κύριος τῶν πνευμάτων καὶ βασιλεῦ, ἐπίδος ἐμοὶ τῷ ἁμαρτωλῷ τὴν χάριν ταύτην, κύριε, ἵνα γενήσωμαι καὶ ὑποτάξω τῶν χαρίτων τοῦ τοιούτου πλανήτου. ὦ ἐσὺ κύριε Ἑρμῆ διαλεκτικώτατε καὶ πάσης σοφίας καὶ τέχνης πρακτικέ, ἐξ οὗ καὶ δόκιμον ἔσται, ὁ διαχωρίζων καὶ δίδων καθενὸς τὴν τέχνην καὶ τὸ ἐργόχειρον. ὦ ἐσὺ τῆς σοφίας ἔμπειρε καὶ δόκιμε στρατιωτῶν, ὅτι χωρὶς ἐσὲν ὅλα τὰ στρατεύματα νεκρά εἰσιν καὶ ἀκίνητα. ὦ ἐσὺ Ἑρμῆ σύστατε καὶ φιλόσοφε καὶ ῥῆτορ τῶν ῥητόρων, ὅπου κρατεῖς τὴν διανοητικὴν δύναμιν. ὁρκίζω σε, Ἑρμῆ, εἰς τὸν θεόν, ὅπου σε ἐποίησεν καὶ ἔστησέν σε εἰς τὸν οὐρανόν. ὁρκίζω σε εἰς τὸν θησαυρὸν καὶ εἰς τὴν ἄρρητον σοφίαν τοῦ θεοῦ καὶ εἰς τὸν βραχίωναν αὐτοῦ τὸν ὑφηλὸν καὶ ἀμέτρητον. ὁρκίζω σε εἰς ὅλας τὰς μυριάδας τῶν ἀγγέλων, ἵνα με ὑπακούσῃς. ὁρκίζω σε εἰς τὰ ὀνόματά σου ταῦτα· Ποβράξ, Λελισφάκ, Γελσταμάτ, Χασιλόν, Ἀσεχουήλ, Τερατούον, Σφεληκόν, Τζηρμαήν, Βαρνηδῶν. διὰ

1 Εὐχή] E suppl. post πολυποθήτου add. cod.: ὀνόματος αὐτοῦ delevi. 2 πᾶν ἐμορφωτάτη cod. ἐσεβασμένη] διαβασμένη cod. 3 τυράνιζης cod. σπλα χν' cod. 4 πανκρατεῖς cod. 8 τηράνηθώσιν cod. 20 Nomina angelorum et daemonum omisit librarius. 21 παντεφόρου] cf. Schermann, *Griech. Zauberpap.*, p. 28. 22 ἐφορῶν] ἐμορ ὥρῶν cod. ὁ κύριος τῶν πνευμάτων] cf. 1 Cl. 64, 1 : δεσπότης τῶν πνευμάτων. 27 ἔμπυρε cod. 31 ἄρητον cod.

Prayer. In the name of God the Most High and the most beloved. O you, most beautiful of all, Lady Venus, who are revered in the power of love and who tyrannize the innermost parts of the flesh of men. O you who hold all dominion over desire and distribute love — most lovely Lady Venus, who holds every longing of the heart of men, both of men and women, with passion, and who stirs the innermost parts of men. O mistress, crowned in your own power, let those whom I desire be brought under your tyranny, and let them fall beneath my feet. I adjure you, Venus, by the God who made you and set you in the heavens, that you disregard me not. I adjure you, Venus, by the sign you bear within your heart, and by your crown, and by your heaven, that you disregard me not. I adjure you, Venus, by these your names: Moutokran, Mastoran, Kinouel, Pyrgetion, Lithikon, Irazil, Iakor, Ladokon, Parenos, Frektiouz, Falopor, Kriptofon, Aliopan, Astogen, Iastir, Zaglaton, Krigenis, Oulan. By these your names, incline your grace and your power toward my present undertaking.

Concerning Hermes.

20 Hermes has angels• . •> Prayer. Names of the all-bearing god. He who dwells in the highest places and looks upon the lowly. O Lord of spirits and King, grant me, a sinner, this grace, O Lord, that I may become and subject to myself the favors of such a planet. O you, Lord Hermes, most dialectical 25 and skilled in all wisdom and art, from whom also proof shall come, who separates and gives to each his art and handiwork. O you who are experienced in wisdom and proven commander of soldiers, for without you all armies are dead and motionless. O you, Hermes, who are composed and a philosopher and orator of orators, who holds the power of intellect. 30 I adjure you, Hermes, by God, who made you and set you in heaven. I adjure you by the treasury and by the ineffable wisdom of God and by his arm, high and immeasurable. I adjure you by all the myriads of angels, that you may obey me. I adjure you by these your names: Pobrax, Lelisphak, Gelstamat, 35 Chasilon, Asechouel, Teratouon, Sphelikon, Tzermaen, Barneton. Through 1 Prayer] E suppl. post polypothetou add. cod.: onomatos autou delevi. 2 pan an emporphotate cod. esebesmen diabasmene cod. 3 tyranizes cod. spla cod. 4 pancrateís cod.8 teranethosin cod. 20 Names of angels and demons omitted by the scribe. 21 pantephorou] cf. Schermann, Griech. Zauberpap., p. 28. 23 ephoron] emor throsin cod. ho kyrios ton pneumaton] cf. 1 Cl. 64, 1: despotes ton pneumaton. 27 empyre cod. 31 areton cod.

ταῦτά σου τὰ ὀνόματα νά με ὑποκλίνῃς τὴν χάριν σου καὶ τὴν ἐνέργειάν σου εἰς τὴν παροῦσάν μου πρᾶξιν καὶ δοκιμασίαν, ἵνα εὑρεθῇ δόκιμον καὶ ἀληθινόν.

Περὶ τῆς Σελήνης.

Ἡ Σελήνη ἔχει ἀγγέλους ς' Γαβριήλ, Σελουέλ, Χαριήλ, Ἀμφιήλ, Σήνελ, Περδικήμ· δαίμοναν α' Ὀταροήλ.

Εὐχή. Κύριε παντοκράτωρ, ὕψιστε καὶ συστατικέ καὶ βασιλεῦ τῶν πάντων, ὁ ποιήσας καὶ πλάσας τὸν ἄνθρωπον, ὁ τὸν οὐρανὸν κοσμήσας μετὰ ἄστρων· καὶ τὴν γῆν στολίσας τὰ ἄνθη καὶ τὰ εἴδη, δι' οὗ πᾶσα κτίσις ὁρατὴ καὶ ἀόρατος φρίσσει καὶ τρέμει ἀπὸ προσώπου τῆς δυνάμεώς σου, ἐσὲν δέομαι καὶ ἐσὲν παρακαλῶ ἐγὼ ὁ ἀνάξιος δοῦλός σου, ἵνα με ὑπακούσῃς καὶ τοῦ τοιούτου πλανήτου τὴν χάριν ὑποτάξῃς μοι. ὦ ἐσὺ κυρία Σελήνη, τοῦ κόσμου τάξις καὶ ἐπίγνωσις καὶ τοῦ οὐρανοῦ μορφὴ καὶ τῆς νυκτὸς παραμυθία καὶ τῶν βιαζομένων πνευμάτων ἡ δέσποινα. ὦ ἐσὺ κυρία Σελήνη, ὑπόδειξις, τοῦ χρόνου σημεῖον καὶ κυρία πασῶν ἑορτῶν καὶ πανηγύρεων. ὁρκίζω σε, Σελήνη, εἰς τὸν ὑψηλὸν θρόνον τοῦ θεοῦ καὶ εἰς τὰς ἡλιακάς σου ἀκτῖνας καὶ εἰς τὴν ἀνάστασιν τοῦ Χριστοῦ, ἵνα μηδέν με παρακούσῃς. ὁρκίζω σε, Σελήνη, εἰς τὰ Χερουβὶμ καὶ Σεραφὶμ καὶ εἰς ὅλας τὰς τάξεις τῶν ἁγίων ἀγγέλων καὶ εἰς τὰ ὀνόματα τὰ χαριτωμένα πάντα· Γαλαήλ, Βενοήλ, Ἀγραμμαήλ, Ἀδεμαήλ, Θειεληφοήλ, Ἀριφαήλ, Ζηχιθοέλ. διὰ ταῦτά σου τὰ ὀνόματα νά με ὑποτάξῃς τὴν χάριν σου καὶ τὴν ἐνέργειάν σου εἰς τούτην τὴν πρᾶξιν, ἣν θέλω ἐγὼ ποιῆσαι τὴν ὥραν τούτην, νὰ εὑρεθῇ δόκιμον καὶ ἀληθινόν.

2 πρᾶξιν] ἐνέργειαν cod. 7 de Epithetis Lunae cf. W. H. Roscher, *Nachtr. z.* » *Über Selene u. Verw.* », Progr. Gymn. Wurzen, 1894-5, p. 46. 9 στολίσας - εἴδη] cf. Schermann, *Griech. Zauberpap.*, p. 36. 10 φρίσει cod., cf. O. F. Fritzsche, *Libri apocr. V. T. gr.*, p. 93 : ὃν πάντα φρίσσει καὶ τρέμει ἀπὸ προσώπου δυνάμεώς σου, et hymn. mag. in Lunam ap. Abel, *Orphica*, p. 293, vers. 30: δαίμονες ἣν φρίσσουσι καὶ ἀθάνατοι τρομέουσι; Pradel. *Griech. Gebete*, p. 49 seq. 14 τῆς νυκτὸς παραμυθία] cf. supra, p. 157, 14. 15 χρόνου] Κρόνου cod. 17 ἡλιακάσου cod. 18 Iesu Christi in libris magicis perraro mentio fit. Cf. Wessely, *Griech. Zauberpap.*, I, p. 51 vers. 1233, et p. 96 vers. 3019; Wilcken, *Arch. f. Papyrusk.*, I, 1901, p. 427; Cyranides ed. Mély, p. 23, 16. 23 post πρᾶξιν repetit librarius : καὶ τὴν ἐνέργειάν σου εἰς τούτην τὴν πρᾶξιν, delevi.

—

by these your names, bow your grace and your power
toward my present work and trial, so that it may be found proven
and true.

Concerning the Moon.

The Moon has 6 angels: Gabriel, Selouel, Chariel, Amphiel, 5
Senel, Perdikeim; and 1 demon: Otaroeil.

Prayer. O Lord Almighty, Most High and Sustainer and King of
all things, who made and formed man, who adorned the heaven
with stars and arrayed the earth with flowers and forms, before whom
all creation, visible and invisible, shudders and trembles at the face 10
of your power — to you I pray and to you I appeal, I your unworthy
servant, that you may hear me and subject to me the grace of this
planet. O you, Lady Moon, order and knowledge of the world,
and form of the heaven, and consolation of the night, and mistress
of the pressing spirits. O you, Lady Moon, revelation, sign of time 15
and lady of all feasts and festivals. I adjure you, Moon,
by the lofty throne of God and by your solar rays and
by the resurrection of Christ, that you disregard me in nothing. I adjure you,
Moon, by the Cherubim and Seraphim and by all the orders of the holy
angels and by all the gracious names: Galaeil, Beñoe, 20
Agrammaeil, Ademaeil, Theiliphaeil, Ariphaeil, Zechithoeil. By these your
names, subject to me your grace and your power in
this work which I wish to perform at this hour, that it may be found
proven and true.

2 πρᾶξιν] ἐνέργειαν cod. 7 on the Epithets of the Moon cf. W. H. Roscher, Nachtr. z. » Uber Selene u. Veruo. », Progr. Gymn. Wurzen, 1894-5, p. 46. 9 στολίσας - είδη] cf. Schermann, Griech. Zauberpap., p. 36. 10 φρίσει cod., cf. O. F. Fritzsche, Libri apocr. V. T. gr., p. 93 : ὃν πάντα φρίσσει και τρέμει ἀπὸ προσώπου δυνάμεώς σου, et hymn. mag. in Lunam ap. Abel, Orphica, p. 293, vers. 30: δαίμονες ἣν φρίσσουσι καί ἀθάνατοι τρομέουσι; Pradel. Griech. Gebele, p. 49 seq. 14 τῆς νυκτὸς παραμυθία] cf. supra, p. 157, 14. 15 χρόνου | Κρόνου cod. 17 ἡλιακάσου cod. 18 The name of Jesus Christ is very rarely mentioned in magical books. Cf. Wessely, Griech. Zauberpap., I, p. 51 vers. 1233, et p.96 vers. 3019; Wilcken, Arch. f. Papyrusk., I, 1901, p. 427; Cyranides ed. Mély, p. 23, 16. 23 after πράξιν the scribe repeats: καὶ τὴν ἐνέργειάν σου εἰς τούτην την πράξιν, deleted.

ADDENDA ET CORRIGENDA

P. 5. De Ἐξηγητῇ ἀνωνύμῳ, quem Arabi astronomo Apomasari adscriptum in cod. Paris. gr. 2504 invenire mihi contigit, videsis C. R. Acad. inscr. et b.-l., 1910, p. 32 sqq.

P. 21 (cod. 21, f. 179ᵛ). Deleatur « ed. in Appendice ». Hoc enim fragmentum ed. Ios. Heeg (*Catal.* V, 3, p. 80, ubi verba ἐκκείσθω - p. 82 ἢ ἐνδοξοτέρους invenies, e Vatic. gr. 1096, f. 76 et Parisini nostri f. 80 [non 180] a Fr. Cumont collati).

P. 24, cod 21, f. 195. Legatur cod. Flor. 12, f. 93-94.

P. 25, cod. 22 (sub descriptionis fine) leg. *Studi ital.* etc., VI, p. 8.

P. 26, cod 24 (in descr.). Leg. chartaceus (non bombycinus).

P. 27 (cod. 24, f. 85 sqq.). Est haec παράδοσις « parvum Theonis Al. commentarium » in tabulas manuales, dum existit « magnum » adhuc ineditum praeter quaedam ab Usenero allata [1] (codd. Vatic. gr. 190 et Laurentianus XVIII, 12), cuius comissime d. Ludov. Duchesne, Gallicae scholae Director Romae, initia et fines cum me communicavit. Vid. infra, add. ad p. 125.

P. 40, Heph. I, 1, p. 51, 1 Engelbr. Pro lineola quae delenda est, linquere erat spatium vacuum verbis eis quae sequuntur variantem aliam indicantibus. Item p. 51, 12, 13, 19, 21, 24.

P. 57, adn. 9, post Iunctinus, adde : Procli *Paraphr.* III, 3. — Tum superiore versu, leg. Hephaestionis.

P. 58, 17 sqq. Cf. Hippol. *Philosophumena*, IV, 2, p. 84-93 Cruice.

P. 59, 23. Cf. Sextus Emp. adv. astrologos (V, 95), ubi ὁ ἐν Λέοντι τετανόθριξ.

P. 60, 1, addatur haecce adnot. ; Cf. Plol. *Tetrabl.* III, 5; Procl. *Paraphr.* III, 4.

P. 60, 13, leg. ἀστράσιν. — 14, πλούσια.

P. 65, adn. 27, leg. Procl. *Paraphr.*

P. 71, 13, f. l. διαθέματος cum Sexto Empir., p. 737, 11 Bk. et alias.

P. 76, 15, leg. ἔστιν.

P. 78, 17, leg. ἐπί.

P. 94, 28, leg. ἐπιθρήπτων.

P. 95, 17, adn., leg. ἐπιμερίζων. — Post. 14, add. 21.

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[1] *Fasti Theonis Alex.* (*Monum. Germaniae, auctores antiq.*, t. XIII, p. 372 sq.

TO BE ADDED AND CORRECTED

P. 5. On 'EEnn τῇ ἀνωι μμ ὁ, which I happened to find attributed to the Arab astronomer Albumasar in cod. Paris. gr. 2504, see C. R. Acad. inser. et b.-l., 1910, p. 32 sqq.

P. 21 (cod. 21, f. 179"). Delete "ed. in Appendice". For this fragment was edited by Ios. Heeg (Catal. V, 3, p. 80, where the words Exxelo0w - p. 82 EΘoΕοτέρους will be found, from Vatic. gr. 1096, f.76 and our Parisinus f. 80 [not 180] collated by Fr. Cumont).

P. 24, cod 21, f. 195. Cf. cod. Flor. 12, f. 93–94.

P. 25, cod. 22 (at the end of the description) cf. Studi ital. etc., VI, p. 8.

P. 26, cod 24 (in the description). Read chartaceus (not bombycinus).

P. 27 (cod. 24, f. 85 sqq.). This παράδοσις is "a small commentary by Theon of Alexandria" on the manual tables, while a "large" one still exists unedited except for certain passages cited by Usener (codd. Vatic. gr. 190 and Laurentianus XVIII, 12), the beginnings and ends of which the most kind Mr. Ludov. Duchesne, Director of the French School at Rome, communicated to me. See below, add. to p. 125.[1]

P. 40, Heph. I, 1, p. 51, 1 Engelbr. Instead of the dash which should be deleted, a blank space should have been left for indicating another variant of the words that follow. Likewise p. 51, 12, 13, 19, 21, 24.

P. 57, adn. 9, after Iunctinus, add: Procli Paraphr. III, 3. — Then in the line above, read Hephaestionis.

P. 58, 17 sqq. Cf. Hippol. Philosophumena, IV, 2, p. 84–93 Cruice.

P. 59, 23. Cf. Sextus Emp. adv. astrologos (V, 95), where ὁ ἐν Λέοντι τεταγμένος.

P. 60, 1, the following note should be added: Cf. Ptol. Tetrabl. III, 5; Procl. Paraphr. III, 4.

P. 60, 13, read ἀστράσιν. 14, πλούσια.

P. 65, adn. 27, read Procl. Paraphr.

P. 71, 13, f. 1. diabématoç with Sextus Empiricus, p. 737, 11 Bk. and elsewhere,

P. 76, 15, read. ΕΣΤΙΝ.

P. 78, 17, read. ΕΠΙ.

P. 94, 28, read. ἐπιθρήπτων.

P. 95, 17, note, read. ἐπ μερίζων. Post. 14. add. 21.

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[1] Fasti of Theon of Alexandria. (Monumenta Germaniae, auctores antiqui, vol. XIII, p. 372 sq.

P. 125. Post Pauli Tannery ultima verba de Theonis Al. libris, adde : Cf. supra add. ad p. 27. Accedat hic v. cl. L. Duchesne scripsisse mihi se dubitare an fragmentum astronomicum in cod. Vatic. gr. 190 inveniatur.

P. 126, adn., add. in fine : [F. C.].

P. 127, adn. 8, leg. 7.

P. 136, 21, distinguendum est : εἰσὶν εὐώνυμα· δεξιὸν ...

P. 141, etc., ante primum versum, post cod., add. Monac. gr.

P. 167, etc. post cod., add. Vatic. gr.

P. 169, l. 16, lege ἐν ταῖς ἱεραῖς τῶν Αἰγυπτίων βίβλοις.

P. 173, etc. post cod., add. Paris. gr.

P. 125. After the last words of Paul Tannery concerning the books of Theon of Alexandria, add: Cf. above, add. to p. 27. Let it be noted here that the distinguished scholar L. Duchesne wrote to me that he doubts whether the astronomical fragment is to be found in cod. Vatic. gr. 190.

P. 126, note, add at the end: [F. C.].

P. 127, note 8, read. 7.

P. 136, 21, a distinction must be made: εἰσὶν εὐώνυμα· δεξιόν ...

P. 141, etc., before the first verse, after cod., add. Monac. gr.

P. 167, etc. after cod., add. Vatic. gr.

P. 169, l. 16, read ἐν ταῖς ἱεραῖς τῶν Αἰγυπτίων βίβλοις.

P. 173, etc. after cod., add. Paris. gr.

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[1] Non indicantur versuum numeri quando nomen aut verbum in Heph. I, legitur.

[2] Verba nova asterisco notantur.

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II. PALAEOGRAPHICA

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»	»	22 (2841)	25
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APPENDIX

Excerptum ex codice 15 (Paris. gr. 2411)

Variae lectiones in Pauli Alexandrini capitulo περὶ οἰκοδεσποτείας . 37

Excerpta ex codice 21 (Paris. gr. 2501)

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»	»	20 (2490)	6
»	»	21 (2501)	11
»	»	22 (2841)	25
»	Coislin.	23 (171)	26
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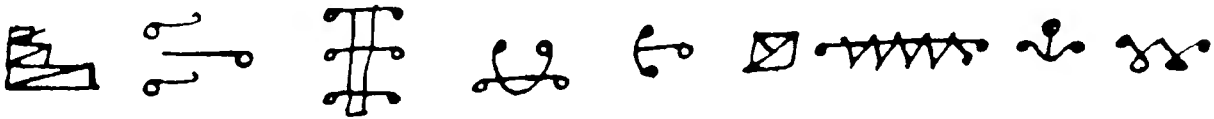
αἰχαραπτήσεις τοῦ δίος :·

Πᾶς χαραπτήσεις τοῦ δίος ποίησον μετ' ἀγκυρίου σωυρίας,
καὶ μετ' ἐλλοσαλματος· καὶ καθαρὶσον αὐτὸν σωύρναν· καὶ τέσ-
σερα αὐτὰ δὲ χλωρὴ ροῖνον δὲ ἔννηλον :-



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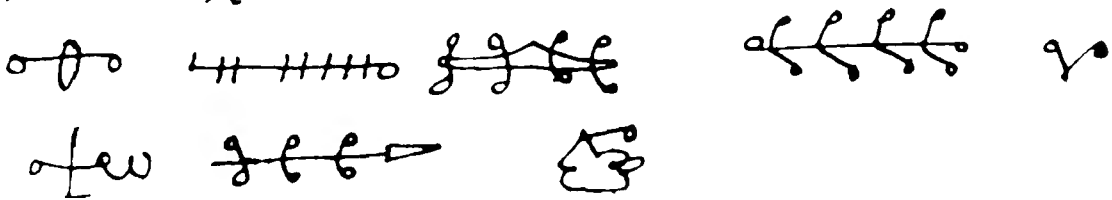
θαρὰ· καὶ μετ' ἐλλοσαλματος· καὶ καθαρὶσον αὐτὸς αἷμα ἀν-
θρώπινον, ξηρόν· καὶ τέσσερα τὰ· ἀπαντῶ δὲ φῶκας ἀγκιστρὸν δέ-
μα· καὶ ὁ ἄχων ἀξιοῖαν δίδωσί σοι :·



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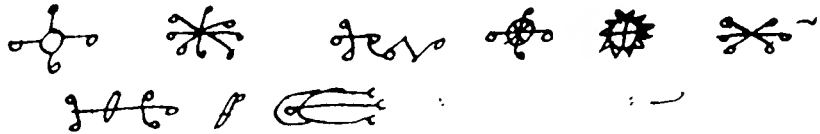
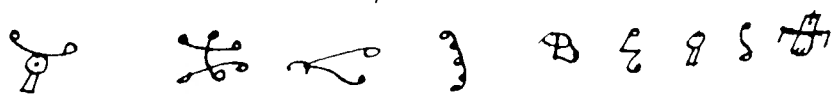


αἰχαραπῆεας τῆς ἀφεοδίτης ::

τῆς ἀφεοδίτης αἰχαραπῆεας ὑποδέχου σι· καὶ γεωφεᾶ-
τας μὲ αἵματος νυκτερίδος, ἡμιτὴ λαβουρίου ἀδόλου· ὑγρό-
δοφάματος· δέχαρτὼ κυνός· ἢ δέχαρτὼ ἀλαφίνου, ἀδέννητον· καὶ
καθαρισον αὐτὰς μαστίχῃ καὶ λαδανον ::

τοῦ ἀρμοῦ χαραπῆεας γεωφόντας μετὰ αἵματος βοός, ἢ
ὄνου· ἢ πεβράτου ἡμιτὰ ἁγίου· καὶ ὕδατος δέ-
χαρτὼ παθένων, καὶ καθαρίσον αὐτὰς λαῖνοῦ δέρμα
καὶ λίβανον ::



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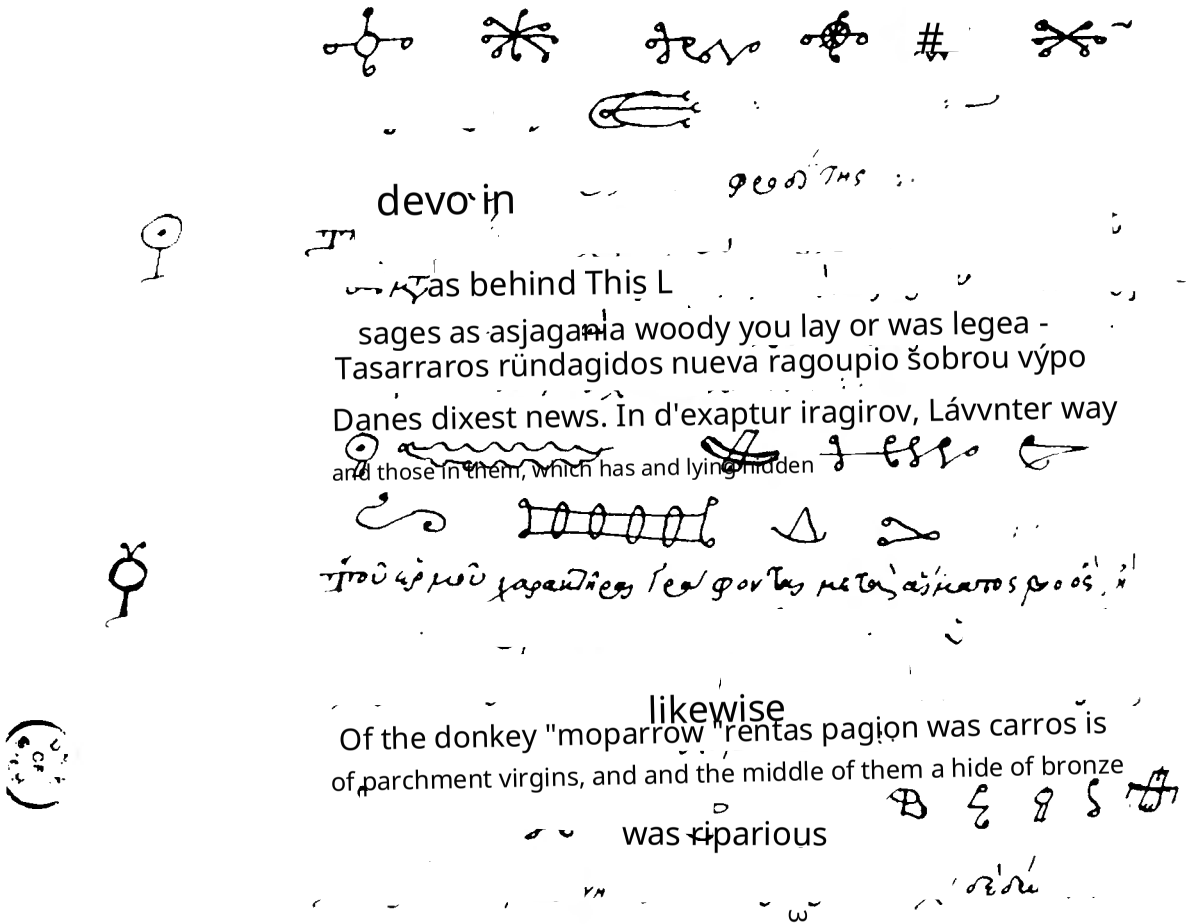

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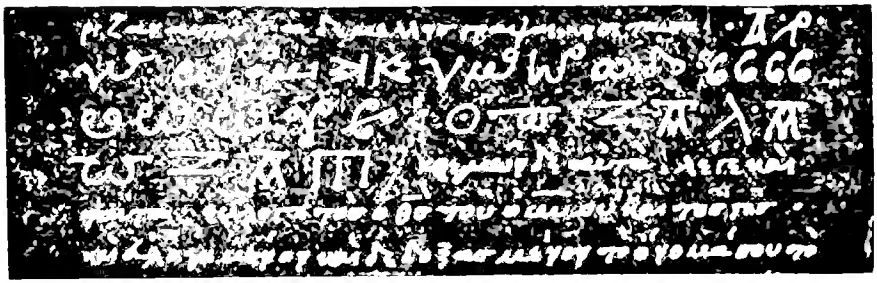

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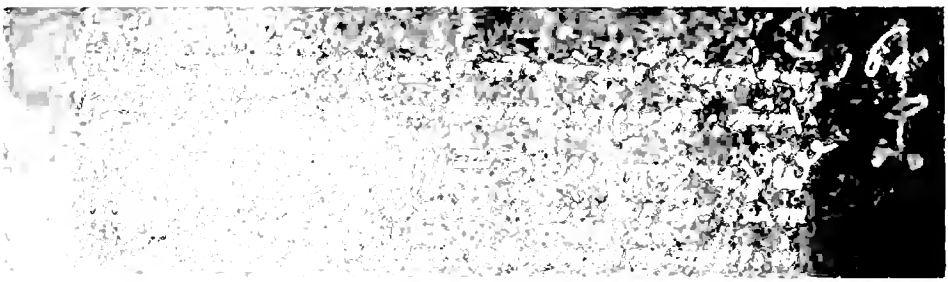

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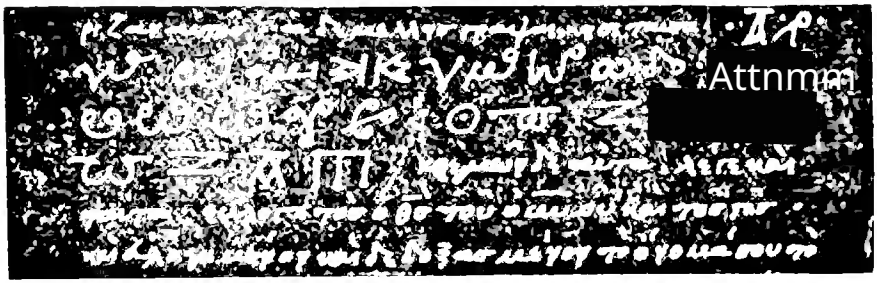

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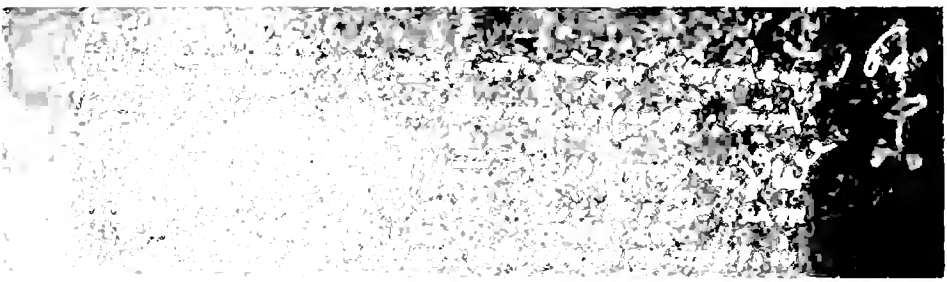

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CATALOGUS

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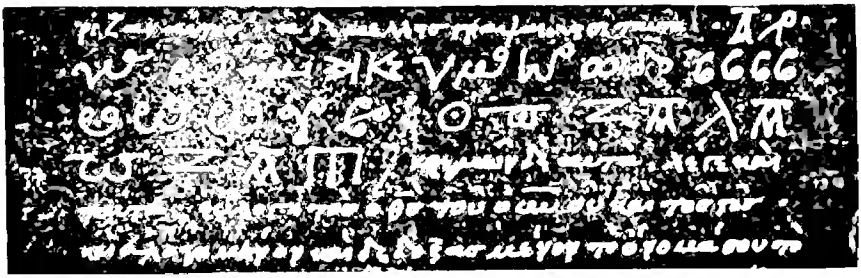
CATALOGUE

OF CODICES

OF GREEK ASTROLOGERS

Planche II

Cod. Vatican. gr. 952.



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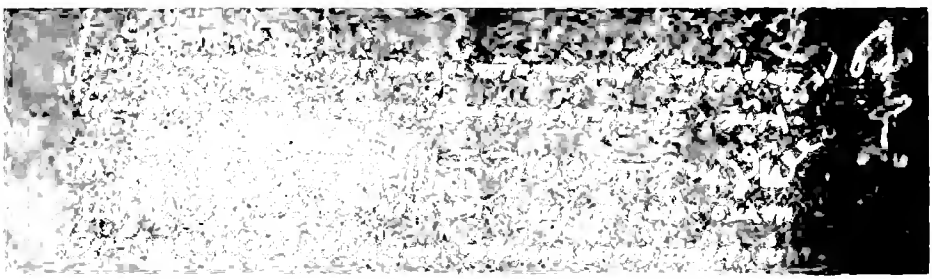

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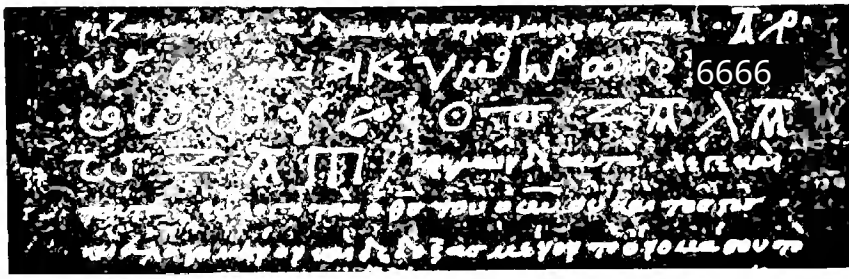

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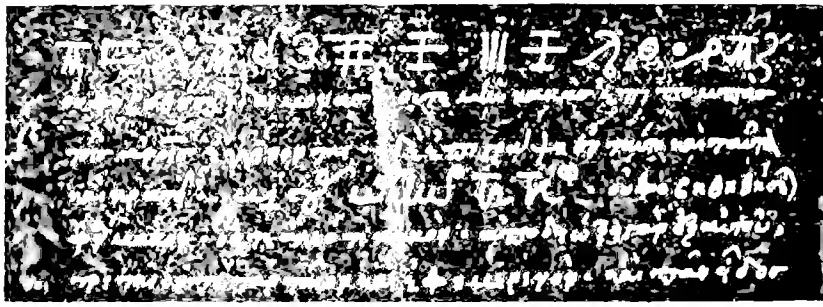

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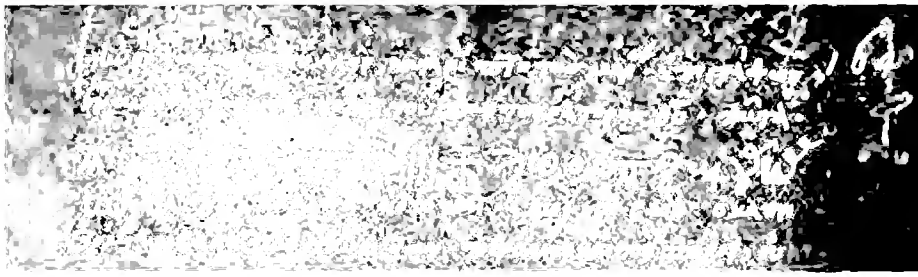

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